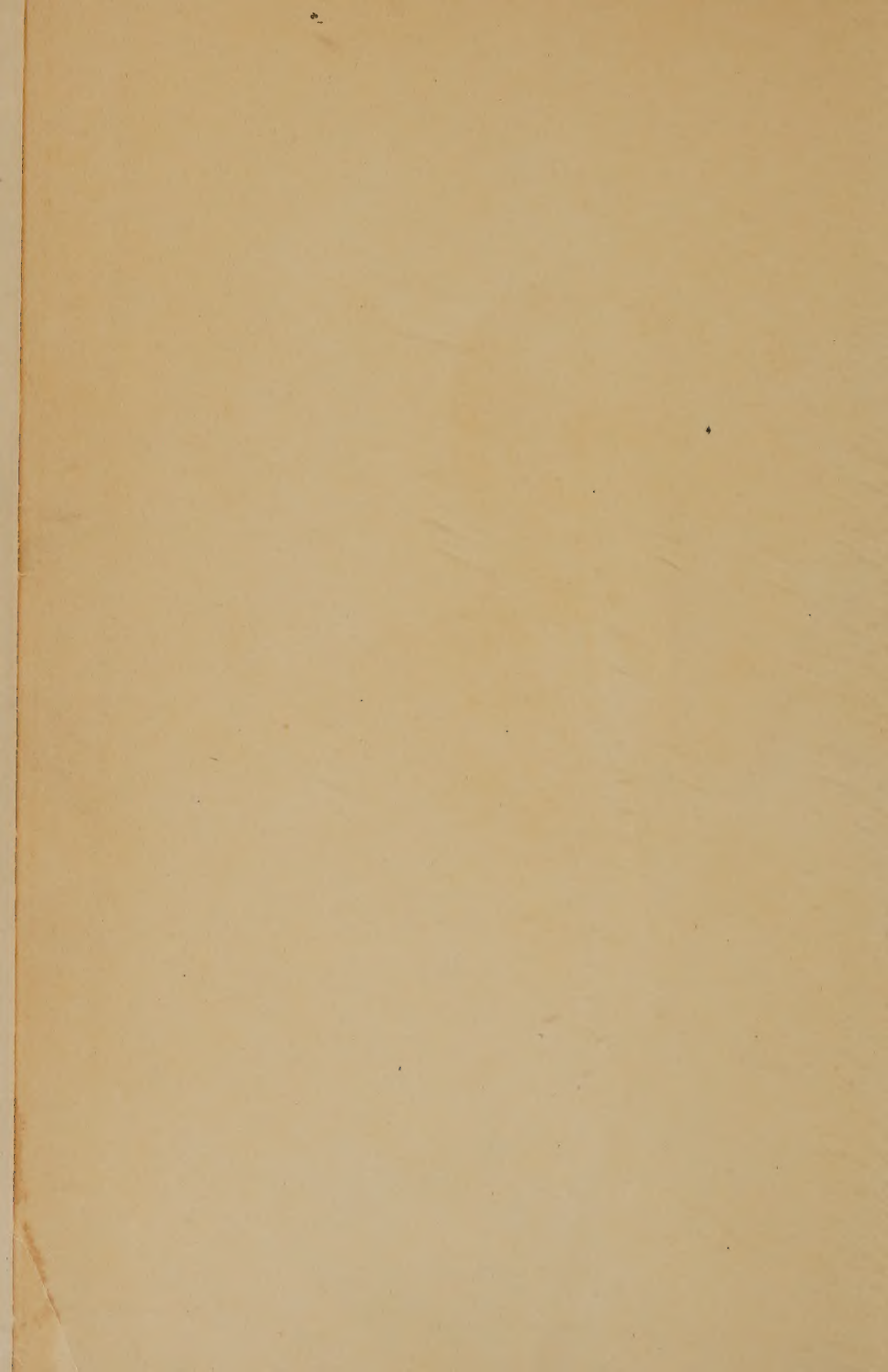


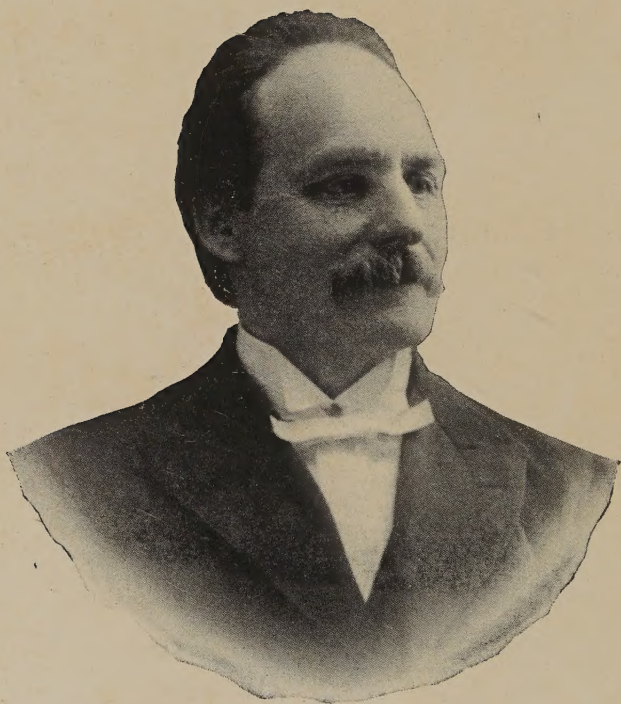


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— FOR —

Church Goers

COMPOUNDED OF UNDOUBTED FACTS IN THE
HISTORY of CHURCHES
AND DENOMINATIONS,

THE DECLARATIONS OF THE RIPEST SCHOLARSHIP OF THE
AGES, AND THE PLAIN, POSITIVE
Teachings of the New Testament.

Prepared especially for all people who, as was the Church of the
Laodiceans, may be, unknowingly to themselves, "wretched,
and miserable, and blind, and naked," because misled,
deceived, and blinded by sectarianism and errors.

This book tells every reader: Use me properly, "and anoint thine eyes with
eye salve," that thou mayest see Christianity, and thyself in the clear light of
truth; and thyself and others compared in matters of religion.

By Rev. David Samuel Thomas, A. M.

Author of "THE SOCIAL INFLUENCE OF CHRISTIANITY," published
in 1883; and of "THE LITERARY GALLERY," pub-
lished in 1901 both in Welsh.

LEADER PRINTING HOUSE.
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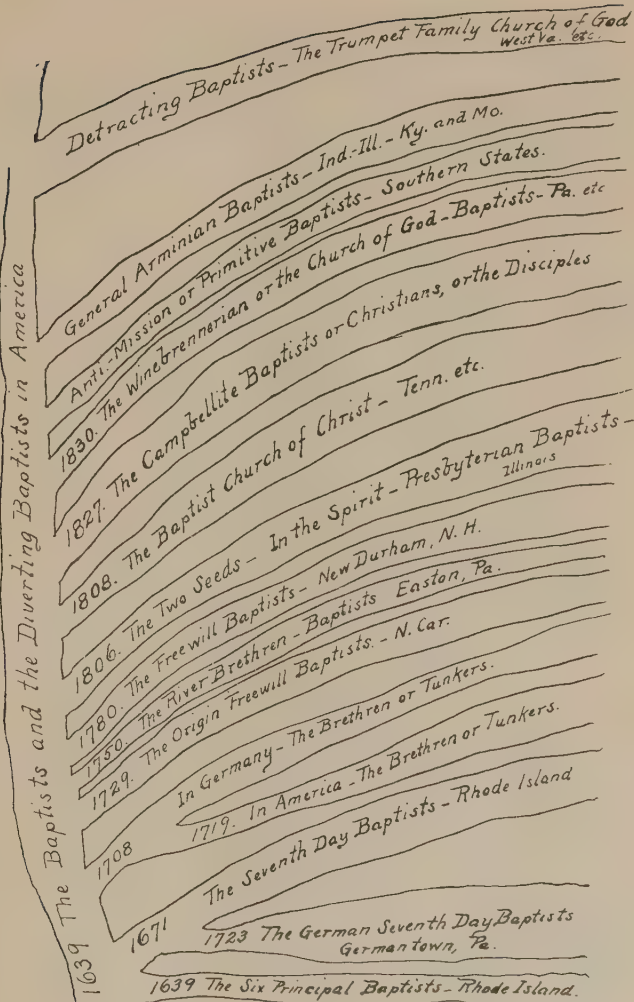
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Explanation.

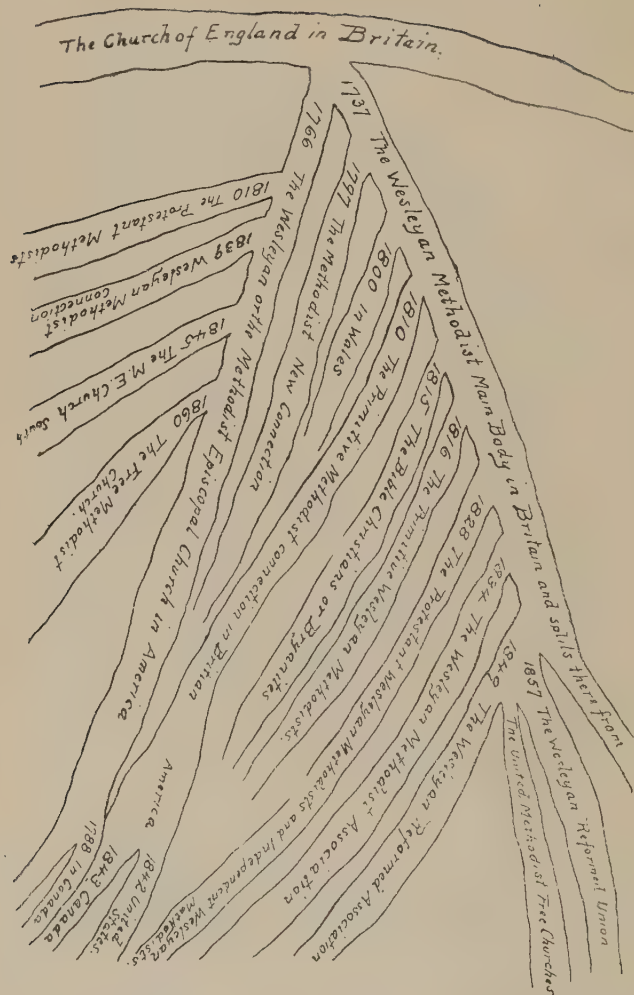
The following diagram represents the doctrines and ordinances of the Gospel of Christ and the opinions, beliefs and practices of "Christians" floating on the tide of time and drifting away from the New Testament moorings; and finally thrown in the course of political and religious events on the shores of the centuries as organized bodies of churches and denominations bearing various names at different times and in different localities. At the bottom are shown the Apostolic Churches in the first century. On the bottom left corner are the British Celtic Churches. Along the left side is the General Church becoming Roman State Church in A. D. 324. Missionaries from Rome pass over to the British Celtic Churches; and further up the British Celtic and the Roman State Churches become one. Further up the Greek Church becomes independent of the Roman State Church. Further up the Wycliffe Lollards leave the Roman State Church and develop to be Husites, Moravians, etc. Further up the Churches in England leave the Roman Church and become the Church of England; and various reformers leave the Church of England to become separate denominations; which again split into various sects. Further up the German Reformers leave the Roman Church and become Lutheran and Reformed Churches which become split up into various denominations, especially in America. On your right hand near the bottom the Sabellians and Arians leave the Apostolic Churches and develop to be Socinians, Unitarians and Universalists. In the center near the bottom are the early Puritans who refused to follow the General Roman State Church in floating from the Apostolic standard, but drifting a little north and bearing various names until they became known as Anabaptists and Catabaptists. Many of these, and others which drifted back from other reformers, appear, at the dawn of religious toleration, as Baptist Churches close by the Apostolic Churches; some in England and Wales from the British Celtic Churches and others in Switzerland and Holland from the Anabaptists, Catabaptists and others; and later in America. The dates give the years when the various churches and denominations became known in history.



This Diagram shows the locations of all the Churches named in the New Testament, also the cities which are prominent in later ecclesiastical history of Christian activities.



This Diagram shows the Baptists in America starting in organized Churches; and the many diverging bodies which are Baptists, as to baptism, but differing in other respects from the regular Baptists. The dates give the years when they started as separate bodies.



This Diagram shows the Wesleyan Methodists in Britain and in America, and the many splits which left the main bodies in both countries, and the years when they started as separate bodies.

ERRORS CORRECTED.

Some grammatical and typographical errors have slipped into the book, but only the following need special correction to avoid misconception of facts.

Pages in Book.	Lines from Top of Page.	
26	24	For B. C., read A. D.
38	32	For A.D. 75 and 60, read A.D. 55 and 60.
108	27	For Canded, read landed.
129	40	For this subjects, read His subjects.
154	11	For Navane, read Navarre.
219	38	For new East, read now East.
221	15	For Trecks read Tricks.
241	26	For make, read made.
247	14	Insert their after the last word.
250	12	For world-like, read world-wide.
255	12	For 32 years, read 82 years.
258	36	For A. D. 557, read A. D. 577.
271	15	For A. D. 1769, read A. D. 1869.
276	14	For 398-311, read 298-311.
279	34	For 603-4, read 303-4.
332	1	Insert 1730 after was.
336	21	Insert States after United.
430	2	For compliments, read complaints.
522		For the last heading—The Wesleyan Methodist Association—read The In- dependent Wesleyan and the Wes- leyan Protestant Methodists.
539		Before the last three lines insert a heading reading—Thomas Charles, A. B., of Bala.
574	1	For impeaches read impedes.

THE PURPOSE OF THE BOOK.

"We are all going to the same place"—Heaven,—says the liberal up-to-date church goer. That expression is more human than Divine. Courtesy, if not safety, should impel all to follow as near as possible the footsteps of the Captain of Our Salvation who is the ONE way—"example" as well as "propitiation"—to the Father. True faith in Him should keep all from taking any bypath or short-cut, made by so-called reformers. An honest person who becomes seriously interested in the eternal welfare of his never-dying soul, may be hindered and delayed in his efforts to find the way of God and of Salvation. Christians are divided into churches, sects and denominations, rivaling and opposing one another to the great detriment of the Christian religion, and to the injury of immortal souls. All cannot be Scripturally right. To secure Salvation, the sinner must possess the Truth as it is in the Saviour, Jesus Christ; man, however eminent he may be, cannot save a soul—cannot impart eternal life. A little poison in bread, "the staff of life," in milk, in tea, or in any other healthy food or drink, may result in causing agony and death. So a little error in religion—the food intended for the soul—may so affect that religion as to change it from being means of grace unto Salvation, to be a mixture that will be worse than useless in death and in the final judgement. A fashionable religion and membership in a popular church, may satisfy the mind and the body in this world; but may prove a miserable failure for the soul in the presence of God in eternity.

You are a Church-goer: Where, when, by whom, and under what circumstances did your church or denomination begin its separate and independent existence? What verses in the New Testament show or teach that your denomination is justified in keeping apart from all other denominations? What principles or ordinances of the New Testament does your church believe and practice which are not believed and practiced by some other denomination? Have you investigated the history of the beginning and development of your denomination? Have you posted your-

self in the history and teachings and practices of other denominations from whom you keep yourself separated? Is it not possible that you are blind as to the real history of your church and denomination, and as to the reasons or excuses why it ever came into existence? Is it not possible that excuses which might have justified separate existence years ago are not applicable to present circumstances? Did you ever consider whether your denomination or some other denomination is the nearest in teaching and practice to the Word of God? Do you think it a sin to leave one church or denomination to unite with another which seems to be more Scriptural? Do you regard it impious for a church or denomination to change some of its doctrines, ceremonies or customs, when the New Testament plainly demands it? Read this book, and you will have more light on all these vital points,—the eye of your understanding will find it a good, safe, effectual eye—salve to clear and strengthen its sight, and you will see the way out of sectarianism to that unity of faith and practice among Christians for which Christ prayed, "That they all may be one: as thou, Father, art in me, and I in thee that they also may be one in us: that the world may know that thou hast sent me."—John 17: 2. Unity and sameness with Christ among Christians are necessary in order to show that their Christianity is Divine. The first recorded command of God is, "Let there be light," obedience to it was followed by the appearance of order, beauty and usefulness under the comprehensive term, creation; what was "without form and void" disappeared. Jesus counselled the Christians who were in very sad condition, as to faith and works, to buy of Him the gold of truth and anoint their eyes with eyesalve, that they might see themselves as they were, and be aroused to labor for improvement. Inspired wisdom says to all, "Buy the truth and sell it not."—Prov. 23: 23. Jesus is full of grace and truth—John 1: 14. All Christians should be satisfied to draw their religion, in all its parts, from Him; "For it pleased the Father that in him should all fulness dwell."—Col. 1: 19. What Jesus said to those Jews who believed on him, is now told to us all, "If ye continue in my word, then are ye my disciples indeed. And ye shall know the truth; and the truth shall make you free."—John 8: 31-2. There never was a time in the history of the world more favorable than the present to secure a pure and undefiled Christianity, and churches perfectly free from all human inventions. The Bible has been translated over and over again by the best scholars of all nations and in all ages since it was written, and has been examined and tested by friends and foes with all the critical acumen of philosophical and scientific scholarship; and has stood all tests unin-

jured. There is also perfect religious liberty, especially in the United States of America, for all to read and study the Bible in their own language, and to carry into practice all its teachings.

In this book the churches and denominations are shown their formations and developments from their very beginnings, and their present conditions, side by side for easy comparison, that they may see themselves as they are in the light of one another and of the Word of God. The denominational love or sectarian bias which generally paints over defects in friends and favored churches and denominations so that the full truth is not related for fear of unfavorable results, has had no influence in writing the histories herein given, bare facts and the whole truth are given uncolored. The critic may not find the book glittering with classical phrases; but the reader will find it replete with rare historical information of practical value, given in plain language for the masses. Some of the quotations may not be in the exact words of the original, because they have been retranslated, but the ideas are correctly conveyed.

The authors recited are various, but of the highest standing in their respective fields. A list of the same is given elsewhere in this book. If their be higher authorities who contradict the statements and teachings herein favored the author would like to know them.

Your servant for the Truth's sake,

D. S. THOMAS,

Shenandoah, Pa.,
June 1, 1903.

THE ORIGIN AND DEVELOPMENT OF CHURCHES AND DENOMINATIONS.

(1.) *THE APOSTOLIC CHURCHES.*

(1.) *The Appearance of Christ and Christianity.*

The exact date of the birth of Christ is not known on earth. The chronology named "Christian Era," which is designated by "A. D.," was made in the Sixth Century by Dionysius called the "Little,"—a Roman Abbott,—and was adopted as standard by the Venerable Bede the Historian of the British Celtic Church in the seventh century, and was introduced into common use by Peppin and Charlemagne in the eighth and ninth centuries, but it is now generally conceded that it begins four or six years too late. Eusebius, Bishop of Caesarea, who wrote, in the fourth century, a History of the Christian Churches from the time of Christ up to A. D. 364 says: "It was the forty-second year of the reign of Augustus, but the twenty-eighth from the subjugation of Egypt, and the death of Antony and Cleopatra, which terminated the dynasty of the Ptolemies, when, according to prophetic prediction, Our Lord and Saviour Jesus Christ was born in Bethlehem of Judea; the same year, when the first census was taken, and Quirenius was governor of Syria."—Eus. 15-16. Augustus Caesar lived between B. C. 63 and A. D. 14. He is the one mentioned in Luke 2: 1, as ordering "that all the world be taxed." He was made the first Roman Emperor, B. C. 28, Egypt was conquered, and the line of the Ptolemies end-

ed, B. C. 30. "Quirenius," which is the Latin of the Greek "Cyrenius," named in Luke 2: 2, was governor of Syria twice: B. C. 4-1, and A. D. 6-11. There seems to be some unexplainable inconsistency in the dates given to the events named in the foregoing quotation—regarding the year of Christ's birth. However, the time of the baptism of Christ is more definitely slated. Tiberius Caesar became associate emperor A. D. 12 and sole emperor A. D. 14. "In the fifteenth year of the reign of Tiberius Caesar, John the Baptist came in to all the country about Jordan, preaching the baptism of repentance for the remission of sins—(or unto remission—R. V.)—Luke 3: 1 and 3. Among the multitudes who went from various parts for baptism, Jesus went from Nazareth in Galilee unto John and was baptized of him in the river Jordan. And Jesus at the time "began to be about thirty years of age."—Luke 3: 23. John the Baptist appears to have begun his ministry A. D. 26, and Jesus Christ was baptised A. D. 57. But for the sake of uniformity of dates of future events, it is necessary to adopt the Christian Era as basis, and call the year of the baptism of Christ, A. D. 30. "Now after John was put in prison, Jesus came into Galilee, preaching the gospel of the Kingdom of God, and saying, "The time is fulfilled, and the Kingdom of God is at hand: repent ye, and believe the gospel."—Mark 1: 14-15. Jesus traveled throughout Palestine, preaching the gospel and teaching the people and performing miracles for about three years after his baptism. The inspired record informs us "How God annonted Jesusu of Nazareth with the Holy Ghost and with power: who went about doing good and healing all that were oppressed of the devil, for God was with him." Yet he was arrested, crucified and buried, A. D. 33: "Him God raised up the third day."—Acts 10: 38-30. During his personal ministry on earth he called many of

be his disciples, and selected of them twelve to be his "Apostles," and seventy to be his special advanced agents as evangelists to spread the gospel in various towns. "Jesus made and baptized more disciples than John (though Jesus himself baptized not, but his disciples.)"—John 4: 1-2. Having finished his personal work on earth, before he departed from the world, he spent forty days in private with his special disciples speaking of the things pertaining to the Kingdom of God. He had on two occasions referred to the Church—an assembly called of the Lord; and now he tells how he was going to save the world and build up his church—through their agency. His last orders to his disciples were: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—Mark 16: 15-16. "Go ye therefore, and teach, (or make disciples of R. V.) all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway even unto the end of the world."—Math. 28: 19-20. "And behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high." And it came to pass, while he blessed them, he was parted from them, and carried up into heaven."—Luke 24: 49-51. In ten days after his ascension, the day of Pentecost was fully come, and the disciples were with one accord in one place—a house in Jerusalem,—“And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And they were filled with the Holy Ghost.”—Acts 2: 1-4. Thus the disciples received the promise of the Father and became endowed with power from on high, being filled with the Holy Ghost, leading them to all

truth and to establish churches as working bands of the Kingdom of God on earth, for the conversion of the world and the salvation of souls; and thereby worship and glorify God in Christ.]



THE LOCAL CHURCHES FORMED.

(1.) *The Church at Jerusalem.*

The church at Jerusalem was the first and mother church of all the Apostolic Churches. Previous to the day of Pentecost and the endowment of the disciples with the Holy Ghost, the converts to the discipleship of Jesus were not united into local congregations or assemblies, called, in the New Testament, churches; but after receiving power from on high and after being filled with the Holy Ghost, the disciples felt themselves impelled by the Divine Spirit in them to become a church—a congregation of saints, a society in which they were members, to have fellowship with one another in Christian worship and aggressive labor for Christ. No mention is made as to the way the church was formed, or how the disciples became a church at Jerusalem; but the church was constituted of those who had been made disciples by faith and baptism under the ministry of Christ, his apostles and evangelists, both before and during the Pentecost. The disciples from all parts had come to Jerusalem. The day before Pentecost there were together about one hundred and twenty believers in one place in Jerusalem; but how many were present in that house which was filled with the Holy Ghost on the day of Pentecost is not told us. Peter preached the introductory sermon of the spiritually endowed church, and those who gladly received his word that day were baptized; and the same day there

were added unto them about three thousand souls.—Acts 1: 15 and 2: 41. “And the Lord added to the church daily such as should be saved—(or those that were being saved—R. V.)”—Acts 2: 47. This church for some time assembled in different places in the Holy City: in the temple—and from house to house—in groups of various sizes, meeting as opportunities offered them privileges. But ere long, jealousy and hatred aroused bitter enmity in the hearts of the elders and rulers of the Jews in Jerusalem against the church there; and the apostles were arrested and threatened and commanded not to speak at all, nor teach, in the name of Jesus. Acts 4: 18-21. Jewish opposition grew greater and more fierce until “there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles.”—Acts 8: 1. Stephen, one of the deacons of the church, a man full of the Holy Ghost, was brought before a council, and false witnesses were set up against him; and he was stoned to death.—B. C. 33 or 34. “Now they which were scattered abroad, upon the persecution that arose about Stephen, traveled as far as Phenice and Cyprus and Antioch, preaching the word to none but unto the Jews only.”—Acts 11: 19. But the Apostles made Jerusalem their headquarters and home for many years. About A. D. 44, ‘Herod the King stretched forth his hands to vex certain of the church, and killed James, the brother of John, with the sword.’—Acts 12: 1-2. Eusebius says: “After the martyrdom of James, and the capture of Jerusalem, which immediately followed, the report is that those of the apostles and disciples of our Lord, that were yet surviving, came together from all parts with those that were related to Our Lord according to the flesh; for the greater part of them were yet living. These

consulted together to determine whom it was proper to pronounce worthy of being the successor of James. They all unanimously declared Simon, the son of Cleophas, of whom mention is made in the Sacred Volume, as worthy of the Episcopate seat there.”—Eus. B. 3 : Ch. xi : Page 88.

“Simon also having died by martyrdom, a certain Jew named Justus succeeded him in the Episcopate of Jerusalem.”—Eus. B. 3 : Ch. 35 : Page 109. “There were fifteen successors of bishops in that church, all of which, they say, were Hebrews from the first, and received the knowledge of Christ pure and unadulterated—the last being Judas, up to the time of the invasion of the Jews under Adrian.”—Eus. B. 4 : Ch. 5 : Page 119. Following the invasion in A. D. 132 the church at Jerusalem “consisted of Gentiles ; and the first bishop of the Gentiles was Marcus ; and Narcissus was the fifteenth bishop of Jerusalem since the invasion.”—Eus. B. 5 : Ch. 12 : Page 180. “Narcissus having retired from the world, and no one knowing whither he had gone, it seemed proper to the bishops of the neighboring churches to proceed to the ordination of another bishop.”—Eus. B. 6 : Ch. 10 : Page 215. The Jews in Palestine during the time following the death of Christ until A. D. 66 were noted for seditions, and breaks, and dissensions among themselves, and dissatisfaction with Roman rulers. Bands of robbers made property and life insecure, as Josephus says, “So that there were no bounds set to the nation’s miseries ; but the unhappy Jews, when they were not able to bear the devastations which the robbers made among them, were all under a necessity of leaving their own habitations, and of flying away, as hoping to dwell more easily anywhere else in the world among foreigners. And what need I say more upon his head ? Since it was this Florus (Procurator) who necessitated us to take up arms

against the Romans, while we thought it better to be destroyed at once than by little and little."—Anti. 20 : Ch. 11 : Sect. 1. A. D. 66, an insurrection took place in Palestine, and Titus Flavius Vespasian was sent there to suppress it. The war lasted until September, A. D. 70 when Jerusalem was taken and destroyed by the Roman army. After the destruction of the Holy City, the Church at Jerusalem seems to have dwindled down to insignificance and obscurity. During the reign of Hadrian; A. D. 117-138, the Jews rebelled and Jerusalem was destroyed the second time. But Hadrian built on the ruins a new town, and named it Aella; and the Jews were forbidden under penalty of death to enter it. But changes for the better came to the Jews under the reigns of the succeeding emperors. Early in the fourth century, Constantine the Great restored the old name Jerusalem, instead of Aella, to the city: and he and his mother, Helena, favored Jerusalem very much and contributed liberally to help the Christians to build edifices for church and other Christian purposes there. But the Church at Jerusalem never regained its primitive leading position. Caesarea, being the chief city of Palestine under the Romans, was also the ecclesiastical metropolitan city.

The Council of Nicaea, A. D. 325, declared: "Since custom and ancient tradition have brought it about that the bishop in Aella (Jerusalem) is specially honored, he may retain the position of honor, the proper dignity of the metropolis (Caesarea) being, however, duly conserved."—Can. (N. 7.) P. 6. Theodosius II, early in the fifth century, made the Church at Jerusalem a Patriarchate independent of the Church at Caesarea. After the Arabians, Persians and Turks had taken Jerusalem, in A. D. 637, the church there lost its connection with the outside world, under the blasting influence of Mohamedanism. In A.

D. 1099, the Roman Crusades, by force of arms, regained the Holy City. At that time, the Patriarchal chair was found vacant; and the Roman Pope put a person of his own choice, as his representative in the vacant chair, while other churches protested against this Roman intrusion in Greek Church territory. In A. D. 1181, the Roman Church lost its authority over the church at Jerusalem. At present there are about 7,000 or 8,000 Christians in Jerusalem, who are divided into sects, but most of them are attached to the Greek Church.

(2.) *The Churches in Samaria.*

Samaria was the middle state of Palestine, west of Jordan, in the time of Christ. Samaria was also the name of the capital city of that state. The old city was destroyed, B. C. 721; but Herod rebuilt it under the name of Sebaste. It is now a modest village situated about 30 miles north of Jerusalem. Soon after his baptism, Jesus went to Sychar, a city of Samaria, little south-east, about 10 miles, from the state capital. He preached to a woman of Samaria at Jacob's well near Sychar; the woman echoed his teaching in the city and a large number of the Samaritans went to see and hear Jesus at the well, and became believers in him as "the Christ, the Saviour of the world."—John 4: 5 and 42. In A. D. 34, on account of the persecution, Philip, a deacon in the church at Jerusalem, became an evangelist and went down to the city of Samaria, and preached Christ "to the people. And "when they had believed Philip preaching the things concerning the Kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John," to impart

unto them the special gift of the Holy Ghost, and to establish them in the faith, and set all things in order among them. On their journey back to Jerusalem Peter and John “preached the gospel in many villages of the Samaritans.”—Acts 8 : 5 : 12, 4 and 25. By A. D. 37, there had been formed churches throughout Judaea, Galilee and Samaria—Acts 9 : 31. History does not give an account of the locations and other facts concerning these churches. During a short period of comparative rest from persecution, the Christians were very active and churches were established throughout the three states of Palestine; but they were soon scattered and became extinct during the devastating Roman War in Palestine, which ended in the destruction of Jerusalem. All that is known now regarding the Christians in Samaria is that they had been formed into churches; that the members of those churches were converts and believers of the gospel preached unto them, that being persuaded by the word and Spirit of God, as believers they, both men and women, had been baptized and endowed with the Spirit of God. They were not members of the Church at Jerusalem, but had become churches themselves in their several localities.

(3.) *The Church at Caesarea.*

The city of Caesarea was a port on the Mediterranean Sea, and the political capital of Palestine under the Romans, situate about 70 miles North-east of Jerusalem. It was the home of deacon and evangelist Philip of the Church at Jerusalem, and the official home of the Roman Centurion, Cornelius. A. D. 40 or 41, by special Divine order, the Apostle Peter went to Caesarea, and held a preaching service in the house of Cornelius, who was “a devout man, and one that feared God with all his house which gave much alms

to the people, and prayed to God alway :” his prayers and alms went up “for a memorial before God.” This good man, in expectation of the coming of Peter, had called together his kinsmen and near friends, so that the house was well filled with people who considered themselves there “present before God to hear all things that God had commanded Peter to speak to them.” Peter preached to them Jesus as the Christ and Saviour of the world. And “while Peter yet spake these words, the Holy Ghost fell on them all which heard the word.” They were converted—became believers—received the Holy Ghost ; and Peter commanded them to be baptized in the name of the Lord. “Then prayed they to him to tarry certain days.”—Acts 10 : 1-48. Those converts—believers—spirit endowed and baptized people, were formed into a church at Caesarea. True the record of the formation of the church at Caesarea is not given neither is the record of the formation of the Church at Jerusalem given ; but the churches are known to have existed for many centuries. The church at Caesarea became a metropolitan, or a church of the chief city of the Province of Palestine—or a Patriarchate, whose bishop was the superior in dignity to all the bishops in the province, or the country around the city. Church Councils were held at Caesarea in A. D. 196, 331 and 357.

The Church at Antioch, Syria.

Antioch was a city situated on the river Orontes, and was the capital of the Greek Kings of Syria. From the time it was founded Jews formed a considerable part of its population, with equal privileges with the Greeks. Nicolas, one of the first seven deacons in the church at Jerusalem, was a “proselyte of Antioch.” Some of those Christians who are scattered abroad from Jeru-

salem on account of the persecution, in A. D. 37, went to Antioch, about 300 miles north of Jerusalem, and preached "the word unto the Jews only." But some of them who were men of Cyprus and Cyrene, when they reached Antioch, "spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them, and a great number believed, and turned unto the Lord."—Acts 11: 19-23. In A. D. 42, the church at Jerusalem, having heard of what had been done at Antioch, sent Barnabas, a Levite, and a native of Cyprus, as a special Christian delegate to Antioch.—"For he was a good man, and full of the Holy Ghost, and of faith, and much people were added unto the Lord." The following year, Barnabas, took Saul, that is Paul, who had been converted five or six years before, with him to Antioch. They labored there a whole year, assembling themselves with the church, "and they taught much people. And the disciples were called Christians first at Antioch."—Acts 11: 26. But some Jewish Christians from Jerusalem arrived at Antioch and taught that the Christians ought to observe and practice Jewish customs, particularly circumcision. They claimed that the Gentiles had to become Jews by circumcision, then Christians in order to be saved. Paul and Barnabas had no small dissensions and disputation with the Jewish teachers and their followers. It was agreed by the church at Antioch to send Paul and Barnabas and certain other persons "to Jerusalem unto the apostles and elders about this question." When they reached Jerusalem in A. D. 52, the church received them kindly. A council was held in which the church—the apostles and the elders took part. The delegates stated the case—the apostles and others discussed the question. The council with one accord decided to write a letter and send special delegates with those from Antioch to inform the church in that city as well as for

the information of all other churches the result of the council. It was decreed that there was no need for the Gentile Christians to observe Jewish customs and that therefore circumcision was not binding on Christians; but permissive to the Jews if they desired to practice it.—Acts 15: 32-30. After the fall of Jerusalem, the church at Antioch became the leading church in all Asia. From its very beginning it was a church full of missionary zeal and activity,—the centre light of the gospel spreading its divine rays in all directions—among the nations around. From A. D. 152 to 380, ten church councils were held at Antioch. In the fourth century the city had about 200,000 population, half of whom professed themselves to be Christians. In the fifth century Antioch became the seat of a Patriarch. Antioch at present is a miserable, dirty town of about 600 inhabitants.—Sch. 1: 94. The first bishop of Antioch was Euodius, and the second was Ignatius.—Eus. B. 3: Ch. 22: Page 93.

(5.) *The Churches at Galatia.*

“Galatia” was a name of a large Roman Province in the central part of Asia Minor. “The exact limits were frequently changing.” The Galatia in Paul’s Epistle included Lycaonia, Persia, Pamphylia and part of Phrygia; and was bounded on the west by the Province of Asia; on the north by Bithynia; on the east by Pontus and Cappadocia; and on the south by Cilicia and Lycia. The inhabitants of Galatia were a mixture of Scythian, Greek, Roman, and Hebrew. Most of them had adopted the Jewish religion before Christianity was introduced to them. Paul wrote an Epistle “unto the churches of Galatia,” A. D. 58, in which we learn that the Galatians were people easily moved and carried away from one doctrine to another. Paul appears to have labored among them

personally. He affirms that the gospel he preached to them was the gospel he received direct from the Lord, and that it was not of man. He expresses astonishment at their readiness to abandon that gospel for some Judaizing gospel which other teachers brought to them. He exhorts them to be faithful to the gospel of Christ and not be bound to the law which was a "schoolmaster to bring us unto Christ." And he reminds them that in their baptism they had put on Christ. "Stand fast therefore in the liberty wherewith Christ hath made us free."—Gal. 3: 27; 5: 1. Where were the "Churches of Galatia" located, and how, and when, and by whom, they were formed we do not know; but some of them were those which were the result of the first missionary tour of Paul which he made in A. D. 45. One was at Antioch in Pisidia, which was a strong Roman colony and bulwark, with a large Jewish population; to whom Paul preached a powerful sermon in the synagogue the first Sabbath after he arrived in the city. And at the request of the Gentiles Paul preached the same truths of God to almost the whole city the following Sabbath. Many believed and obeyed the gospel. Persecution drove Paul and Barnabas from Antioch, and they went to Iconium, a trading city, little south-east from Antioch. "They went both together into the synagogue of the Jews and so spake, that a great multitude both of the Jews and also of the Greeks believed." Next they went unto Lystra, a small town, a short distance south of Iconium. In Lystra they preached the gospel and healed a cripple; and made some disciples. Then they went south-east about 27 miles, to Derbe, another small town, where they preached the gospel and taught many people. After resting there a little while, Paul and Barnabas returned again to Lystra, and Iconium, and Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith." They obtained elders in every church which they had formed. Acts 13:

14-52; 14: 1-28. In A. D. 52, Paul and Silas with him this time, made another tour through Galatia, visiting Derbe, Lystra, Iconium and Antioch, delivering unto the churches the decrees of the council at Jerusalem, "and so were the churches established in the faith, and increased in number daily." Acts 16: 1-5.—But by A. D. 58, the churches of Galatia had gone under the influence of heretic teacher and Paul felt compelled by the spirit to write to the Galatians a special epistle.

VI.—The Church at Philippi, Europe.

Philippi was a city in the eastern part of Macedonia, from 8 to 12 miles from Neapolis, a seaport in the northern part of the Aegean Sea.—a northeastern branch of the Mediterranean Sea. In A. D. 51 or 52, Paul, Silas, Timothy and Luke went to Philippi in answer to an appeal made to Paul in a vision at Troas. On the Sabbath they went out of the city to a certain place by a riverside where a prayer-meeting was being held by some women. Paul preached unto the women; and the Lord opened the heart of one of them to receive the gospel and influenced her to attend to the things spoken of by Paul pertaining to the Kingdom of God and Salvation. Her name was Lydia; and her home was at Thyatira, Asia; but she was carrying on the business of selling purple in Philippi, Europe. She had a business house and servants at Philippi. It does not appear that she had a husband; if she had, he would be attending to the business earning a living for his family; and Lydia, wife and mother, would be at home in Thyatira attending to her family. If she were a widow and had children they would be at her home in Asia while she attended to business in Europe. But the record does not say that she had either husband or children,—her "family" are not mentioned or hinted at. But she had servants who are called for "household"—not family; and they are designated as "brethren" (Acts 16: 40). Lydia and her household having been con-

verted and become believers were baptized. And after the baptizing she invited and even constrained the missionaries to go to stay in her house.—Acts 16: 14-16. The converting took place in the prayer meeting, and the baptizing was done in the river close by. Then Lydia and her “household” returned to her house. Paul and Silas were arrested for speaking in the name of Jesus Christ; they were beaten with many stripes, and then thrust into the inner prison in Philippi. But Paul and Silas in prison at midnight prayed and sang praises to God. Earthquake shook the prison, and God effected the conversion of the jailor and his “household,”—helpers in his official house and duties, to whom Paul and Silas preached the word of the Lord. The result was that the jailor and his household believed and were baptized straightway—(immediately), R. V.) that very night. And after the baptizing, the jailor took the missionaries into the house and “he set meat before them, and rejoiced (greatly—R. V.) believing in God with all his house, (or with all his house, having believed in God, R. V.)—Acts 16: 30-4. In about ten years afterwards, Paul wrote an epistle “to all the Saints in Christ Jesus which are at Philippi, with the bishops, and deacons” encouraging them to stand fast in the Lord. It seems that false teachers had succeeded to infuse heretical doctrines into their minds; and he warns them to beware of evildoers and of those that would have them accept unchristian doctrines and practices. He praises them for their kindness to him. They had done what no other church had done,—sending financial help to him. Thus he said: “Now ye Philippians know also, that in the beginning of the Gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.”—Phil. 1: 15. Thus, a church was established or formed at Philippi which excelled every other church in helping Paul in his missionary labors. The church at Philippi was the first church in Europe.

VII.—*The Church at Thessalonica.*

Thessalonica, now called Salonica, is a city on the eastern side of Macedonia, now part of Turkey, on the shore of the Aegean Sea, at the northern head of the Gulf of Salonica. About A. D. 53, Paul, and Silas went to this city and for three Sabbath days reasoned with the people “out of the Scriptures, opening and alleging that Christ must needs have suffered and risen again from the dead; and that the Jesus whom they preached was the Christ. Some of the Jews, and a great number of the devout Greeks, and of the chief women, not a few, believed, and became disciples and were formed into a church. But envy and jealousy moved the bigotted Jews to cause Paul and Silas to be brought before the city council where a charge was made against them thus: “These that have turned the world upside down are come hither also,” etc. This charge speaks volumes as to the nature and extent of the work done by Paul and his fellow Christian laborers. The missionaries had to leave the city; but Paul wrote two epistles the following year “unto the church of the Thessalonians in God our Father and the Lord Jesus Christ.” These epistles show the existence of a church at Thessalonica, and that some errors in doctrine and practice had crept into that church. Some of the members had fallen asleep in death, and the members were in trouble about them, and about the coming of the Lord and the resurrection. The church suffered severe persecution with commendable fortitude. Paul explains various doctrines which they did not correctly understand; and exhorts them to avoid heresies and unworthy conduct; that they should teach and persuade the unruly and disorderly members to reform and act as becometh the true followers of Christ. They were to disfellowship all who would not reform, but walked disorderly.

verted and become believers were baptized. And after the baptizing she invited and even constrained the missionaries to go to stay in her house.—Acts 16: 14-16. The converting took place in the prayer meeting, and the baptizing was done in the river close by. Then Lydia and her “household” returned to her house. Paul and Silas were arrested for speaking in the name of Jesus Christ; they were beaten with many stripes, and then thrust into the inner prison in Philippi. But Paul and Silas in prison at midnight prayed and sang praises to God. Earthquake shook the prison, and God effected the conversion of the jailor and his “household,”—helpers in his official house and duties, to whom Paul and Silas preached the word of the Lord. The result was that the jailor and his household believed and were baptized straightway—(immediately), R. V.) that very night. And after the baptizing, the jailor took the missionaries into the house and “he set meat before them, and rejoiced (greatly—R. V.) believing in God with all his house, (or with all his house, having believed in God, R. V.)—Acts 16: 30-4. In about ten years afterwards, Paul wrote an epistle “to all the Saints in Christ Jesus which are at Philippi, with the bishops, and deacons” encouraging them to stand fast in the Lord. It seems that false teachers had succeeded to infuse heretical doctrines into their minds; and he warns them to beware of evildoers and of those that would have them accept unchristian doctrines and practices. He praises them for their kindness to him. They had done what no other church had done,—sending financial help to him. Thus he said: “Now ye Philippians know also, that in the beginning of the Gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.”—Phil. 1: 15. Thus, a church was established or formed at Philippi which excelled every other church in helping Paul in his missionary labors. The church at Philippi was the first church in Europe.

in Macedonia, especially at Berea, and in Achaia, particularly the "church which was at Cenchrea, a seaport about 9 miles east of Corinth—(Rom. 16 : 1). The church at Corinth was far from being perfect in faith and practice. Paul felt compelled to send Timothy to that church to bring them into remembrance of the ways which be in Christ as Paul taught in "every church." 1 Cor. 4 : 17. And he told them that he himself expected to come to them shortly, to arouse them to proper discipline. He exhorted the church "to purge out the old leaven," that they might "be a new lump." "Therefore put away from among yourselves that wicked person."—1 Cor. 5 : 13. The Corinthians were in the habit of holding festivals in the heathen temples where meat was consecrated to the idol gods, and partaken of by the people as religious acts in honor of the gods. And some of the Corinthians after they had become Christians and members in the church occasionally went with their old heathen relatives and friends to those feasts. Paul condemns that practice as dangerous to the Christians who were "the temple of the living God," and therefore should not attend the feasts with their heathen friends in the temples of idols. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father to you, and ye shall be my sons and daughters, saith the Lord Almighty"—II Cor. 6 : 17-18. Thus the members of the Church of God in Corinth were told to come out from among those who attended the heathen feasts. "Among them" means the heathens, not the Christian society or church. They were to remain in the church; to labor for the purity of the church; to cast out all who would not be reformed. They were not to leave the church, but their heathen friends who were unbelievers.

IX.—*The Seven Churches in Asia.*

Asia in the New Testament, means the western part of Asia Minor.

(a) *The Church of Ephesus,*

Ephesus was situate on the western side of Asia, on the eastern shore of the Aegean Sea, and was the capital of Asia under the Romans. It was a city of great beauty, wealth, learning, commerce, idolatry and superstition. "Its inhabitants were equally noted for licentious and luxurious life, and for cultivation of magical arts and fanatical worship of Diana." Her temple was one of the "seven wonders of the world." About A. D. 55, Paul accompanied by Aquila and his wife, Priscilla, Jewish converts to Christianity, went to Ephesus, on his way to Jerusalem. Paul only stayed a very short time, a day or two, during which he went to the synagogue, and reasoned with the Jews. They desired him to tarry longer time with them but that he could not do. He bade them farewell and promised to return to them again, "if God will." Aquila and Priscilla remained at Ephesus. Soon after this, Apollos, a Jew from Alexandria, arrived in Ephesus. He was an eloquent speaker and well read in the scriptures. "This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue; whom when Aquila and Priscilla had heard, they took him with them, and expounded unto him the way of the Lord more perfectly."—Acts. 18 : 24-26. Apollos had come in contact with some of the disciples of John, and had accepted the baptism of John, not knowing that Jesus had made a change in the formula to be used in baptizing. But Apollos seems to have baptized twelve persons in Ephesus in the same way as he himself had been baptized. But Aquila and Priscilla informed

him of his misconception as to the way Jesus had arranged matters in regard to baptizing. Apollos left Ephesus at once and went to Corinth, now fully instructed in Christianity, and there labored more intelligently than he had done at Ephesus. About A. D. 57, Paul again went to Ephesus. He found there certain disciples of John, made by Apollos, probably; these disciples were totally ignorant of the Holy Ghost. Paul asked them, "Unto what then were ye baptized?" And they said, unto John's baptism. Then said Paul, John baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord," or, in the name of the Father and of the Son, and of the Holy Ghost, as the Lord Jesus had commanded. Having thus been baptized properly according to the Christian formula, when Paul had laid his hands upon them, the Holy Ghost came on them, in consoling inward power and in miraculous gifts to some of them. Paul, for three months, attended the synagogue, speaking boldly, disputing and persuading the things concerning the Kingdom of God." The Jews having turned against him, Paul ceased to go to the synagogue, but he and his followers met daily in the school-room of Tyrannus. And for the space of three years Paul labored in Ephesus, so that the gospel was made known to all the people of Asia, both Jews and Greeks. Ephesus was Paul's headquarters; and people from all parts of the province flocked to that city, on one business or another, and so had opportunity to hear Paul. Then Paul would make trips out to the country, and would preach, wherever he went, the word of the Lord Jesus. "And God wrought special miracles by the hands of Paul." A church was formed in Ephesus, and it became a very good and prosperous church for many years. About A. D. 64, Paul wrote a letter "to the Saints which are at Ephesus, and to the faithful in Christ Jesus."

At that time there had not been any great relapse or special errors in the church. About A. D. 96, Jesus Christ dictated to John in Patmos, a letter to the angel of the Church in Ephesus. The church then was still in commendable condition, but was troubled with people who said that they were apostles, but were not; and the church had proved them liars. The church hated the deeds of the Nicalaitanes, "who taught that it was lawful to yield to the lusts of the flesh, since this could not affect the spirit."—K. P. 72-3. "Nevertheless, says Christ, I have somewhat against thee, because thou hast left thy first love." He exhorts her to repent and reform, lest He would come and remove the gospel light from her. This church was favored with the ministry of Paul, Timothy and John. Many Church Councils were held there, the most noted of which was "the Holy Synod at Ephesus, convened by Theodosius II, in June A. D. 431. There were present "some 200 bishops, two of whom were Latins, of which Caelestine of Rome and Cyril of Alexandria, sainted to memory were the guides."—The Can.—Pages 2, 16 and 19.

(4) *The Church in Smyrna.*

Smyrna is still the name of a city in Eastern Asia, about 40 or 50 miles north of Ephesus. At present its population is of mixed nationalities, differing in creeds, but mostly Mohamedants. Near the close of the first century Jesus dictated to John a letter to the angel of the church in Smyrna. Doubtless this church was formed by Paul and his converts, though the history of its formation is not given in the Acts of the Apostles. The Jews caused much trouble to this church; but Jesus says to her that she was rich spiritually, though poor in worldly condition. She is told to take comfort. She was to suffer persecution; some of her members were to be cast into prison; but the final advice was, "Be thou faithful unto death, and I will give thee a crown for life."

Polycarp was bishop of this church, and suffered martyrdom for the truth of the gospel of Christ, A. D. 167 or 169.

(c) *The Church in Pergamos.*

Pergamos was a great city north of Smyrna, in the eastern part of Asia. In the second century it had 120,000 inhabitants. The missionary labors of Paul and others resulted in forming a church in this city, during the first century; for one of the letters dictated by Jesus to John about A. D. 96 was sent "to the angel of the church in Pergamos." That letter declares Pergamos to be "where Satan's seat is," and where Satan dwelleth." This means that the church there was in a very unfavorable place, surrounded by the worst kind of opposition, and subject to severe trials. But the church was holding fast the name of Christ, and did not deny the faith, even when one of the members, Antippos, was slain as a faithful martyr. But the church was not perfect: there were few things against it. Persons such as the Nicolaitanes, who held doctrines that were dangerous and tempting, and produced stumbling-blocks in the way of weak Christians causing them to sin as did Balaam to Israel, were allowed to be in the church. They ate things sacrificed unto idols, and committed fornication. Jesus hated such doctrines; and he ordered the church at Pergamos to repent and reform. "Here Christianity made one of its first triumphs, and here some of the first blood was shed for Christ."—Sch. III: 1802.

(d) *The Church in Thyatira.*

Thyatira was a city in the northern part of Lydia in Asia Minor. A business lady, Lydia by name, who was the first convert in Philippi, Europe, to Christianity, was from Thyatira. Lydia having been made a believer in Christ and having been baptized at Philippi; and having entertained Paul and Silas at her house while in Philippi, became an enthusiastic Christian. And as she is not mentioned in the letter

written by Paul to the Philippians, it is reasonable to believe that she turned home to Thyatira and was means to introduce Christianity to that city, and bring about the formation of a church there. However that may be, one of the letters dictated by Jesus to John was written to the angel of the church in Thyatira. At the time that letter was written, A. D. 96, the church in Thyatira was in a commendable condition as to faith, charity, patience, service and works. Notwithstanding this there were few things against it. The church suffered some jezebel who claimed to be prophetess, to teach and seduce some of the members to commit fornication, and to eat things sacrificed unto idols. Jesus warns all of the danger they were in and of the destruction awaiting that woman and all of her captives. But as to the church, the members are exhorted to hold fast what they had till he would come, promising to him that overcometh, and keepeth faithful unto the end a great final victory and glory.

(e) *The Church in Sardis.*

Sardis was the capital of Lydia, in Asia Minor, which had Smyrna on the west, Thyatira on the north, and Philadelphia on the south-east. Sardis was once noted for beauty and wealth; now it is only a miserable village. About A. D. 96, Jesus dictated to John a letter "unto the angel of the church in Sardis." There is no history of the church extant, but at the time said letter was written, the church is said to be spiritually dead, though having a name that she was alive. Her works were not perfect before God. But there were few names, even in Sardis, which had not defiled their garments; they were to walk with Christ in white; for they were worthy. The church is exhorted to hold fast what good she had; to repent for her sins, and to reform and be watchful.

(f) *The Church in Philadelphia.*

Philadelphia—brotherly love—was an important

city of Lydia—about 25 miles south-east of Sardis, in Asia. It is now called Allah Shair—City of God, and has about 15,000 inhabitants. There are in it and around it the ruins of many ancient churches. Jesus dictated to John a letter, about A. D. 96, “to the angel of the Church in Philadelphia,” in which it appears that the church there at that time was in very good condition; no fault is mentioned, but encouraging prospects, with an open door which no man could shut, and bright future are promised the church: her enemies were to be made to come to worship before her feet.

(g) *The Church in Laodicea.*

Laodicea was a city near the boundary line of Phrygia and Lydia, in Asia Minor. It is now only a heap of ruins. In the epistle written by Paul, about A. D. 64, to the Colossians, he requested that it be read also in the church of the Laodiceans.—Col. 4: 16. When Christ dictated to John a letter to the angel of the church in Laodicea (R. V.) about A. D. 96, the church was luke-warm, wretched, miserable, poor, blind, and naked, though she did not consider herself so, but though herself rich, needing nothing. Jesus advises the church to buy of him the gold of truth tried in the fire; white garment, of virtue and holiness; “and anoint her eyes with eyesalve that she might see her condition. He announces himself as standing at her door knocking, and ready to enter with provisions for a feast; and to help her out of her sad condition.

(h) *The Church at Colossae.*

Colossae was a prominent city of Phrygia, in Asia Minor. It was situate not far from Laodicea and Philadelphia—a little south-east of those two cities. Nothing is known of the church at Colossae; the most probable belief is that the church here was formed by Epaphioditus, one of Paul's fellow laborers.—Phil. 2: 25. Paul wrote an epistle to the saints and faithful brethren in Christ which were at

Colossae, about A. D. 64. He sets before them the majesty and the all-sufficiency of Christ as the source of all doctrine, faith, ordinances, and spiritual blessings, "For in him dwelleth all the fulness of the God head bodily." Then he reminds them that they were "Buried with him in baptism, wherein also" they were "risen with him, through the faith of the operation of God, who hath risen him from the dead." Col. 2 : 9 and 12.

The Church at Rome.

The City of Rome stands on either side of the river Tiber, about 15 miles east from the northern part of the Mediterranean Sea, and is the capital of Italy, in Europe. This city was the capital of the Roman Empire which ruled the civilized world, so called, when Jesus Christ was born ; it so continued until Constantine the Great made Constantinople "the new Rome,"—the capital of the Empire, in A. D. 330. The Vatican and all the Papal official buildings—Senate, Throne, official residence of the Pope, and the Library—are at Rome. The introduction of Christianity to Rome is wrapped in mystery ; but zealous papists have constructed a traditional pseudo-historical web to catch the credulous Christians to accept their apostolic succession presumption. When Paul wrote his epistle "To all that be in Rome, beloved of God, called to be saints," about A. D. 60, there were in that great city many Christians whose faith was spoken of throughout all the world. Their obedience to the gospel was also known unto all men. Paul prayed God that a way might be opened for him to have a prosperous journey by the will of God to go to Rome, so that he could preach the gospel to them who were at Rome as he had done to others elsewhere. Among the multitudes of various nationalities from various countries at Jerusalem when Peter preached that powerful sermon on the day of Pentecost, A. D. 33, there were present "strangers of Rome, Jews and proselytes."—Acts 2 : 10. Some of

these, if not all of them, must have been converted and baptized ; and so returned as Christians to Rome. For some cause or other the Jews were driven from Rome.—(Acts 18 : 2.) And many of them went to Achaia, Greece. One family of those Jews from Rome, went to Corinth where Paul met them about A. D. 54. They were Aquila and Priscilla his wife. They became Christians, and rendered much help and comfort to Paul, both in Corinth and afterwards in Ephesus. But permission was again given to the Jews to return to Rome ; many of them having become converts to Christianity during their travels while exiles. Among others Aquila and Priscilla returned to Rome and opened their house to their fellow Christians to hold meetings. There was a church in their house—Rom. 16 : 3-5. Epanetus who was among the first to be converted unto Christ in Achaia, also went to Rome ; and so did Phebe, a faithful servant of the church at Cenchrea. And a large number of others are named in Rom. 16 : 1-27. Paul had met most, if not all, of those whom he names, somewhere on his missionary travels, and they were made Christians through his labors. They were from various localities, because he says to them “the Churches of Christ salute you.” Rom. 16 : 16. It is to be noticed that there is no hint given that Peter was in Rome, or that he had been there when Paul wrote his epistle to the Romans. It appears that the Christians were both Jews and Gentiles at Rome, and that they met in different houses, in various parts of the city. There were therefore not only one, but several churches at Rome. In course of time they secured a meeting place large enough to hold all of them to worship as one church. They were inclined to be divided in doctrine and practices. Rom. 16 : 17. Paul in his epistle pleads for the peace and unity and dependence on Christ by faith and obedience, rather than on the ceremonial law of Moses. He reminds them that they had been buried with Christ by baptism into death to sin and to the

world, and raised to a newness of life.—Rom. 6: 4. He exhorts them to yield their member's servants to righteousness unto holiness. Rom. 6: 19. Paul was taken as a prisoner to Rome, about A. D. 62: he was allowed special privileges, to see his friends, and to preach to all who went within the reach of his voice. This continued for two or three years. Eusebius says that Simon Magus, the sorcerer from Samaria (Acts 18-20) had gone to Rome and was there pretending to teach Christianity: but instead thereof, taught heresies for gain. He says further: "For immediately under the reign of Claudius, by the benign and gracious providence of God, Peter, that powerful and great apostle who by his courage took the lead of all the rest, was conducted to Rome against this pest of mankind."—Simon Magus.—Eus. Page 52.

This statement seems to suggest that Peter was conducted to Rome as a prisoner, under Claudius, who died, A. D. 54; but God over-ruling all so that Peter was made instrument to expose the heresies of the sorcerer. But the Jews were expelled from Rome by Claudius the very year of his death; hence Peter, if he was at Rome, and others had to go elsewhere to labor. Peter was at Babylon, Asia, about A. D. 60.—1 Peter 5: 13. "This fact is recorded by the Roman Tertullian, in language like the following: Examine your records: there you will find that Nero was the first that persecuted this doctrine then, when after subduing all the East, he exercised his cruelty against all at Rome." Thus, Nero, publicly avowing himself as the chief enemy of God, was led on in his frenzy to slaughter the apostles. Paul is therefore said to have been beheaded at Rome, and Peter to have been crucified under him. And this account is confirmed by the fact, that the names of Peter and Paul still remain in the cemeteries of the city to this day.—Eus. Page 68.

Eusebius wisely acknowledges that his statements are only based on "it is said:" that is on tradition without any further proof. Tertullian refers

to Peter baptizing in the river "Tiber;" but none of these statements prove that Peter was ever at Rome, much less that he founded the church there or was its pastor. He seems, however, to have been at Rome, and to have preached and baptized at Rome; but that he would do as an apostle or a missionary on his travels. Ministers of the gospel often preach and baptize in cities and towns where they are not pastors. Many churches had more claim on Peter than the church of Rome had. Peter is known to have taken a leading part in the formation of the church at Jerusalem, the church at Caesarea, and the church at Antioch. The Holy Scriptures testify to Peter preaching and laboring at those cities; and he stayed and labored in some of them for quite a length of time. Therefore they have better claim to pre-eminence on account of Peter, than has the church of Rome. The fact is we do not know when nor by whom the church of Rome was formed. We know that Paul was at Rome, but we do not know that Peter was even in that city. It is possible that he was taken there as a prisoner, and that he was martyred and buried there as were many other Christians. Thus, in brief, is the known history of the Apostolic churches in Palestine, Syria, Galatia and Asia Minor, in Asia; and in Macedonia and Achaia and Italy, in Europe, during the lives and by the labors of the Apostles and their coworkers as recorded in the New Testament, with additional historical facts regarding some of the most prominent among them. They are the examples, and to a large extent, the models for all churches.

III.—HISTORICAL GLEANINGS FROM THE APOSTOLIC CHURCHES.

I.—*The Kingdom and the Church.*

Jesus during his personal ministry on earth preached the gospel—the good news—of the Kingdom of God—as King, and of Heaven, as locality and nature. He and his special Disciples traveled from place to place, converting sinners and baptizing believers. The Disciples or Christians thus made were left independent and without any outward and visible form of active unity. But Jesus during the forty days between His resurrection and ascension spoke to His Disciples of “the things pertaining to the Kingdom of God.”—Acts 1 : 3. Philip preached Christ unto the people of Samaria. “And when they believed Philip preaching the things (good tidings—R. V.) concerning the Kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.”—Acts 8-12. The things concerning the Kingdom of God included the church, its formation, and work and the way to be aggressive in the world. The Kingdom of God includes all of the true spiritual children of God in all ages and everywhere on earth and in heaven—Math. 8 : 11. Jesus Christ came to bring the Kingdom of God into special activity as a spiritual power to draw and prepare people for citizenship in the Kingdom of God ; and he preached the good news or glad tidings of the Kingdom of God for that very purpose. Under the Christian Dispensation, in order to enter the Kingdom of God, active sinners must be converted and regenerated and baptized. Jesus said : ‘Verily I say unto you, except ye be converted,

and become as little children, ye shall not enter the Kingdom of Heaven."—Math. 18: 3. "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." "That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit. Marvel not that I said unto thee, ye must be born again—(anew—R. V.) John 3: 5-7. When Jesus himself entered active life in advocating and preaching the gospel of the Kingdom of God he went from Galilee to Jordan unto John, to be baptized of him.—Math. 3: 13. During his personal ministry Jesus made and baptized more disciples than John. Though Jesus himself baptized not, but his disciples did it for him.—John 4: 1-2. Whatever might have been the qualifications for entrance into the Kingdom previous to the coming of Christ, it is evident that none were to be admitted under his personal ministry but those who were converted—born anew of the Spirit and baptized in water. The Kingdom means the general or universal Spiritual Government of God. and under the administration of Jesus, the way to become citizens in this Kingdom was, and is, by conversion, repentance, belief, regeneration and baptism. Baptism is not a church ordinance, but a divine outward form of the legal entrance into the Kingdom of God; the mind, heart, will, and soul having accepted and taken hold of Salvation, and citizenship in the Kingdom, the body followed suit by rendering obedience to the ordinance of baptism as an initiating visible process which declares the baptized to be assuming the duties and privileges of citizenship in the Kingdom of God. That is, baptism was and is under the ministry of Christ, a constitutional ceremony of entering into the Kingdom of God. That any one who is rationally and spiritually responsible in the light of the Gospel, should seek entrance into the Kingdom without submitting to baptism, is to seek some other way than the door, as entrance. That anyone should consider himself too great or too

good to require or need baptism, is to assume himself to be greater and better than Jesus Christ himself; who insisted that his own personality should be buried in the waters of Jordan in order to fill the ordinance of baptism with sufficient righteousness to justify obedience to it on the part of all his followers. Math. 3: 13-17. Thus baptism is not a church ordinance but an institution of the Kingdom before any church had been formed. The Gospel of the Kingdom does not reveal to us how devout men who are ignorant of Christianity, or how idiots, or cripples or infants who die in infancy, enter the Kingdom of God. Their spiritual interests are in the care of the Father, and do not pertain to His people on earth. But Jesus spoke of his church; "upon this rock I will build my church."—Math. 16: 18. The church was to be built, it was a future institution. The church was to be a society made up of his professed disciples. The church was to be local, and the members were not to be perfect or faultless people, unable to sin, but men and women capable of trespassing against one another, and offend one another, even to a degree that reconcillation might not be effected until a most severe punishment had been applied in the case. If thy "brother" shall trespass against thee. "And if he shall neglect to hear them, tell it to the church; but if he neglect to hear the church let him be unto thee as an heathen man and a publican."—Math. 18: 15-21. It will be seen by these statements of Jesus that there was to be a church, that the church was to be a society; that the members were not to be perfect, that the church was to have discipline: there were to be meetings to transact business, to hear reports and complaints or charges, and the members were to talk, discuss and vote or decide in some way for the church, all questions that demanded consideration. These are the only references made by Jesus to the church. However, he told his disciples that He would send unto them the Holy Ghost, the

Spirit of truth who would guide them to all truth—and that he would show them all things. He said to them: "All things that the Father hath are mine; therefore said I, that he shall take of mine, and shall show it unto you."—John 16: 15. They were to remain in Jerusalem until they would be endued with power from on high.—Luke 24: 49. When the day of Pentecost was fully come, they were with one accord in one place and were all filled with the Holy Ghost.—Acts 2: 1-4. It was not only Peter but all of the disciples present were filled with the same Holy Ghost. The Keys of the Kingdom of Heaven promised to Peter as representative of those to whom the Father reveals the truth, were thus given to all those present by means of the Holy Ghost as divine power within them, enabling them to unlock or explain the things pertaining to the Kingdom of God. Immediately the Spirit impelled the disciples to form themselves into a church at Jerusalem. And in short time the Spirit—endowed disciples formed churches in other cities and towns and countries as has been already related in the foregoing pages. Wherever and whenever there were sufficient number of disciples living in the same locality, they formed themselves into a congregation or assembly and were called churches. Jesus gave a promise that where two or three are gathered together in his name, there he is in the midst of them.—Math. 18: 20. This promise seems to provide that even two or three of the right sort of persons may be a church. A church is an assembly or congregation called together of the Lord's Spirit to worship God, in preaching the Gospel, reading the Holy Scriptures, singing praises, praying, exhorting and instructing one another in matters pertaining to the Kingdom of God and the Salvation of Souls. The church is a visible form—the "body"—not the soul which is invisible as is the Kingdom also, but the "body," the physical working agency of the Kingdom of God. The church is the special visible manifestation of Christianity, or the

Kingdom of God on earth under the administration of the Holy Spirit. The church—the local church, is the new feature of Christianity and of the Kingdom of God, developed under the Superintendency of the Holy Ghost. To ignore the church, the local Christian society—is to ignore the special plan formulated by the Holy Ghost for the Spirit—endowed Christians, to carry on their work for the comfort and edification of the saints, and for exerting themselves in the use of the divine gospel means of grace for the conversion and salvation of their fellow men and all to the glory of God. The Spirit of God in the heart, ruling the life, will lead the body into the visible church wherever that is possible. The church is the social body of Christians who “have fellowship one with another” in the cause of Christ. This fellowship has its spiritual elements uniting the minds, hearts and the spirits, and manifesting itself in conformity to the ordinances of the gospel, and in the social communion of the saints, as in the case of “the Church of God which was at Corinth,” whose members “were called into the fellowship of Jesus Christ.”—1 Cor. 1 : 5-9.

(2.) *The Qualifications for Church Membership.*

The church being the visible representative of the Kingdom of God carries with it the visible and physical features of the Kingdom. Under the Superintendency of the Holy Ghost, repentance, belief and baptism continued to be the true requisites to enter the Kingdom, as representative in the church,—Acts 2 : 39 ; 8 : 12 ; 29 : 40 ; Rom. 6 : 1-5. Conversion, repentance, faith, regeneration and baptism being qualifications for the Kingdom under Christ, and for the church under the Spirit, only those who possess these are qualified to partake of the Lord's Supper in the church. The converts who believed and were baptized at Jerusalem were added to the other members, and continued steadfastly in the apostle's doctrine and fellowship, and in breaking

of bread, and in prayers.—Acts 2: 42. That is, they assembled together in groups, as opportunity and place afforded to them the privilege to serve the Lord as a church or churches.

3.—The Church Universal and the Local Churches.

There are two features to inspired statements: the one regarding matters as viewed spiritually, or as they appear in the estimation of God. In that feature there is but one Church of God—one Church of Christ. Jesus said “I will build my church,” that is his doctrinal and spiritual church which is one. The same feature is meant in the words of Paul when he says: “Even as Christ loved the church, and gave himself for it;” and, “That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.”—Eph. 5: 25 and 27. That is not a church on earth but the church in heaven; or the spiritual future church—wholly perfected. A reference is made to the same church in the words: “The church of the first born, which are written in heaven”—“the spirits of just men made perfect.”—Heb. 12: 23. As God looks on his true children, they are all one great congregation, united in faith and spirit, as one family—one church, in heaven and on earth, and in all times. All is present with him: separation by times and localities has no effect with His contemplation of the church. He sees all His children as one body—the spiritual body of Christ. But the inspired scriptures also give the present and earthly feature of the church. Jesus referred to his future church as a local body of disciples—a society practicing discipline, and trying cases of disputes between the members. Math. 18: 15-21.

The disciples became not one but many churches. In the New Testament the saints—the disciples—the Christians in any city, town or place are called a church. People called out of the world or away from Satan, to be a separate body assembled together to

worship and serve God; as Peter says of the Christians to whom he wrote that they had been "called out of the darkness into the marvelous light of the gospel.—1 Peter 2: 9. This essential idea of church is very prominent in the Epistles of Paul, as in referring to the Christians at Rome, who were "the called of Jesus Christ, called to be saints." Rom. 1: 6-7. In urging the Christians in Thessalonica to strive to live a godly life, Paul says that they ought to "walk worthy of God, who had called them into his Kingdom and glory.—1 Thess. 2: 12. The visible organization of Christians into local societies or churches is evident in the Acts of the Apostles and in the Epistles written to the various churches. Even Jesus Christ himself designated the Christians as churches when he dictated to John letters to the "seven churches in Asia,"—not church, but churches. Paul wrote to the Church of God in Corinth, and tells the members of that church, "Ye are the body of Christ, and members in particular." 1 Cor. 12: 27. The church which was at Corinth was the body of Christ, and was the Church of God, in the same sense and to the same extent and reality as was the church which was at Jerusalem; and so were all the other churches which were formed by the Apostles in different places. The New Testament nowhere says the Church of Palestine, the Church of Syria, the Church of Galatia, the Church of Asia, or the Church of Greece; but it says, "The church which was at (or in—R. V.) Jerusalem"—Acts 8: 1; and, "Then had all the churches rest throughout all Judea and Galilee and Samaria."—Acts 9: 31. At first there was but one church which was located at or in Jerusalem; but after much missionary labors done by the scattered apostles and other disciples—there were many churches in Palestine. "The church which was in Jerusalem" sent Barnabas to Antioch, who with Saul of Tarsus, the Apostle Paul, spent a whole year with the church there. Acts 11: 22-26. "The church that was at Antioch, being prompted by the Holy

Ghost, sent forth as missionaries, Barnabas and Saul. Acts 13 : 1-4. These missionaries succeeded to form many churches, and ordained them elders in every church. Acts 14 : 23. Other apostles and disciples did likewise. While traveling through Syria and Cilicia, Paul and Silas confirmed the churches in those countries.—Acts 15 : 40-41. We also read of “the churches of Galatia,” Gal. 1 : 2 ; 1 Cor. 16 : 1 ; and “of the churches of Asia”—1 Cor. 16 : 19 ; and of “the churches of the Gentiles.” Rom. 16 : 4. These are all recognized in the New Testament as Christian churches and were apostolic churches formed by the apostles themselves and their co-workers. How ridiculously erroneous then is the misconception of those “saints” who call themselves “The Church of God,” and regard their membership only in the spiritual invisible church, and their names only written in the “book of life !” These people denounce the local churches as unnecessary and unscriptural!! There were many apostolic churches ; and each and every one of them wherever located and whenever formed was a church of God in the same sense as was the Church at Jerusalem, a church of God. But all the local churches wherever situated worked in unison during the apostolic age, and for a long time afterwards. They were separate and independent bodies of Christians, and each body was a church of God ; but they belonged to one and same denomination—Christian association or fellowship. All the churches were taught the same gospel, as Paul states in his epistle to the church in Corinth : “As I teach everywhere in every church”—1 Cor. 4 : 17 ; “and so ordained in all churches.”—1 Cor. 7 : 17. All the Christians in all the churches had but “One Lord, one faith, one baptism, one God and Father of all, who is above (or over—R. V.) all, and through all, and in all.”—Eph. 4 : 5 and 6. There was an unity of faith or belief ; and of baptism—all buried with Christ by baptism.—Rom. 6 : 4 ; and Col. 2 : 12. Many churches but one denomination. The churches helped

one another in keeping close to the truth as it is in Jesus. The church at Antioch sent to the church at Jerusalem for information regarding some disputes as to the matter of doctrines which they could not settle among themselves. The church at Jerusalem was then the most important church and the best qualified to decide all questions, because the apostles were in that church; and it was their special business to impart correct views to all Christians. The churches at Jerusalem held a council, discussed the questions and came to an unanimous conclusion. They sent delegates to the church at Antioch and gave also a written report which was delivered to all the churches everywhere. All the churches in a country were in a habit of uniting in choosing delegates or messengers to visit churches and to arrange matters, and to do missionary work.—2 Cor. 8 : 19 and 23 ; Acts 8 : 14 ; 11 : 22 and 30 ; 13 : 1-4 ; 15 : 1-41. The Apostle Paul devoted all his time to Christian labor and took upon himself “the care for all the churches.”—2 Cor. 11 : 28. And all the other apostles and Christian ministers did likewise as far as their circumstances permitted them. But we do not read in the New Testament of any church claiming to be the superior in authority or power, to all the other churches; nor of any one of the apostles claiming lordship over the other apostles : as far as we can learn from the inspired history of the apostles, they were all equal in authority; and the pastor of one church did not claim any pre-eminence of power or authority over any other pastor. All the churches and all the pastors of the apostolic age appear in the New Testament to be considered only as equals, and independent of one another.

(4.)—*The Formation of Churches.*

The only known feature of the formation of a church is that the apostles sent delegates to a newly-established church to ascertain its condition, and to make sure that it held the doctrines and ordinances

of the gospel properly ; and to see that it had proper officers, who were qualified by the Holy Ghost to be "overseers" of the affairs and work of the church of God in that place. Acts 8 : 14 ; 14 : 23 ; 20 : 28 ; Titus 1 : 5.

V.—The Officers of the Apostolic Churches.

Jesus Christ ordained twelve of his disciples that they should be with him, and that he might send them forth to preach, and to have authority to heal sicknesses, and to cast out devils.—Mark 3 : 14-15. "After these things the Lord appointed other seventy also, and sent them, two and two, before his face into every city and place, whither he himself would come."—Luke 10 : 1. These were not permanent church officers, but special agents of Christ for special service in the Kingdom of God until the churches were well and securely established in the faith and practice of the gospel. True the apostles continued their services after the church in Jerusalem had been formed, and they were the acting ministers and overseers of the first church as well as of the other churches formed afterwards during the apostolic age. But their mission was not to be permanent, and they, knowing this, gradually arranged matters so that the churches would be able to arrange their own affairs after their departure. The permanent officers of the churches were Deacons, Elders and Bishops.

The Deacons.

"Deacon" means a person that serves,—a servant. The word in Greek is used to set forth a servant in various capacities. Jesus Christ is called a Deacon, and the apostles are called Deacons. Paul commends to the Christians in Rome a lady by the name of "Phebe our Sister," which is a servant—deaconess—of the church that is at Cenchrea.—Rome 16 : 1. What service she rendered to the church is not told. It might have been of the same kind as the service rendered by Martha who "was

cumbered about much serving" (deaconing), and came to Jesus, and said, "Lord, dost thou not care that my sister hath left me to serve—(deaconate)—alone? Bid her therefore that she help me." In this case, Martha acted as deaconess in preparing a supper in her house, while her sister Mary sat at Jesus' feet, and heard his word. Luke 10: 39-40. It is very possible that deaconesses acted as nurses and teachers for women where the customs of the country would not allow men to visit the females in a family, and the same practice is now in use in missionary labors among heathens; and it might be very useful to churches in general. The apostles in Jerusalem, felt compelled by the greatly increased number of the disciples, and the murmuring of the dissatisfied Grecians regarding the daily ministrations or disposal of charities among the widows and the poor of the church, to ask the disciples, or the church to select seven men of special Christian qualifications whom they could appoint over that business of serving tables, so that they themselves might give all their time to prayer and to the ministry of the word. The church selected the men—the deacons, seven in number—who were placed before the apostles for their approval and appointment. "And when they had prayed, they laid their hands on them." Acts 6: 1-6. These were the first church officers appointed by the apostles; and their duties were to take charge of the material affairs of the church, and to help the apostles by attending to the charities and all financial and temporal interests of the church. They were the trustees, and served in the same capacity as do stewards in some churches. The office of a deacon was an important and an honorable one; and only men of the very best Christian character were appointed as deacons. Acts 6: 1-6 and 1 Tim. 3: 8-14. Some of the first deacons became evangelists, as Philip and Stephen, who preached the gospel and performed miracles when qualification and occasion were favorable.

Elders or Presbyters.

Elder as a word comes from a saxon root and means the same as Presbyter which comes from a Greek root. Its meaning as a word is "older" or senior. Among the Jews Elders was a term designating their ruling fathers; supposed to have acquired knowledge and experience which qualified them for leadership. In the Christian churches elders had charge of the spiritual affairs of the churches as the deacons had charge of the temporal affairs of the churches. There were elders in the church in Jerusalem the same time as the apostles—Acts 15: 2 and 6, and there were elders in the church in Ephesus.—Acts 20: 17. Paul instructed Titus to ordain elders for the churches in every city.—Titus 1: 5. There were two classes of elders—those who only ruled, and those who preached also. A man could be an elder and also evangelist. "Let the elders that rule well be counted worthy of double honour, especially they who labor in the word and doctrine."—1. Tim. 5: 17. Peter considered himself an elder (a fellow elder, R. V.) as well as a witness of the sufferings of Christ. He says that the elders were to "feed the flock of God which is among you, taking the oversight thereof." And he urgeth the younger to submit themselves unto the elder.—1 Peter 5: 1-5. James directs that the sick member should call for the elders of the church to pray over him.—James 5: 14. John, the apostle, also designates himself an elder. 2 John 1: 1, and 3 John 1: 1.

Bishops.

Bishop as a word comes from a Greek word and means inspector, or superintendent, or overseer, (Acts 20: 28). In writing to the church in Philippi, Paul mentions the bishops and deacons. And he says in his epistles to Timothy and Titus:—"If a man desire the office of a bishop, he desireth a good work"; and the bishop "must be blameless as the steward of God." Thus the bishops were to have

extra good Christian character, and possessing special qualifications, apt to teach and preach the gospel, and to superintend all the affairs of the church—1 Tim. 3: 1-7; Titus 1: 5-10. The same persons are referred to as deacons, elders and bishops; and the office of elder is so mixed up with that of a bishop that it appears at times that there was no difference between them. The Jewish converts carried with them from Judaism to Christianity, as official term, elders or presbyters, to designate the head officers in their churches; and the Greek converts adopted a Greek term—the English of which is bishop, as an official appellation of the head officer in their churches. The first churches were made up of both Jews and Greeks or Gentiles; and elders and bishops were used when referring to the same officials; and both elders and bishops therefore were found in the same churches, meaning the same persons, who were doing the same work, but for different nationalities. National characteristics gradually disappeared from the church, and the Greek or Gentile converts outnumbered the Jews in the churches; and the Jewish term elder receded to a secondary place, and the Greek term bishop, took the leading place in the churches. In all the well organized churches there were deacons, elders and bishops. There were no archdeacons, archbishops, cardinals or Pope, nor even a priest. These terms and officials are innovations of men in later times.

(6) *The Installation of Church Officers.*

Jesus himself selected and appointed his agents or officers and special helpers; and there is no personal successor to Him on earth except the Holy Ghost who is now the real Dictator for all the true Christian churches in all ages. But the Spirit only works inwardly to create and develope qualifications for official work and positions in the churches; and to incline the mind, heart and will of the members of the churches to select and call the proper persons to

offices. The vacancy in the apostleship was filled by the disciples under the supervision of the apostles. Two qualified persons were chosen as candidates to take the place of Judas. Prayer was offered up to God that He, by means of the lots prepared for the two candidates placed before them, should show to them His chosen one. Human or personal choice or preference was entirely obliterated, and all was of God. So, under the influence of prayer to God the lots were cast, so as to give God opportunity to make His choice known to them. Acts 1: 15-26. The casting of lots is a divine plan put into practice, at God's orders, on many occasions, to make His choice and will known to His people, in important events. Levit. 16: 8-10; Num. 26: 55; Chron. 24: 5; Acts 13: 19. Some may call this process a superstition; well, it is a Divine superstition in which God exerts His ruling power in deciding matters of importance to his people. "The lot is cast into the lap; but the whole disposing thereof is of the Lord."—Prov. 16: 33. It would be well for the Christian churches to carry out, or into practice, the spirit of this plan in selecting all their officers and in settling all their disputes, for "The lot causeth contentions to cease, and parteth between the mighty" for peace sake.—Prov. 18: 18. Jesus says, "For where two or three are gathered together in My name, there I am in the midst of them." Under such circumstances what they would bind or loose, on earth would be so done in heaven, because it would be done right, prompted by the Spirit of Christ. Jesus says also, "And, lo, I am with you alway even unto the end of the world." There are no occasions in which the church needs to realize more thoroughly what Jesus has said,—“For without me ye can do nothing,”—than when church officers are chosen. The majority rule is a pagan rule—purely human, and while it may work well in wordly affairs, it is not a safe rule for Christian churches. By the majority rule, the bishop of Rome

attained his supremacy over all other bishops ; and by the same rule the churches of Constantinople, of Rome, and of England secured for themselves the positions they held for ages : they had the majority in Synods, Councils, Senates, and Parliaments, and thereby each one in its own sphere became to be considered as the church, and all non-conformists were declared to be heretics. Wealth, policy and friendship often control majorities that decide in favor of the wrong person, to the detriment of the church. Candidating and electioneering for personal friends, as pastors or other officers have done more harm to the churches of the congregational type than any one can comprehend. Instead of praying to God for guidance, the voters are electioneering for their favorites. The majority rule has no place for God. The Presbyterian and Episcopal plans are not much better : the man and not God—decides and rules. “Clearly in the beginning, bishops or pastors were given by the Spirit of God, not by the suffrage of the people. The office and its incumbent were alike by direct divine appointment.” “The humble and godly membership of the little church may turn to some pastor, after much prayer and waiting on God for the Spirit’s guidance, and the signs of the divine choice may be clearly manifest ; when some pulpit committee, or some conclave of “leading brethren,” vetoes their action on the ground, perchance, that the candidate is not popular and will not draw. Alas ! for the little flock so lorded over that the voice of the Holy Ghost cannot be heard. And majorities are no more to be depended upon than minorities, if there is in both cases a neglect of patient and prolonged waiting upon God to know his will.”—A. J. Pages 139 and 144-145. Men selected by the Spirit of God and made known to a praying church in some such way as will be free of all human selfish interference, should be set in office by the imposition of hands of the elders, not to impart the Holy Ghost to the installed, but to show

approval and good will, according to the example set down in the history of the apostolic churches—Acts 6: 6; 13: 3; 1 Tim. 4: 14.

(7) *The Distinctive Features of the Apostolic Churches.*

The churches were the results of free missionary zeal and individual effort, nourished and encouraged by the promise of God in Christ Jesus to be with the faithful disciples even unto the end of the world. They depended for success on the pure gospel of Christ as the power of God unto the salvation of souls. They used no carnal weapons or humanly devised means or plans, or political power or social influence to compel the people to become Christians in name as was done in ages afterwards by so-called churches. The process was—to preach the gospel—to teach the people, to convert, and make believers who willingly obeyed and were baptized on profession of their personal faith in the Son of God as the Saviour of the world. These converts became churches everywhere as working bands to win the world to Christ. In view of the fact that the New Testament had not been written as a whole until the close of the apostolic age, the apostolic churches were laboring under great disadvantages, and liable to go astray in doctrine and practice, because they did not have the Divine Chart for a guide. The New Testament was given to the churches in parts. One church received one part, and others other parts: their knowledge therefore of Christianity was only partial. Jesus knowing how it would be in the churches for some time after his departure, made special provision for the emergency, when he said to his disciples,—“I have yet many things to say unto you, but ye cannot hear them now. Howbeit when he, the Spirit of truth, is come he shall guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come.”—John 16: 12-14. Besides this, the Spirit was to bring all

things to their remembrance, whatsoever he had said unto them, but had slipped away from their memory. —John 14: 26. These promises were fulfilled by inspiring to write the New Testament; and by imparting special spiritual gifts to the believers, as the apostle says: “And hath set some in the churches, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.”—1 Cor. 12: 28. All believers were not possessed of these gifts; neither were all the gifts given to the same persons. “But all these worketh that one and the self same Spirit, dividing to every man severally as he will.” 1 Cor. 12: 11. That these were temporary provisions to meet emergencies of the times previous to the writing of the complete New Testament, and its installation as a whole in the churches for their instruction is evident by the nature of the case, and the general tone of the Holy Scriptures, and the testimony of the history of the churches. In the very next chapter the same apostle says, “But whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away”—1 Cor. 13: 8. That is, doubtless, after the New Testament shall have been written in full and given in its completeness to the churches, then the special gifts of the Spirit would cease, so as to leave all to find the divine teachings in the Holy Scriptures, and depend on the workings of the divine principles and divine Spirit in the minds and hearts of the people, instead of depending on the special gifts of prophecy and miracles. Paul says in his Epistle to the Ephesians 4: 11-13: “And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature

of the fullness of Christ." There are no prophecies, no miracles, no healings here, but means and agencies only for the edifying of the body of Christ—not our physical bodies; "for the perfecting of the saints"; till we all come in the unity of the faith." The full and complete Bible, especially the New Testament, does away with the need of special gifts of prophecies. Prophets in the apostolic churches were men endowed with power to explain christian doctrines and practices without the help of the written word of God: teachers were persons capable of teaching the truths of the gospel from what scripture they had. We have the divine volume of truth in its completeness in which we are expected to meet in the unity of the faith.

(4.) *The Catholic or Universal Church.*

The word "Catholic" means "whole." When the words "Catholic Church" are used in ancient church history and other writings of the first centuries of the Christian era, they are to be understood as meaning the whole church, or the universal church, representing all congregations or local churches united in one body in their labors for the true faith throughout the world. All the local churches worked in unison until jealousy and ambition caused unholy rivalry among the bishops of the larger cities. Party spirit caused divisions. Heresies also forced their way into the minds and hearts and practices of many of the leaders among Christians. The result was a disruption and a failure to co-operate. After Christianity had been made a state religion by the Roman Government, the church in Rome grew in size and influence; and it soon put forth a claim as the leading church. But after Constantinople had become the capital of the Roman Empire, the bishop of the church of the new capital claimed pre-eminence for himself and church over all other bishops and churches. The Second

General Council, held at Constantinople, A. D. 381, decreed: "Next to the bishop of Rome, the bishop of Constantinople shall have highest rank because Constantinople is New Rome."—Can. 3. P. 13. The Fourth General Council, held at Chalcedon, A. D. 451, decreed: "We also so decree and vote as they (the council in A. D. 381) did respecting the privileges of the most holy church of this same Constantinople, New Rome. For the fathers accorded the privileges to the see of the Elder Rome with good reason, since she was then the imperial city; and the 150 most religious bishops, acting upon the same principle, awarded the same privileges to the most holy see of the New Rome, rightly judging that a city which is honored with the sovereignty and senate, and which enjoys equal privileges with the elder queen city, Rome, should receive dignity like hers in matters ecclesiastical as well, holding the place next to her—etc., etc.—Can. 28; P. 29. The Latin or Romish delegates objected to these canons; Rome would not concede superiority nor equality to Constantinople. Matters grew worse as years rolled by. The bishop of Rome excommunicated the Emperor and the patriarchs of Alexandria and Constantinople, in A. D. 484. The war between Rome and Constantinople continued until A. D. 519, when circumstances forced Constantinople to concede Rome's supremacy; and Hormisdas, bishop of Rome, rescinded the excommunications referred to above. But notwithstanding this seeming victory for Rome, Constantinople's ambition was as strong as ever. The Christian churches were divided in sympathy and party zeal, into two strong factions,—the one for Rome, the other for Constantinople. Finally, Leo IX, bishop, or pope, of Rome, excommunicated Michael Cerularius, Patriarch of Constantinople, A. D. 1054. From that date the state churches were divided into two General or Catholic Churches, independent one of the other. The one being named The Eastern Church with headquarters at Constanti-

nople,—or the Greek Church, or the Byzantine Church. The other, the Western Church with headquarters at Rome or the Roman Catholic Church or the Latin church—with the pope as head. There were congregations and churches, and many individual Christians in various parts who did not side with either party, but acted as independent bodies—apart from both “churches”; and so continued throughout all the ages, though bitterly persecuted by the State Churches—East and West.

2 -THE GREEK CHURCH.

(1.) BRIEF HISTORICAL SKETCH OF THE GREEK CHURCH.

(a.) *By Byzantium—Constantinople.*

On the western extremity of Europe, on a kind of a peninsula which has the Black Sea on the north, the Sea of Marmora on the south, and the Strait of Bosphorus on the west, lays the City of Constantinople, with a population numbering about 1,136,000; one-half of whom are Mohammedans; one-fourth, Greeks and Armenians; one-eighth, French, and one-eighth, Jews. The original name of this city was Byzantium; and it is supposed that it had, under that name, a history covering one thousand years. In A. D. 330, Constantine, the Great, made this city the capital of the Roman Empire, it was also called, the New Rome; the Turks in their own language called it Stamboul, or Istamboul; it is now the capital of the Turkish Empire. This city became the centre around which all the movements of the Greek Church revolved for many centuries. After Constantine, the Great, had made Christianity the religion of the Roman Empire, it was natural for the church at the capital city to increase and become great—both in religious and political arena. In the decrees of the Nicene Council, A. D. 325, we meet for the first time the word Metropolitan as a term designating all churches in a province, the bishops of which were subjects to the bishop of the chief city of that province. By virtue of this arrangement, the bishop of Constantinople became a Metropolitan bishop; and the council held, A. D. 381, made him second in rank to the bishop of Rome.

The council of Chalcedon, A. D. 451, also made decrees in favor of the bishop of Constantinople, which in part were as follows: "But if a man is wronged by his own Metropolitan, the case must be tried before the exarch chief of the diocese, or the See of Constantinople."—Can. 17. Page 26. "And so that the Metropolitans only of the dioceses of Pontus, Asia and Thrace, together with those bishops in their dioceses who are settled over barbarians, shall be ordained by the aforesaid most holy See of the most holy church at Constantinople.—Can. 28. Page 29. Thus favored by extremely advantageous privileges to foster its ambition for supremacy in ecclesiastical power, the church at Constantinople had drawn under her influence a very large percentage of the Christian churches, especially in the Eastern countries, in the fifth and sixth centuries. The history of the Greek Church includes the history of Christianity in Palestine, Asia, Africa, and of Eastern Europe, for many centuries. The Greek Church had every reasonable advantage to gain for herself the foremost position and influence in Christendom. All the apostolic churches, except that at Rome, were in her field of action and sway. Her language was the original sacred language of the New Testament, in her ranks were the "Great Church Fathers," Polycarp, Ignatius, Clement of Alexandria, Origen, Eusebius, Athanasius, Basil, Gregory of Nazianzen, Gregory of Nyssia, Chrysostom, Cyril of Jerusalem, and Cyril of Alexandria. The leading Christian literary productions of the first centuries were written in Greek. Further more, Constantine the Great, the first Emperor to profess Christianity, was most decidedly in favor of Constantinople, Jerusalem, and the whole field occupied by the Greek Church. Notwithstanding all these advantages, the most visible feature to a thoughtful observer of church history is that the Greek Church for at least one thousand years has been dying of religious consumption.

(b.) *The Slavonic and Russo-Greek Churches.*

The Greek Church reached out its influence to Bulgaria, Crimea, and other parts of Europe in the ninth and tenth centuries. About A. D. 850 or 860, the Chazars of Crimea sent to Constantinople for Christian missionaries. Constantine, called St. Cyril, a native of Thessalonica, and perhaps, of Slavonic extraction, who knew the Slavonic language, was sent as requested; and in a few years the greater majority of the people professed Christianity. But in A. D. 1016, the Empire of the Chazar was swept away by the Russians. A sister of Bogoris, King of Bulgaria, was baptized at Constantinople during her captivity in that city. After her liberation, she and Methodius, brother of St. Cyril, succeeded to persuade her brother, Bogoris, to become a Christian; and he and many of his subjects were baptized, about A. D. 861. A council was held at Constantinople, A. D. 869, which decided that the church of Bulgaria was subject to the ecclesiastical jurisdiction of the patriarch of Constantinople. Since that time the Bulgarians remained attached to the Greek Church. The ruler of Moravia applied to the Emperor at Constantinople for Slavonic Christian missionaries; the two brothers, Cyril and Methodius, were sent there, about A. D. 863. Olga, the widow of Igur, the Grand Duke of the Russians, was baptized at Constantinople, A. D. 955; and her grandson, Vladimir—the “Apostle,” was baptized at Kherson, A. D. 988. Upon being baptized, Vladimir assumed for himself the name of Basil. This man, Vladimir and his young wife, Anna, a Greek Princess, and their son, Yaroslav, labored successfully to bring the Russians over to Christianity. Vladimir having been baptized himself, commanded his twelve sons and all his subjects to be baptized likewise; and thus the heathens were transformed into Greek-Russo Christians. He built a cathedral at Kiev, and founded there the Metropolitan See, over which St. Michael, and after him, St.

Leonitius, prelates from Constantinople, were called to preside. By formal decree, he provided for the regular support of the church establishment and the clergy, setting aside for that purpose a tenth part of the revenues of his Kingdom and of his subjects. He gave the church exclusive jurisdiction over ecclesiastical affairs.—A. F. 20. When the Greek-Russo Church and the Empire were in serious political troubles, Vassili III, being the ruling prince in Russia, and Isidore being the chief of the Russian Church, Pope, Eugenius IV convened a General Council at Ferrara, Italy, in A. D. 1438, which transferred its sessions to Florence, and finished its work in A.D.1439. The object of the council was to unite the Greek and Roman Churches under the pope. Isidore was bribed by the pope with a promise of a Cardinal's hat. The union was proclaimed by the Council. The Pope of Rome was the vicar of Jesus Christ, the head of the church on earth, and the patriarch of Constantinople was to hold the second place after the pope. Isidore, a man of Thessalonica, bishop of Illyria, who had lately been appointed as primate of Russia, was now made cardinal and apostolic legate under the union of the two churches.—A. F. 35-36. But the Russian Emperor and a council of bishops condemned the Popish Council. Isidore, the Greek Primate of the Russian Church, was deposed; and he fled to Rome; the pope made him patriarch of Constantinople under the jurisdiction of Rome. The rulers of Poland and Lithuania became patrons of the Roman Church; but the people of those countries for the most part favored the Greek Church. Bitter struggles for supremacy followed for ages. The emperor and patriarch of Constantinople favored the union; but the people were against it. The Russian Church became independent of Constantinople about the middle of the fifteenth century, although it remained in name subject to Constantinople until a Synod of all the Russian bishops at Moscow made that city a patriarchate and the

ecclesiastical capital of Russia ; and Job was consecrated as "Chief of Bishops, Father of Fathers, and Patriarch of all the Countries to the North by the grace of God, and the will of the Tsar"; and thus Moscow was made the third Rome. Under this new arrangement for the Greek Church government, the first general prelate of the church was the patriarch of Constantinople ; the second, the patriarch of Alexandria ; the third, the patriarch of Moscow ; the fourth, the patriarch, of Antioch ; the fifth, the patriarch of Jerusalem. The patriarch of Moscow was to be elected and consecrated by the clergy of Russia alone. Thus a kind of independency was granted to the Greek Church in Russia. The Russian hierarchy was established with four Metropolitan Sees,—Novgorod, Kasan, Rostov, and Krontitsk ; and six archbishops, and eight bishops were added to the clerical force. Thus the reorganization of the Greek Church was effected in A. D. 1589. From A. D. 1596, the Polish Church of Little Russia was divided into two factions,—The Orthodox Greek Church, and the "Uniates"; the latter acknowledged the rule of the pope. Sigismund of Sweden was elected King in A. D. 1587 ; and he used every means to bring all the Polish Churches into union with the church of Rome. The Polish party became dominant, and the Russian party was a wreck. The Roman Church was triumphant, and the Greek Church in Europe, as in Asia, was miserably shattered. But in course of time the Russians rallied again, and fought victoriously for political and ecclesiastical restoration to power and unity. They regained Moscow from the Poles, and, in A. D. 1613, held a council for reorganization ; they elected Michael Romanoff as Czar, and Philaret Romanoff was made head of the church. Thus, the son was emperor, and the father patriarch ; the Russian state and church were, officially, united in one family. The Russian Empire and the Russian Church, after various experiences, grew and became

supreme in all Russian territory. The "Uniates" of Poland and Lithuania appealed to be taken back from the Roman Church to the Greek Church. In A. D. 1839, the Holy Synod with the approval of the emperor decreed, "To receive the bishops, clergy, and Spiritual flocks of the hitherto called, Greek Uniate Church into full and complete communion with the Holy Orthodox Catholic Church, and so as to be integrally and inseparably incorporated with the church of all the Russians.—A. F. 131-2. Notwithstanding this action on the part of both parties, there are in Poland and Lithuania many people who are "Uniates," that is, they are united to the Roman Church. The adherents of the Greek Church number about 100,000,000 of people, who are found in Palestine, Syria, and Turkey, in Asia, and Europe, and in America: the major part being in Russia and southeastern Europe. The two principal bodies of the Greek Church are, the Orthodox Greek Church, and the United Greek Church. The Greek Church in Russia has always been afflicted with sects and parties of various kinds, ranging all the way from Puritans of the Quaker type and Baptists to free loving libertines. The "Raskol" or Cleft, or Schism, in Russia produced two leading sects; "Popovtsi" or Priest-possessing reformers; and "Bezpopovtsi," or those who have no priests. The first named sect still remain attached in some way to the church; but the other has withdrawn altogether from the church and has drifted away from Christian doctrine and ordinary morality.—A. F. 200. The Popovtsi are numerous in the south among the Cossacks of the Don, along the banks of the lower Volga and of the river Ural; while the Bezpopovtsi occupy the shores of the White Sea, the neighborhood of the great lakes, the slopes of the Ural Mountains, and the solitudes of Siberia." There are in Russia other sects also; as the Doukhobovtsi, or Champions of the Holy Spirit, who reject the sacraments. They treat the Bible with limited respect, and they look

beyond its teachings for knowledge; they claim that every man is a gospel and a Bible unto himself by the Spirit in him. Another sect is the Molekani, or Milk Drinkers, so-called, because they refuse to keep Lent fasts; but partake freely of milk, and food prepared from milk, on the days when its use is prohibited by the Orthodox Church; and they disregard all ritual and traditional festivities, fasts, and formalities of the church. They recognize no priest, but Christ. Their elders are chosen for their Godly character; these elders read and expound the Bible to the people. These two leading sects of reformers affiliate freely with each other, they consider themselves the True or Spiritual Christians. The real difference between them is that the Milk Drinkers base all their religion on the Bible; while the Champions of the Holy Spirit look beyond the Bible for Spiritual knowledge imparted to them by the Spirit. These two sects and the Baptists are the most evangelical reformers in Russia. There are many other minor sects in different parts of Russia. There has been always in Russia a limited toleration; but all religious factions, whether foreign or domestic, had to refrain from making proselytes among members of the Orthodox Communion—A. F. 297. But March 12, 1903, Czar Nicholas II issued an imperial decree which said in part: "We are irrevocably decided to satisfy the needs for which the State has become ripe and have deemed it expedient to strengthen and decree the undeviating observance of the principles of toleration laid down by the fundamental laws of the Russian Empire, which, recognizing the Orthodox Church as the ruling one, grant to all our subjects of other religions and to all foreign persuasions freedom of creed and worship in accordance with other rites; and we are further resolved to continue the active carrying out of measures for the improvement of the material position of the Orthodox rural clergy, while enabling them to take a larger share in intellectual and public life." Commenting on this

decree, an eminent Russian, Yuri Milutin, claimed that the fundamental laws of the Empire granted "religious freedom not only to Christians of foreign beliefs, but also to Jews, Mohammedans and heathen." The persecutions, therefore, suffered by Jews and others in Russia were illegal, and based as a wicked misconstruction of the laws of the Empire. It is to be hoped that this new decree will set matters right in that great country, and that hereafter all peoples living in Russia, as in the United States of America, will be able to praise Almighty God in various tongues according to the law of liberty granted in the land and according to their own faith and the dictates of their own consciences." This gift of religious freedom comes to 135,000,000 people, dwelling in an Empire of 8,660,395 square miles—one-seventh of the land surface of the globe. Statistics of religious matters are not accurate in Russia, but it is given out by the Minister of the Interior, unofficially, that 71 per cent. of the total population is of the Orthodox faith. Of the remaining 29 per cent., the Roman Catholics and Mohammedans are believed to represent the greater part, nine per cent. each. Then are ranked those of the Protestant faith, 5 per cent., then the Jews, 3 per cent., then the Armenians, one per cent., all other religions being classed as standing for the 2 per cent. remaining. The Roman Catholics are most numerous in the former Polish provinces, the Mohammedans in the eastern and southern parts of the country, and the Jews in the west and southwest. While the great mass of the Russians belong to the Graeco-Russian Orthodox Church, there are in European Russia about 12,000,000 "dissenters." For ecclesiastical purposes the Russian Empire is divided into 24 dioceses, five of which are Metropolitans: Moscow, Kiev, Petersburg, Vilna, and Siberia. The church is governed by the Holy Synod which has its seat at Petersburg, and is permanently in session. The Holy Synod has for its head a Procurator, with

none above him save the Czar himself, who is absolute in matters of religion as in matters of state,—the church and state are one.

(2.) *The Creed of the Greek Church.*

The Christians in the first centuries held provincial synods in various places twice a year, to consult together regarding their welfare and the way to propagate successfully their holy religion. In the third century meetings of this kind were quite common especially in Asia Minor; clergymen and delegates from all parts attended these synods or councils. Discussions on various points of doctrines and practices were carried on, sometimes, with great bitterness of party spirit. Heresies were exposed and condemned, resulting in many leaving the church; and quite often churches would go against churches, warring with one another. This was the condition of things when Constantine made Christianity the State religion; and to settle ecclesiastical dispute, he convened the first General Council at Nicaea, A. D. 325. Nicaea was the second city of Bithynia, Asia Minor, and it is not far from Constantinople; it is now called Isnik or Ismid, and has a population of less than 2,000 souls. There were present in that council 318 bishops, 7 of whom were Latins. The bishop of Rome was not present owing to infirmity of old age, but two elders, Vitius and Vicentius, represented him there. The Emperor paid all the expenses of the bishops in traveling to and attending the council; and he, though not baptized Christian, presided over the council. This is the first council after the apostolic council held at Jerusalem in the first century whose decrees have been preserved in history. The council adopted the Athanasian Creed, declaring "Jesus Christ to be the Son of God, begotten of the Father, the only-begotten; that is of the essence of the Father, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father."—Can. P. 3. This

declaration caused much dispute in after years, which called for a confirming declaration of the same creed by the council held at Constantinople, A. D. 381. But the Greek Church and the Roman Church differed in their understanding as to the actual words of the creed; hence the "Filioque Controversy," regarding John 15 : 26. The Greek Church reading it, "The Spirit of truth, which proceedeth from the Father," as in the New Testament; the Roman Church would have it to read, "The Spirit of truth, which proceedeth from the Father and Son." There are, or were, two versions of the declaration of the council: and it is not an easy matter to decide between them. However the council held A. D. 381 adopted a declaration in which it says: And in the Holy Ghost, the Lord and Giver of Life, who proceedeth from the Father"—Can. P. II. A council was held at Bonn, Prussia, A. D. 1875, which was attended by representatives of the Greek Church. The Old Catholics, and English Catholics; and the council adopted the reading prepared by John of Damascus, a leading divine in the Greek Church in the eighth century, which is, "The Spirit of truth, which proceedeth from the Father through the Son."—Sch. 1 : 8 12. The Greek Church has adopted as valid the decrees and declarations of the first seven General Councils; Nicaea, 325 and 788; Constantinople, 381, 553, and 680; Ephesus, 331; and Chalcedon, 431. The Greek Church has held councils of its own in which canons and decrees and creeds were adopted. Peter Mogila, son of Simon Ivanovitch, Turkish Governor, of Moldavia, was a man of good education and eminently qualified for the position, was made the Metropolitan bishop of Kiev and head of the church A. D. 1632. Peter prepared a confession of faith which was revised by a council of bishops, in Russia, and sent to Constantinople for approval; it was amended by Meletius Striga, of Constantinople, in A. D. 1643; and in its revised form it was approved, and again confirmed, by the coun-

cil of A. D. 1672 under the direction of the patriarch Dosithens of Jerusalem. The confession was generally received by the Russian Church, and was formally adopted by Adrian, Patriarch of Moscow; from A. D. 1690 to 1700. With the exception of the doctrines regarding the supremacy of the pope and the Double Procession, it was in general accord with the teachings of the Roman Church.—A. F. 82-83. But since A. D. 1766, the confession has been modified by Russian prelates; and Catechisms, issued under authority of Philaret, Metropolitan of Moscow from 1820 to 1867, and used in the schools since 1839, may be considered as standard of faith in the Greek-Russo Church. The creed and practice of the Greek Church are very much like those of the Roman Church on general principles. The distinctive peculiarities will appear on the following pages.

(3.) *The Differences Between the Greek and Roman Churches.*

In addition to the difficulties already stated, the following caused the disruption of the Greek and Roman Churches. The Greek faction in the East observed Easter on the 14th of the month, whatever day of the week that might be; but the Roman faction of the West observed it on Sunday, whatever date that might be. In A. D. 196, Polycrates, bishop of Ephesus, and Victor, bishop of Rome, had a bitter discussion on this matter. The bishop of Rome went so far as to wish for a cessation of ecclesiastical communion with the churches of Asia Minor.”—K. P. 118. The council of A. D. 325, favored the Roman practice; the rule adopted makes Easter to fall on next Sunday following the first full moon after the 21st day of March. In A. D. 857, Ignatius, a man of fine character, and an eminent Christian minister, so say some, was made patriarch of Constantinople; but he was deposed by the corrupt influences of a party, loose in morals, but high in favor of political officials; and the Emperor, Michael III, put in his

place Photius, who, say some, was a man of unimpeachable character, commanding genius, and vast ambition. He was a man of wealth, a good scholar, but only a layman in the church. The eastern churches were divided; some favoring Ignatius; others Photius. The Emperor appealed to the bishop of Rome, Nicholas I., as an outsider, to act as an impartial mediator, to settle the case. The bishop of Rome took advantage of this appeal, and declared himself dictator or judge to settle the dispute. The bishop of Rome sent two delegates to Constantinople to act for him, and to render a decision. A council was held and decided in favor of Photius. But various reports were received by the bishop of Rome which caused him to hold another council, this time in his own city. That council, in A. D. 863, reversed the decision of the former council; and excommunicated Photius, and condemned the conduct of the Roman delegates. The Emperor was bitterly displeased, and he decreed that no delegates from Rome would be allowed again to come to Constantinople. In A. D. 866, Photius wrote a Patriarchal letter in which he declared the Roman Church heretical, because of the celibacy of its clergy and the change it had made in the Nicene Creed; and because of the way and time it celebrated the Easter Festival. Photius urged all bishops, archbishops and patriarchs of the Greek Church to unite in bold efforts against their Roman enemy. In a Synod held at Constantinople, A. D. 867, Photius succeeded to have it to excommunicate the bishop of Rome. But two years later, another Synod at Constantinople, at the demand of the Emperor, expelled Photius from the patriarchate and from the city; and the representatives of Rome were again permitted to come to Constantinople: peace was restored for a time. But Photius and Ignatius became friends; and after Ignatius died, Photius was made his successor, as Patriarch of Constantinople. This displeased the bishop of Rome, who in A. D. 882, excommunicated again Photius.

The Eastern or Greek Church for a long time met to worship both on Saturday (Sabbath) and on Sunday—the Lord's Day; but the Western or Roman Church met to worship only on Sunday. This difference soon disappeared after Constantine the Great, in A. D. 321, had made Sunday a holiday on which neither public business nor work of any kind, except worship, were allowed. Gradually all Christians dropped the Jewish Sabbath of the seventh day, and made the first day of the week a Christian Sabbath. Public worship was nearly the same in form in all the churches, East and West, with some local and national variations. They had a kind of liturgy and set forms; but the sermon had a prominent place, especially in the Greek Church. Michael Celularius, Patriarch of Constantinople, and Leo of Archrida, the Metropolitan of Bulgaria, addressed a letter in A. D. 1053, to John, bishop of Trani, Aquila, in which they charged the Roman Church party with most grievous heresies, and conjured the bishops of the Roman Church to renounce their errors. In addition to the charges formerly made by Photius, they accused the Roman Church of allowing the use of blood, and of animals strangled; and that it prohibited the singing of Hallelujahs in Lent; and above all, of using unleavened bread in the Lord's Supper. It was this letter that finally brought about the separation of the two churches in A. D. 1054. The Popes have used almost every means, taking advantage of every trouble in the Greek Church, to force the Greek Church to unite with the Roman Church under the rule of the Pope. In A. D. 1846, Pope, Pius IX, sent an earnest appeal to the Greek Church to become subject to Rome. The Patriarch of Jerusalem convened a Synod which was attended by the leading lights of the Greek Church to prepare a reply to the Pope of Rome. The answer was printed in A. D. 1848: it reiterated the old charges made in former times, declaring that the Roman Church had drifted away from apostolic customs, and that it had substi-

tuted sprinkling or pouring for immersion, as baptism; thus doing away with the baptism which the Lord had placed in His church.—J. 103-5. The Greek Church practiceth tri-immersion—dipping three times for one complete baptism. The Catechism of the Greek Church says; “Baptism is a mystery by which, when the body is washed in water, the soul of the believer is cleansed from sins by the blood of Christ.” “The person to be baptized is plunged into the water, and the minister of Christ—that is, the priest,—says the words, the servant of God is baptized in the name of the Father and of the Son and of the Holy Ghost. And by means of this visible act he invisibly receives salvation of the soul, according to the promise of Christ.” Whoever does not receive holy baptism has no hope of Salvation, inasmuch as he does not believe in the name of the only begotten Son of God.” At the baptism of infants, in the place of their faith, the faith of their parents and sponsors who bring them suffices and will avail.” Thus, while the Greek Church as to the mode or act of baptism, differs from the Roman Church of the present day, the subjects and effect of baptism are the same in the two churches: no salvation without baptism, even to infants! The Greek Church at Constantinople does not recognize the Roman sprinkling as baptism; but the Greek Church in Russia accepts the Roman ceremony as valid baptism when receiving converts from the Roman Church. The Lord’s Supper is administered by the Greek Church in both kinds—leavened bread, and wine; the lay members and the clergy partake of both elements; and baptized infants also partake of the Lord’s Supper. The law of the church in Russia compels all to make confession and take communion at least, once every year. The more pious confess and commune three or four times a year. The priests, called “popes” in Russia, encourage the people to confess and commune as often as possible; self-interest may have much to do with this;

because there is pay in connection with it. The oftener the confession and communion, the more expense to the lay, but the more profit to the priest. The confession is very simple. The priest and penitent face one another, and not always separated from the congregation by a screen. The penitent says, "I am a sinner," and that generally satisfied the priest, who absolves him of his guilt. During Lent, the church is crowded by the faithful who pass along in procession with tapers in their hands, frequently bowing the head, and making signs of the cross; each one, as he comes to the priest, answers his questions, receives absolution, and, passing on, lights his taper, and, with renewed genuflexions and crossings, places it before the holy images; few days afterwards, he returns to receive communion. The priests receive only very small pay from the State, but are to levy upon their parishoners, and receive pay for the duties they discharge for them. Every confession and communion, as well as baptism, marriage, and burying, is a matter of bargain between the officiating priest and the party interested. No recognized price is fixed by law or custom, but a gift is exacted, of which only the amount is voluntary. The sinner compounds with the church, and his penance is in inverse proportion to his liberality. The priests insist on having as much as possible for everything they do for their people. Much time is spent in trying to make a bargain. Bridal couples have left the altar unmarried, and corpses have been buried secretly, because the priest and the peasant could not agree upon a price.—A. F. P. 174. The clergy in Russia are divided into monks and popes,—the black and the white clergy. The monk or black clergy furnish the bishops and the higher church-officials; and they all take the vow of celibacy. The popes, or white clergy; are the priests in charge of churches and parishes: and they must marry before they can have charges. If a pope, that is a priest or pastor, is convicted of a crime, he may be removed from

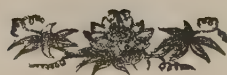
office ; and the death of his wife also deprives him of his sacred character,—he can no longer officiate as a pastor ; neither is he allowed to marry the second time ; and a widow of a pastor is not permitted to have a second husband.

(4.) *The Decline of the Greek Church.*

The history of the Greek Church is full of serious lessons for all Christians. With all its prerogatives and great talents, learning and eloquence, the Greek Church has been dying since the fifth century. It drifted into the strange fields of mental speculations ; it eat poisonous wild herbs of heresies ; it mixed up paganism with Christianity ; it became worldly and selfish, neglecting its Christian duties ; it grew human and earthly ;—it lost the Divine Spiritual power of the gospel unto Salvation. The Greek Church and the Byzantine or Roman Empire were so united that the fall of the latter necessitated the ruin of the former. The Empire became so corrupt in morals, politics, and administration of law, that adultery, lasciviousness, cheating, and murder were rampant everywhere. It fell and disappeared, and with it the glory and influence of the Greek Church in the East. Mahomedanism appeared in A. D. 610 ; it spread over Arabia ; it reached Palestine ; and its propagators took Jerusalem, in A. D. 637 ; afterwards they subdued Syria, Egypt, the most of North Africa, and other countries ; thus setting aside the Greek Church from her most sacred home and her fields of labor and of glory. The Franks and Venetians took Constantinople, and established a Roman Government there, in A. D. 1204, under the auspices of the pope ; but the old government was restored to the Greeks in A. D. 1261. The Mahomedan Turks took Constantinople in A. D. 1453 ; and thus the Greek Roman Empire was crushed and disappeared. The fall of the Empire caused many of the leading geniuses and scholars of the Greek Church to scatter into various parts of the world leaving the church

weak and poor compared to what she ought to have been, had she been faithful to her Christian duties. The Greek Church at that time was not a compact organized body with a pope as a head and supreme ruler to force compliance and conformity, as its rival church at Rome had. But this was not the cause of her fall. Christianity succeeded and conquered the world to a very large extent before episcopacy of the kind established at Rome and Constantinople had made its appearance. The Roman Church was as corrupt as was the Greek Church; and their political status were nearly the same. In fact the church at Rome had drifted farther from the divine standard than the church at Constantinople had done. Nevertheless the Greek Church had become impotent; and fell because she was too weak to stand: she had lost her spiritual life. In her fields appeared the most and the worst of heresies in the third and fourth centuries. The mixing of paganism with Christianity in order to please the Emperor and to draw the hosts of pagans to the church: the attempt to penetrate into secrets which Divine Wisdom has not explained; the over-reaching of the mind in mental labor for "higher education"—to understand the mysteries of spiritual natures—the Divine and the human; the connection of the Spiritual with the physical; the dependence on human government, coupled with low standard of morality, crippled the Greek Church. At times, and in many places, the clergy of all grades were everything but faithful ministers of Jesus Christ. The same is true of her sister Church of Rome; but the Popish features of that body enabled it to force obedience by craftiness and pretensions to apostolic power. Too much mental speculation, and too little of pure scriptural truth and spiritual religion caused the Greek Church to fall and lose her home in the East. And it is plain that jealousy and personal worldly ambition were the main causes which led to the separation of the Greek and Roman churches. Self-denial, and a return to the

word of God, pure and simple as it is in the New Testament, and a subjection of the human spirit to the Spirit of God,—and a seeking for the Salvation of souls, rather than for earthly honor, wordly gain, and party victory, would enable these churches to become one again in faith, baptism, love, Spirit and labor—one body with Jesus Christ as head.



3. THE ROMAN CHURCH.

(1.) A BRIEF HISTORY OF THE ROMAN CHURCH.

The Roman Church has its distinctive name from Rome, the city where the chief officers reside. All that is known regarding the formation of the church at Rome and its connection with Peter has been related under the heading "Local Churches" (11.) All the churches seem to have co-operated until the second Council of Nicaea, held, A. D. 787. That was the last Council recognized by the Greek Church; all councils held after that were Roman, and not General Councils. After the separation into two churches, the Roman Church put forth all its power to win over and to subdue the Western world under her yoke; and she succeeded to a very great extent.

(a.) *The Ascendency of the Roman Church.*

To properly understand how the Roman Church became possessed of such a controlling power in Christendom as is visible in her past history, it is necessary to know some of the political history of the city of Rome, of the Roman Empire, as well as of the church of Rome. When Constantine the Great died in A. D. 337, the Empire was divided between his three sons; but in a short time two of them died; and the other,—Constantius—became the sole Emperor, in A. D. 350, as his father had been. He appointed Julian, his cousin, to be his assistant, whom he sent to Gaul to defend that part of the Empire against the incursions of heathen tribes. At that time, a military compact of certain wild tribes called Alamen-nians, caused much trouble to the Roman Empire in Europe; but Julian subdued them in A. D. 357. There were also other wild tribes, called Franks,

who were advancing fast in civilization, and causing much uneasiness to the Roman Empire; but Julian succeeded to form peaceful relations with them also. By these masterful successes Julian made himself very popular with the army under his command, and also with the home government at Constantinople. When Constantius, the Emperor, ordered Julian to return home, the army compelled him to accept their appointment of himself as Emperor, or to suffer death. Julian against his own volition submitted to the demand of the soldiers, and assumed the title of Emperor, rather than lose his life. Fortunately for him, shortly afterwards, November 3, A. D. 361, Emperor Constantius died; which fact paved the way smooth for Julian to have free and easy access to Constantinople, December 11, A. D. 361, as sole Emperor of the Roman Empire—East and West. Julian declared himself a pagan; but granted religious liberty to the Christians. He selected his officers from among the pagans, and required his soldiers to worship the pagan gods. He also contributed liberally to rebuild the pagan temples. Julian hated Christianity in the form in which he had seen it in practice by the churches, and particularly, in the warring factions which so bitterly fought one another because they did not agree as to the mysteries of the Divine Essence, the personality of Christ, and the moral condition, and innate power of human nature. Disgusted with such religion, Julian decided to restore paganism to popular favor throughout the whole Empire. But the paganism which Julian labored for was a new form of paganism,—a mixture of Greek philosophy, the teachings of the Neo-platonists, some forms of the old paganism, and some of the doctrines of Christianity: it was to be a new religion with priests and ceremonies, and himself the chief priest. The priests were to be men of pure morals, educated, and always praying and caring for the poor. Julian withdrew from the churches the financial aid given them from the state treasury of

the Empire ; and made it unlawful for the churches to inherit property under wills ; and the clergy were not allowed to be executors or administrators of estates, civil officers, or judges of criminals, or arbitrators between disputing parties ; and they had to pay taxes like all other people. June 17, A. D. 362, he issued a decree providing that no one could be a school teacher unless approved and recommended by the Emperor himself. This decree made it sure that no Christian could be a teacher. Gibbon says : "Julian extended to all the inhabitants of the Roman world the benefit of free and equal toleration. The pagans received a gracious permission, or rather an express order, to open all their temples." "At the same time the bishops and clergy who had been banished by the Arian monarch, were recalled from exile, and restored to their respective churches,—the Donatists, the Novatians, the Macedonians, the Eunomians, and those who, with a more prosperous fortune, adhered to the doctrine of the Council of Nice."—G. R. II : ch. XXIII. Page 423. The author of these quotations may have gone too far, as to the liberty granted ; because it did not make all equal ; the pagans had more privileges than were allowed the Christians. But to most Christians in the Twentieth Century these provisions would be hailed with joy, as fair and reasonable, to a very great extent. But to the churches of the fourth century, and particularly to the Roman Church, the disestablishment brought about by Julian was extremely odious and cruel ; and it secured for Julian the slur-name, "The Apostate." The Roman State Church was responsible for the "apostacy" of Julian. If the "Church" had kept herself pure in doctrine and customs and practice, and had been satisfied with liberty and independence to exist and to labor for only moral, educational, and spiritual attainments instead of exerting every power and using every means to acquire wealth and worldly grandeur and influence at the neglect of morality and godliness, Julian would have

had no excuse or cause to go against the "Church"; because the form and purpose of the religion he planned clearly show that he sought a religion which would effect high standing in every worthy feature of human life. If the Christian Churches had continued in the same doctrine, practice and spirit as the Apostolic Churches had set the example before them, they would have met Julian's hearty approval. Writers of Popish bias claim that Julian intended, after returning from his war against the Persians, to completely suppress and destroy Christianity; but that instead of returning a victor, he was wounded and died on the battlefield, June 26, A. D. 363, uttering the exclamation, "O Galilean, thou hast conquered!" If this claim be true, we find in this instance an illustration of the principle involved in the words of Christ—"The Galilean" meant by Julian—"It is impossible but that offences will come; but woe unto him, through whom they come!" Luke 17 : 1. Though Julian's reign was of short duration, and, upon the whole, comparatively good, he left a lasting impression on the religion of the countries he ruled, as is plainly seen in the mixture of paganism with the Christianity of the Greek and Roman Churches. Jovian succeeded Julian as Emperor; and he re-established Christianity as the religion of the State, but granted religious liberty to the pagans. Jovian died, and Valentinian I., became Emperor, February 26, A. D. 364. He made his brother, Valens, Emperor of the East, while he himself was Emperor of the West. Valentinian I., was very zealous in favor of the Roman Church; but he refused to comply with the urgent requests of the bishops to interfere in religious disputes and to curtail the religious liberty of his subjects. But on account of the missuse of privileges formerly granted to the churches and clergy, the Emperor issued a decree forbidding the churches, the clergy, the monasteries and the monks to accept gifts or bequests designated for them in wills or

in other ways.—A. M. C. Vol. 38. After the death of Valentinian I., his son, Valentinian II., became Emperor on part of the West in A. D. 375. The new Emperor being only a young boy, his mother, Justinia, acted for him, with headquarters at Milan, Italy, about 300 miles north of Rome. Justinia favored the Arian party in the church. A Frank by the name of Arbogast, murdered the young Emperor, May 15, A. D. 392; and Gratian, who was Emperor of the other part of the West became Emperor of the whole West, as he had become of the East, at the death of his uncle, Valens, August, A. D. 378. Gratian made Theodosius co-emperor with him, A. D. 379. Gratian favored the State Church, and persecuted all non-conformists—both Christian and pagan; but he was killed in A. D. 383. Two other persons were Emperors in the West for a short time; but Theodosius conquered them, and he became sole Emperor both of the East and of the West, in A. D. 394. He proclaimed the Nicene Creed as the religious standard of the Empire; and he disfranchised all who rejected it. At that time, Ambrose was bishop of Milan; and he, being an observing man, could for-see the fall of the Empire: signs were not wanting that the Empire was tottering on its shaking base. Ambrose was busy in efforts to unite all the Christian parties, and to do away with what he considered heresies, so as to prepare the “Church” to take the place of the Empire as ruling power of the world. To this end, Ambrose favored every attempt made to uproot Arianism, and everything else which caused division among Christians. In A. D. 395, the two sons of Theodosius became Emperors: Arcadius in the East, forming the Greek Empire called also the Byzantine Empire, with Constantinople as capital; and Honorius in the West, forming the Latin or Roman Empire, with Rome as capital. During the reign of Honorius, Italy and other parts of the Roman Empire were invaded by barbaric tribes lead by Alaric, Rhadagius, and others; and Honorius

was forced by circumstances to move his headquarters to Ravenna in the north-eastern part of Italy, on the western shore of the Adriatic Sea. In A. D. 408, 409, and 410, Alaric with a great army of barbarians went against Rome, and took it. Attalius was made ruler of Rome for a short time. But for six days in August A. D. 410, Alaric and his army plundered mercilessly, the city of Rome; but peace was made, and Honorius regained his authority over Rome, and ruled it until his death, in A. D. 425. During the reign of this monarch, the Roman Empire lost much of its prestige and territory. The next Roman Emperor was Valentinian III, who reigned from A. D. 425 to 455. This man is conspicuous in Roman Church history because he is the official father of the Pope of Rome. Valentinian III was a weak man, cowardish, self-indulgent person, without spirit or skill to rule the Empire. His mother, Placidia, and after her death, in A. D. 450, Heraclius, an eunuch, ruled the Empire in his name, and ruled it to ruin: Egypt was lost, over which Genseric, King of the barbarians, established his rule in A. D. 442; the Eastern Goths and the Suevians took parts of Spain and of Gaul; the Asiatic Huns invaded the north of Italy; the Vandals spoiled Sardina and Sicily; and for fourteen days in A. D. 455, the city of Rome was subject to the ravages of the Vandals.—A. M. C. Vol. 38. In addition to these losses, the Roman Empire had to abandon its rule in Britain, in A. D. 446, and to withdraw all its soldiers from there, in A. D. 450.—Enc. B. Vol. 24: Page 37, and C. and P. Page 104. While the Roman Empire was thus being torn in pieces, the bishop of Rome was at his best building up his "Church" to take the place of the falling Empire. The Emperor, Valentinian III, seeing his ominous dangers, was induced to apply to the bishop of Rome for help to avert the threatening disaster; and as an impetus for the bishop in the matter, the Emperor issued an imperial decree, June 6, A. D. 445, declaring the bishop of Rome—Leo I, or

Leo the Great, to be the head of the "Church," a Pope, to whom all other bishops must render obedience. According to that decree, whenever the "Pope" would summon anyone to appear before him, the civil officers were commanded to carry out the Pope's order and to see that the one summoned promptly obeyed. The decrees and the decisions of the Pope were to be accepted as common laws by all. Thus was the first "Pope" made; and its imperial maker—Valentinian, III was murdered because he had seduced the wife of his friend, Patronius Maximus—A. M. C. Vol. 38. The "Pope" may blush when contemplating his father! The barbarians lead by Odoacer undertook to conquer the whole of Italy for themselves; and the last of the Roman rulers, Orestes, was killed at Pavia, in A. D. 476, and with him the Empire expired. Odoacer became King of Rome, and persuaded the Roman Senate to send a letter to Zeno, the Eastern Emperor at Constantinople, declaring that they wished him to become Emperor of the West as he was of the East; and that they in Rome would be highly pleased if he would appoint Odoacer as ruler of Italy. Zeno was elated with the good news from Rome, and he made Odoacer a ruler of Italy with the title of Patricius—the next in grade to Emperor. Ravenna was made the capital of Odoacer. This arrangement for the capital greatly pleased the bishop of Rome, because Odoacer was an Arian, and the further he would be from Rome, the less he would interfere with the Pope's plans. Odoacer granted much liberty to all the churches. Disputes arose between Odoacer and Theodoric King of the Eastern Goths which was settled by dividing Italy into two kingdoms, one for each of them, February 27, A. D. 493. But Odoacer was murdered while attending a feast, March 15, A. D. 493, by Theodoric's own hand; and Theodoric became King of all Italy until his death which took place, A. D. 526. The reigning Goths in Italy and the Emperor in Constantinople went warring with

one another concerning Italy; and the Pope took every advantage of the troubles to force himself into favor and power. In the meantime a Germanic Suevi tribe, called Lombardians, were advancing in culture and influence, and gaining more territory continually and nearing more and more to Rome. They were Arian Christians, and very progressive in civilization. The Pope played the fox with these rivaling parties for supremacy in Italy. In A. D. 568-9, the Lombardians took a large portion of north Italy; and the Bulgarians, Sarmatians, Suevians, Gepids, and Saxons, formed a compact with the Lombardians, which matured into a powerful Empire by A. D. 590. The new Empire became a mighty rival of the Byzantine Empire of Constantinople, for supremacy in Italy. At that time Gregory, the Great, was Pope, and was very foxy in his dealings with those two political powers. He cast his influence on the Lombardians by means of missionary labors among them, as well as by arranging marriages between daughters of the Roman faith and the sons of the leaders of the Lombardic compact; such as Theodelinda, a Bavarian princess, marrying in succession two Lombardic Kings, Authari, who ruled from A. D. 584 to 590; and after his death, Agilulf, who ruled from A. D. 590 to 615. It is impossible to comprehend the mysteries of the transactions by which Pope, Gregory the Great, bribed off with a large sum of gold, Agilulf when, with a mighty army, he appeared at the gates of Rome; but it secured great worldly advantage for the Pope and the Roman Church, as aspirants for political power and wealth. The Pope was always on the alert for chances to force his friendship on all rulers in every country. He would write congratulating letters to them on their accession to power; as in the case of Brunehilde, the Frankish Fury, a New Jezebel, who practiced extreme cruelty towards her son, Childebert II. (A. D. 557-596), and her two grandsons, Theuderbert II; and Theodorice II. After the same deceptive ambitious spirit, he

sent congratulations to Phocas on his becoming Emperor at Constantinople, November, A. D. 602, although Phocas had reached the throne, while sailing to it over a sea of blood shed by himself in the murder of the Emperor, Mauritius, his wife, five sons and three daughters.—Sch. II: Page 909. But, as was expected, Phocas paid Gregory well for his congratulations by issuing an imperial decree designating the Church of Rome supreme over all the churches in the Empire.—Enc. B. 19: 494. Thus, Valentinian III., of Rome, and Phocas, of Constantinople, made the bishop of Rome a Pope and master of all bishops, and the church at Rome, mistress of all the churches. Perhaps some zealous papists may desire to plead as excuse for Gregory that he did not know the real facts regarding those persons and their cruelties; the reply to such a plea, is, that an infallible person as the Pope is claimed to be in his official capacity, “Vicar of Christ, successor of Peter, the head apostle,” should not write official letters in his ignorance of the true merits of the cases. But Gregory had a special purpose in view—to gain worldly favors for himself and his church. The church of Rome succeeded to win the Lombardic rulers, who proved to be very useful tools in the hands of the Papacy during its infancy. But after attaining majority the Papacy soon sought independency, by courting the good will of the petty Kings of Europe. The French nation, then known as Franks, had become a strong political power under their King Peppin; and Aistulf, King of the Lombardians had taken Ravenna, and was demanding the submission of Rome also. To upset the Lombardic political pressures, the Pope, Stephen II., and King Peppin labored to excel in love and friendship for one another. The Pope appealed to King Peppin and the Franks for help against the Lombardians; and the King invited the Pope to France. There the Pope annointed Peppin and his two sons, Kings; and in return the King promised to help the Pope to

oust off the Lombardians ; which promise he fulfilled in A. D. 754. The Pope now endowed Peppin, as the patron of the Roman Church, with the title of Patricius of Rome. Peppin took from the Lombardians all the territory about Rome and gave it to the Pope,—to belong to him and to the bishops of Rome forever. Peppin died, and his two sons succeeded him—Caroloman on one part, and Charlemagne on the other—A. D. 768. After the death of Caroloman, in A. D. 774, Charlemagne became ruler of the whole Kingdom. The Lombardians continued to trouble the Papacy ; and at the request of the Pope Hadrian I., Charlemagne went to his rescue ; and finally annexed Lombardy to the Frankish Empire. On this occasion, Charlemagne confirmed and increased all the favors which Peppin had given to the Papacy ; and, it is said, deposited upon the grave of St. Peter, a legal document to that effect, in A. D. 774. About this time, the Papacy began to assert that Constantine the Great had donated certain territorial and political rights in Rome and Italy to the bishop of the church at Rome ; and that the main reason why Constantine moved the capital of the Empire from Rome to Constantinople was to make room for the bishop of Rome to rule Italy ; and that the document deposited by Charlemagne on the grave of Peter only restored to the bishop of Rome what he had possessed since the reign of Constantine the Great. These false claims were utterly refuted centuries afterwards by Lorenzo Valla who was born at Rome, A. D. 1406, and educated in the humanistic schools of that city ; and who became one of the leading scholars of his age, and apostolic secretary under Pope, Nicholas V. This great scholar proved in a masterly manner that the documents pretending to have been executed by Constantine, donating Rome and Italy to the bishop of Rome were not genuine.—Enc. B. Vol. 24 ; Page 42. And in like manner, other writings which appeared years afterwards in favor of Popery, in ecclesiastical and polit-

ical privileges, such as the "Pseudo-Isidorean Decretals"—claiming to contain canons of Synods and decretal letters from all the bishops of Rome—from Clemens in the first century to Gregory II., A. D. 731—together with a collection prepared in the ninth century by Benedict of Nicene,—were for the most part fabrications of popish zealots, posterior to the pretended dates of those writings. The "Magdeburg Centurions" were the first to expose these forgeries; and David Blondel, by his work published at Geneva, in A. D. 1628, completely silenced the popish defenders of these decretals.—K. 320 and 342. The facts concerning Charlemagne and the Roman Church deserve further remarks in order that the reader may the better understand the ascendancy of the Papacy. At the death of Pope Hadrian I., in A. D. 794, Leo III., became Pope. His election aroused such a tumult in Rome that the new Pope had to escape to Charlemagne for refuge and protection, early in A. D. 800. An insurrection broke out in Rome while the Pope was riding in a procession; his enemies fell on him, threw him from off his horse, and an awkward attempt was made to put out his eyes and to cut his tongue. Then bleeding and insensible, he was put in a monastery. The Franks went to his rescue and helped him to leave in safety for the court of Charlemagne. His opponents charged the Pope before Charlemagne with perjury and adultery, —some say, spiritual adultery or simony. At that time, the great Alcuin, who was born near York, Britain, in A. D. 735, and for years was a leading scholar and churchman at York until invited to the Court of Charlemagne where also he was head master in Charlemagne's Palace School, had become a most brilliant light and a powerful factor not only in the the educational but also in the ecclesiastical service of that great monarch.—Al. Pages 194-5. So when Leo III., reached the Court of Charlemagne, Alcuin was the leading judge in his trial. "The inquiry instituted must have brought ugly matters to light;

at any rate, Alcuin immediately buried the report which had been handed to him."—K. Page 320-1. Guilty or not guilty, Leo III., was sent back to Rome with honors accompanied by a Frankish guard. Charlemagne with an army went to Rome to investigate further charges made against the Pope. He convened a Synod; but the bishops assembled refused to act as judges, on the plea that the Pope could not be tried by his inferiors. The Pope proved his innocence to the satisfaction of his friend, Charlemagne. All was well planned: "One good turn deserves another"; so on Christmas Day, A. D. 800 while Charlemagne was in St. Peter's, Rome and Pope Leo III officiating, suddenly, as if impelled, by Divine inspiration, as far as the congregation knew, the Pope placed a crown on the head of Charlemagne and addressed him as Charles Caesar Augustus, King of Italy, and Emperor of the West, the successor of the Caesars of Rome."—Ger. 44-61. Thus Charlemagne was made "Emperor of the Holy Roman Empire"; and ever since that time the Roman Church and its bishop have been battling for temporal power; and are now grieving because it has been taken away from them. After much negotiating and delay, Nicephorus, Emperor at Constantinople, and Charlemagne agreed that the first should be Emperor of the East, and the last, Emperor of the West, A. D. 803. Charlemagne worked with all his might to extend his political authority over other areas; and for this purpose he favored the Pope and the church in every way advantageous to his ambition. To him, the Empire included both the civil and ecclesiastical governments, and he the head of all. The unity idea pleased the Pope very well; but thought that he, and not Charlemagne, should be the supreme ruler. Notwithstanding this, the Pope kept silent on this point, accepting all that was given him,—and he received much from the Emperor,—watching for propitious events which would enable him to put forth his claims to the headship. Charlemagne

encouraged missionary labors among the various barbarian tribes, as means to add them to his subjects. Every tribe conquered by him, he compelled to submit to baptism. Churches and monasteries were established everywhere, with large endowments of land and of money; and special privileges were granted to the clergy. The Emperor and the Pope worked together in friendly efforts in every part of the Empire. Considering the age in which he lived, Charlemagne was truly the Great Charles; and much to be admired Emperor. He favored and fostered education and every improvement known and practicable in his time; though his religious views were more Romish than Scriptural: he died, June 28, A. D. 814. The laws enacted by Charlemagne regarding the "Church" and the clergy were exceedingly favorable to them, as the following show:—No. 14. If indeed, for these mortal crimes secretly committed, any one shall have fled of his own accord to a priest, and after confession shall have wished to do penance, let him be freed, by the testimony of the priest, from death. No. 15. Concerning the lesser chapters, all have consented. To each church let the parishoners present a house and two *mansi*—(manus, 720 rods long by 30 rods broad—) of land, and for each one hundred and twenty men, noble and free; and likewise *liti*, let them give to the same church a man-servant and a maid-servant. No. 16. And this has been pleasing, Christ being propitious, that whencesoever any receipts shall have come into the treasury, either for the breach of the peace or for any penalty of any kind, a tithe shall be rendered to the churches and priests. No. 17. Likewise, in accordance with the mandate of God, we command that all shall give a tithe of their property and labor to the churches and priests; let the nobles as well as the freemen, and likewise the *liti*, according to that which God shall have given to each Christian, return a part to God." No. 34. Provides that the priests shall see that assemblies and courts are car-

ried on properly, so that justice is administered to all.—L. Pages 3 and 5. There is nothing in the laws of Charlemagne nor in his will, to indicate that he granted or acknowledged any supremacy to or in the bishop of Rome. His last will divided the Empire into three Kingdoms, and his three sons Kings of the same. In article No. 15, he says: "Above all, moreover, we order, and command that the three brothers in person shall undertake in common, the care and defense of the church of St. Peter, just as it was done formerly by our grandfather, Charles, and by our father, King Peppin, of blessed memory, and afterwards by us, so that with the aid of God they may strive to defend it against its enemies and may cause it to have its just dues, as far as shall be in their power, and as reason shall demand. Likewise, also, concerning the other churches which shall be under their power, we command that these shall have their just dues and honor, and the patrons and rectors of venerable places shall have power over the property which pertains to the holy places themselves in whichsoever of those three Kingdoms the possessions of those churches shall be."—L. Pages 31-2. There is no hint here to the Pope as head of all the churches, nor to the dependency of other churches on the church at Rome, much less any reference to temporal power of the Pope. The provisions of Charlemagne's will, however wise and just they might be, regarding the Kingdoms, were not honored: disputes and warring between and by his relations and others resulted in the formation of many small Kingdoms, with one Emperor over all. The Pope was not slow to put forth his claim for superiority over both bishops and kings; but his claim was ignored as to the kings for many years. However, June 29, A. D. 1073, Hildebrand was consecrated Pope under the name of Gregory VII.; and a kind of personal war was carried on between him and Henry IV., the German Emperor, for a long time: both claiming supremacy the one over

the other. The Emperor would depose the Pope ; and the Pope would retaliate by excommunicating the Emperor. The Pope died in exile, in Saleino, May 15, A. D. 1085. The next Pope was Innocent III.; and he succeeded to force the Papal demand for independent power in Rome ; and secured freedom and independency to "The Church States," by the concessions made to him by the young German Emperor, Frederick II., in A. D. 1212. This Pope succeeded also to secure the same acknowledgement by all the other European powers ; and even John Lackland, King of England, after much diplomatic fighting, was forced by adverse circumstances to submit to the Pope, May 13, A. D. 1213 ; and in five days thereafter the King formally gave the Kingdom of England to God and to the Pope, and received it back as a gift from the Pope upon his promise to pay annual tribute to the Pope : 700 marks for England, and 300 marks for Ireland ;—a "mark" was equal in value to thirteen shillings and four pence or about \$3.25—G. 68 Sect. 190 and Sch. II : 1093. This Pope said in a letter to that King : "Jesus Christ wills for his Kingdom to be priestly, and the priesthood to be kingly ; over all of which he has placed me, as his vicar on earth, so, as before Jesus, every knee shall bow, in the same manner, to his executive representative, all shall be obedient, and there shall be one fold, and one shepherd." This same Pope, by means of the crusades, attempted to bring the East and the Greek Church in subjection to him ; and he succeeded in part for a short time. When Pope Innocent III., died, A. D. 1216, the Kingdoms of the earth were at the feet of the Papacy. In A. D. 1302, Pope Boniface VIII., published his "Unum Sanctum," in which he said : "The church is one body, and to it there are two swords ; one to be used by the head bishop himself ; the other, by Kings and Knights by his permission, and according to his will ; but the smaller sword must submit to the larger, and the temporal power to the spiritual. We

declare that every human being must be subject to the Episcopate of Rome." S. Vol. 1 · 239-40; and Sch. Vol. 1: 311.

(c) *The Roman Church States.*

The temporal power of the Pope, of necessity, means some territorial possessions, over which he ruled. The Church States were gradual growths. At first, churches were supported by free will offerings of their members, who gave of their temporal means, to the religious cause, as the Lord prospered them. Then, in course of time, the churches named certain amounts or percentage for members to pay towards the support of the churches; but at first there was no compulsion on any to pay the amount or percentage designated to them. During such business-like but voluntary arrangement, as to contributions, the church prospered as never afterwards. Their labors won the world to their side, in such large numbers as to cause the greatest consternation among the heathens: even the Roman Empire had to submit to the overwhelming advancing influence of Christianity. But matters changed when Constantine made Christianity the imperial religion, and united the church and the State under one government. In A. D. 321, Constantine issued an edict permitting the churches to receive gifts from the rich while living as well as bequests in wills. The Emperor contributed liberally from his personal resources as well as from the imperial treasury, to the support of the churches and the clergy. During the reign of Justinian, A. D. 527-565, every effort was put forth to construe the meaning of wills in favor of the churches. Charlemagne also as has been related already, favored the churches and the clergy with temporal privileges. In addition to all this, the doctrine of merits in gifts of money and property to secure spiritual blessings through the churches and clergy played a very important part to enrich the churches in worldly goods; and to be liberal to the

churches was a very effective way to attain political positions. By these various ways and means the churches became very rich and possessed of lands and other properties. But there was danger that worldliness would not only deprive the churches of their spirituality, but also defeat the ambitious aim of the church at Rome and its bishop for supreme power. To try to avert this latter danger, the bishop of Rome as the head of the church at large, claimed that all the riches and properties given to the various churches and monasteries, were intended for him. But the other bishops and the monks protested against such selfish pretensions, and insisted that the gifts were given for the benefit of the various local churches and monasteries. The State also put in a claim to the effect that the church properties really belonged to the civil government. The bishop of Rome at last succeeded to settle the disputes by asserting that the properties belonged to Christ, and that the State should not interfere with them; and his views were accepted; and he, as Vicar of Christ on earth, was allowed to have supreme control of all the church properties. As the Roman Empire was now beginning to dissolve into factions, and the capital had been removed to Constantinople, the bishop of Rome took advantage to persuade the inhabitants of Rome that he was the chief executive of all the churches, and that Constantine the Great had left Rome and even Italy also for him to govern them. And the Pope now being the largest land owner in Italy, it was natural for the people, to look to the rich land-lord Pope as the leading man both in the city and in the country. It is claimed that Pope, Gregory II., declared the independency of Rome in A. D. 720. Luitprant, King of the Lombardians, gave to Gregory II., the City of Sutri, in A. D. 728; other cities were given to Pope Zacharias, in A. D. 742; and Peppin, King of the Franks, after he had conquered the Lombardians in A. D. 754, gave to the Pope, Stephen III., the conquered territories.—

Rimmium, Resero, Farro, Seirigaglia, and Ancona, Ravenna and Pentapolis.—Enc. B. 19: 495. The cities carried with them the surrounding countries, so that they formed extensive landed property as basis for the Church States. Charlemagne confirmed these donations, and added more to them, in A. D. 774. But other authorities set forth the acquirement of territories by the Pope somewhat different. Some assert that Peppin, in A. D. 726, gave authority to the Pope over Ravenna, Cesana, Uihierio, Rimini, Pesaro, Fano, Forli, Conechio, and 15 other cities; and that Benevento was added thereto, in A. D. 1053. The Countess Matilda of Tuscany left in her will, to the Pope her interests and rights in Porma, Mantua, Modena, and Tuscany, in A. D. 1102; but the German Emperor deprived the Pope of most of these gifts, claiming the same to be his own. The Papal States increased from time to time until they contained 15,774 square miles, with a population of about 3,000,000. The Popes, as Kings, found that it was not an easy matter to rule in peace and for prosperity. Other political powers from neighboring countries were compelled quite often to enter the Church States to quell disturbances and to restore peace in the realm of the Pope. Philip, the Fair, King of France had a bitter quarrel with Pope Boniface VIII. The Pope called the King a heretic; and the King retorted by calling the Pope a fool. The French Parliament proffered most serious charges against the belief and life of the Pope, who was arrested; but the people soon restored him to liberty; and he died the same year—in A. D. 1303. A Roman Catholic historian says of that Pope: “Thus died Boniface, who made it his business rather to infuse terror than religion into the Emperors, Kings, Princes, Nations, and States; and would pretend to give and take away Kingdoms, to banish and to recall men, as he thought fitting, to satisfy his pride and covetousness, which were unspeakable.”—L. Page 129. These remarks are as appropriate to other Popes as to Bon-

iface VIII., and it is no wonder that the "Temporal Power" was taken away from the Papacy.

(c.) *The Decline of the Papal Power.*

Philip, King of France, made a secret compact with Bertrandus Gottho, or Gasco, Archbishop of Bordeaux, by which the latter was unanimously elected Pope under the official name of Clement V., in A. D. 1305. This Pope refused to go to Rome; but he removed the Papal Court from Rome to France: after a brief reign at Bordeaux, and afterwards at Poitiers, he finally transferred the Papal Court to Avignon, in the southern part of France, in A. D. 1309. A Roman Catholic biographer says on this point: "And there (in France) it remained for seventy-four years, to the great damage of all Christendom, but especially of Rome, where the churches, great part of them, fell to ruin for want of use, whilst they were absent that ought to have taken care to repair them."—L. 131-2. Seven Popes, in succession, occupied the Papal throne in France. "Throughout this period, the Papacy was almost entirely the tool of the French rulers." "Clement V., made great many French cardinals, but none out of Italy, though, indeed, he did restore John and James of Colonna to their entire dignity of cardinalate, which they formerly enjoyed. Besides that he sent three cardinals to Rome, with the character of senators; to govern, not only the city, but all Italy by their conduct."—L. Page 132. "At Avignon, the Papal Court became increasingly the centre of moral and religious frivolity and looseness." But about January 11, A. D. 1376, Pope Gregory XI., re-established the Papal Court at Rome. L. Page 164. From A. D. 1378 to 1409, there were two rival Popes,—an Italian at Rome, and a Frenchman at Avignon; and churches and Kingdoms were divided in their recognition of the same. The council at Pisa, A. D. 1409, thought it had put an end on this double reign by electing a third party man for Pope under the name of Alex-

ander V., but this resulted in adding a third Pope of the two previously existing. Finally the Council of Constance succeeded to do away with the three Popes ; and elected Otho Colonna as Pope—Martin V. in A. D. 1417. These troubles, and the cruelty and licentiousness of the Popes and the Papal Court, brought ruin and disgrace upon the temporal power of the Papacy. The first that revolted from the “Church” were the Castellani, then Perugians, and those of Todi, Spoleto, Gubio, Viterbo, Forli, and Ascoli, followed their examples during the absence of the Popes from Rome.—L. 163. The Popes were never afterwards able to secure peaceful obedience from these. Things went worse in after years. A fast losing game fell on the Popes beginning in A. D. 1792, and continuing until A. D. 1797 when the Pope had to give up Avignon and about one-third of his territories to France.—Enc. B. 19 : 508. By the influence of France the Pope, Pius VI., was dethroned and was imprisoned, and a Republic was formed in Rome, in A. D. 1798.—Sch. III : 1847. The Papacy recovered power afterwards for a short time. Pope, Pius VII., crowned Napoleon Bonaparte Emperor at Paris, France, in A. D. 1801 ; but Napoleon soon afterwards made the Pope a prisoner. They made peace again in A. D. 1813. But in A. D. 1848, Pope Pius IX., was compelled to leave Rome to seek refuge at Gaetia ; and again a Republic was established at Rome. In A. D. 1850, the Pope again returned to Rome protected by France. And after various changes, in the political affairs at Rome, the Pope lost all his territories except Rome, in A. D. 1859. From that time the Pope had only 4,493 square miles of territory, and about 700,000 inhabitants ; all of which was taken from him, and Rome was made capital of United Italy, in A. D. 1870, by the will of the Romans themselves. October 2nd of that year a vote was taken by the people of Rome which resulted as follows : Total number of votes cast, 167,548 ; of which 133,681 were for union of

Rome with Italy ; and 1507 were against the union, and for the Pope ; the remainder did not vote.—Haydn. 571. Thus the temporal power of the Pope disappeared by the overwhelming—almost unanimous—majority of the people of Rome in favor of the King of Italy and against the Pope. The leading spirit in liberating Italy from this misrule of the Popes was Camillo Bensodi Cavour—"The regenerator of Italy," who lived between A. D. 1810 and 1861. "Free Church in a Free State" was his motto. General Garibaldi and Victor Emmanuel completed the work undertaken by Cavour. This review of historical facts, indirectly, but nevertheless plainly shows how the State Churches acquired their wealth in landed property and tithes. When a person offers to the church what he has wrongly taken from its owner, by force of arms or diplomacy or false pretences, the church should not accept it unless to return it to its morally rightful owner : if the church accepts it for her own use, she becomes guilty of the crime stated in the Holy Book which says—"When thou sawest a thief then thou consentedst with him and hast been partaker with adulterers."—Ps. 50 : 18. In the light of the pure moral law of the ten commandments of God, "Thou shalt not steal—thou shalt not covet thy neighbor's house—nor anything that is thy neighbor's (Ex. 20 : 15 and 17) almost all the Canded property of the Church States were the gifts of rank covetousness and cruel political robbery, or, in the light of the truth as it is in Jesus, he money paid and the property given for spiritual blessings or mercy and forgiveness pretended to be imparted by the priests and popes as representatives of God was secured under false pretense of the vilest kind. What the Church of Rome lost was only what she had taken from others against all the teachings of the New Testament. The same is true regarding the landed property and tithes of the church of England: most of these were given by the Anglo-Saxons who had robbed the natives of their lands, and then dona-

ted them, as propitiations for their sins to the churches. The endowments of the Church of England were given for the most part to the Church of Rome; and disestablishment of the church could not be considered a violation of any scriptural or moral precept. The fines imposed upon the non-conformists, and turned into the treasury of the "Church" were not honest free-will contributions, but donations of stolen properties.

(d.) *Development of the Papal Episcopacy.*

There is nothing more plainly set forth in the New Testament than that all the officers of the churches should be men, thoroughly converted, regenerated, and full of the gift of the Holy Ghost, "holding the mystery of the faith in a pure conscience," and leading exemplary Christian lives; and there is nothing more visible in the history of the churches in post-apostolic times, especially from the sixth to the eighteenth centuries than that unworthy characters in the service and ministry of the State Churches were the main causes of their troubles and failures as moral and spiritual agencies. The character of the officers are well marked in the New Testament; but the way to choose and install them are only vaguely hinted at; so that the form of church government seems to be open, to a great extent, to circumstances. Episcopacy seems to be the out-growth of three human roots, or exerting causes:—

(1.) Some pious brethren in the ministry felt respect and reverence towards their more able and more successful fellow ministers; and thus the brethren of smaller abilities, and of narrow fields of labor would salute and refer to those of greater abilities and labored in larger fields, with terms of endearment and of honor.

(2.) Those who were thus loved and honored naturally aspired for still more honor and pre-eminence, and even authority over the pastors of the

smaller churches when ever that was possible.

(3.) The disputes that were so numerous among Christians in churches, synods and councils created a demand for special leaders to plead for the various factions. It was natural for every party to select the most powerful and influential ministers to represent and plead for them: the pastors of the larger churches, and of the churches in the larger towns and cities would naturally be called upon for this purpose. At first, the "leaders" and "pleaders" were chosen by the disputants; but afterwards they claimed leadership and pre-eminence as their rights to lord over the pastors of the smaller churches and of the country churches around the great cities as centres, even when there were no disputes, or pleas to be made. From these small, free-will beginnings grew the great and oppressive Episcopacy of the Greek, Roman, and English "Churches." After the churches had become connected with the civil power—the "Church" and the State made one,—the high-way of the world was opened for the depraved instinct of human nature to manifest itself in the ambition of church officers for promotion and authority the same as exemplified itself in those seeking political preferments. "The Justinian Code,"—a collection of the Greek and Roman laws,—the second edition of which was published by Emperor Justinian, in A. D. 534, shows that the clergy had worked themselves into great favor and into important positions. Among other privileges they enjoyed, it was provided that the "right reverend bishop" should be one of the overseers and inspectors of all improvements of whatever kind carried on in the city. This secured for the bishop influence on account of the patronage at his disposal. Another law made the "reverend bishop" one of those who had the appointment of guardians for minors, and to look after their estates. Another law provided that civil officers were to be inducted into office by the bishops.—H. C. 3-9. These and other laws already quoted brought

wealth and authority and worldly power to the bishops or pastors, and the churches, and resulted in building up the great Episcopacies of the Greek and Roman Churches. Jerusalem was the chief centre all of Christian activities and authority for a time; next, Antioch in Syria, became a centre of missionary operations among the Gentiles and scattered Jews in Asia, Africa and Europe. Afterwards, Caesarea was chief centre of Palestine—"The Metropolitan." Among the churches not mentioned in the New Testament which became centres in the dioceses of the Episcopacy, the church at Alexandria, which was a city situated on the south-eastern shore of the Mediterranean Sea, about 12 miles west of the Canopic mouth of river Nile in the northern part of Egypt, Africa, became very prominent. About A. D. 56 Apollos, born at Alexandria, an eloquent man and mighty in the scriptures, came to Ephesus." This man appears to have been made a disciple of John the Baptist, but had not been properly instructed in the doctrines and practices of the gospel of Christ—"knowing only the baptism of John"—Acts 18: 24-26. It appears therefore that there were in Alexandria some Christians, though imperfect in Christianity, about the middle of the first century. Traditions state that John Mark, the son of Mary, whose house in Jerusalem became the meeting-place of many Christians for prayer, (Acts 12: 12) being full of missionary zeal, traveled much with his uncle, Barnabas, and Paul, in their missionary journeys, (Acts 12: 25; 13: 5 and 13); but he finally went to Alexandria, and established a church in that great city whose population, in the latter half of the first century, numbered about 300,000. "In the fourth year of Domitian, Annias, who was the first bishop of Alexandria, died, after having filled the office twenty-two years. He was succeeded by Avilius, who was the second bishop of that city." . . . "Cerdon was the third that held the Episcopate of Alexandria, as Clement was yet bishop

of the Romans, who, was also the third that held the Episcopate there after Paul and Peter.”—Eus. B. 3 : Ch. 13 : Page 89 ; and Ch. 21 : Page 93. These statements show that the church at Alexandria was on equality with the church at Rome : both are referred to as “Episcopates”; and the third bishop of the one is in the same ministerial rank as was the third bishop of the other, and holding office at the same time ; Romish Popery had not as yet made its appearance. The Council at Nicaea, in A. D. 325, decreed : “Let the ancient customs prevail which obtain in Egypt and Libya and Pentapolis, and which give the bishop of Alexandria jurisdiction over all these provinces, since there is a similar custom in the case of the bishop of Rome. And likewise also at Antioch, and in the other provinces, their prerogatives are to be preserved to the churches.”—Can. 6, Page 6. Thus, at that time, according to previous “customs” there were three churches on equality as to authority over the churches in their respective provinces ; Alexandria in North Africa, Antioch in Syria, Asia, and Rome in Europe. Custom and tradition had brought about similar arrangements in other provinces, such as gave to the church at Caesarea the dignity of metropolitan, while the bishop of Jerusalem only retained a position of honor, subject to the bishop of Caesarea.—Can. 7 : Page 6. There was no authority allowed to the bishop of Rome, or to the Church at Rome, over the bishops or churches outside their own province, in the fourth century. The council at Constantinople, held in A. D. 381, decreed : “The bishops of one diocese shall not visit the churches of another and make confusion among them ; but, in accordance with the canons, the bishop of Alexandria shall govern Egypt only, those of the East, the East only, while at the same time regarding the privileges of the church at Antioch, as granted in the canons of Nicaea. And the bishops of Asia shall have jurisdiction over Asia only, those of Pontus, over Pontus only, and those

of Thrace, over Thrace only.”—Canon. 2, Page 12. But as to ranks, the said council decreed: “Next to the bishop of Rome, the bishop of Constantinople shall have highest rank, because Constantinople is New Rome.”—Can. 3: Page 13. The council of Ephesus, held in A. D. 431, decreed “That the representatives of the holy churches of Cyprus have the indisputable and inviolable right, in accordance with the canons of the holy fathers and ancient custom, to themselves ordain their own most pious bishops. Moreover, the same rights shall be preserved to other dioceses and to other provinces everywhere, so that no one of our bishops, beloved of God, may invade another province, which has not previously and even from the beginning been under his care or that of his predecessors.”—Can. 8: Pages 17-18. Notwithstanding these decrees of the “Third General Council,” where 200 bishops were present, including two from the West, yet in 14 years after the date of that council, the bishop of Rome secured from the Emperor, the position of “Pope”—head over all bishops and churches! In six years after the Emperor had made the bishop of Rome a “Pope,” “The Fourth General Council” was held at Chalcedon, A. D. 451. The council took no notice of this foolish act of the Emperor nor of the arrogant assumption of supremacy by the bishop of Rome. But in its definition of faith the council referred to “Coelestine of Rome and Cyril of Alexandria, sainted to memory as the “guides” in the “earlier Holy Ephesian Synod.” It further said: “The Synod has accepted as valid the synodical letters of the blessed Cyril, pastor of the church of Alexandria, to Nestorius and to the Orientals” . . . “and it has added to them the letter of the president of the great and ancient church of Rome, the blessed and holy Archbishop Leo, written to the sainted Archbishop Flavian for the overthrow of the errors of Eutyches,” etc. The pastors of the churches at Alexandria, Constantinople, and Rome are called “Archbishops.” There is no recognized

difference in the standing of the one from the other according to this council—the writing of Cyril of Alexandria and Leo of Rome are equally authoritative. The bishops of Egypt elected their own archbishop or patriarch for Alexandria.—Can. Pages 20 and 30. There was no “Pope” recognized in the deliberations of the Council of Chalcedon. But the clergy were divided according to circumstances and church connection into bishops, rural bishops, presbyters, deacons, and possibly other designations. There were also at that time deaconesses; and the council decreed: “A woman may not be ordained a deaconess before forty years of age, and then only after thorough scrutiny.”—Can. 15, Page 26. Corruption and love of gain had taken hold of the clergy; and many of them had become farmers of other men’s estates, and contractors managing worldly affairs and “thus becoming remiss in the service of God.”—Can. 3: Pages 22-23. No one was to be ordained to any clerical office unless there was work for him in some particular city, village, or some oratory—martyr’s chapel,—or monastery. A clergyman could not register himself in two cities at once; nor were clergymen “allowed to officiate anywhere in another city without the authorization of commendatory letters from their own bishops.” It was also ordered,—“That in accordance with the canons of the holy fathers the bishops in each province shall assemble twice a year, wherever the bishop of the metropolis thinks best, and that they shall correct each abuse that arises”; and those who willingly absent themselves from those provincial synods “shall receive a brotherly rebuke”: And “the holy Synod has been pleased to decree that the ordination of bishops take place within three months after a vacancy, unless some unavoidable necessity prevails to lengthen the interval.”—Can. Pages 25, 27 and 28. Thus, it will be seen that there had developed some moderate kind of episcopacy in the churches by A. D. 451; but there was no Papacy. The provincial

churches ordained their own bishops, elected their own leaders, or officers—patriarchs or archbishops,—and were entirely independent of other provinces. The bishop or archbishop of one church, one metropolitan—one diocese—one province—could not interfere with the bishops—pastors—patriarch, or archbishops outside of their own home-field. There was united action in the dioceses, metropolitans, and provinces; but all on the principle of home rule. The General Councils or Synods were representatives, and elected their own presiding officers with the consent, generally, of the Emperor, not of any Pope. But no city, and no pastor or bishop of any church—by virtue of any pre-eminence or inherent authority had any superiority over any other unless given by the good will of the Synod then assembled. The Episcopacy in its arrangement had no reference to any set rule laid down by the apostles only the apostolic churches: custom and tradition of the fathers and canons of Synods or Councils were followed. The seats of metropolitans, archbishops, or dioceses, and their ranks, were selected on purely political basis: the political metropolis was made the ecclesiastical metropolitan; the larger the city, the greater was the authority of the church and bishop therein. The church and bishop of Rome had no pre-eminence by virtue of any religious prerogatives derived from any provision or principle or precedent of the gospel of the New Testament churches. The Council of Chalcedon, A. D. 451, gives reasons why the churches at Rome and Constantinople were accorded dignity above all other churches. Rome was the capital of the Roman Empire, until Constantinople took its place under Constantine, the Great. The Church of Rome was therefore accorded the first rank and dignity among the churches; but the church at Constantinople was made the second in rank and dignity, and later equal, and in fact superior to the church of Rome. The council decreed: “But if a man is wronged by

his own metropolitan, the case must be tried before the ex-archchief of the diocese, or the See of Constantinople," etc. Thus, the church at Constantinople and not the church at Rome, was the supreme court. "And if any city has been rebuilt by imperial authority, or shall be in the future, the arrangement of the church dioceses must follow the political and public models."—Can. 17, Page 26. Again as to the ranks of Rome and Constantinople: "For the fathers accorded the privileges to the See of the Elder Rome with good reason, since she was then the imperial city; and the 150 most religious bishops, acting upon the same principle, awarded the same privileges to the most holy See of the New Rome, rightly judging that a city which is honored with the sovereignty and senate, and which enjoy equal privileges with the elder queen city, Rome, should receive dignity like hers in matters ecclesiastical as well, holding the place next to her."—Can 28 : Page 29. So, then, there is no sanctity entitling Rome to the name of "Holy City." It was not for religious, but for political reason that the "Council" gave Rome the first rank and dignity as "imperial city." The official report of the Protestant Episcopal Church in America, in 1898 says: "If Christ had thought for his church to be anything but Episcopate, St. John would have known it, and so his friends, the bishops of Antioch and Smyrna, and their friend, the bishop of Lyons."—M. 16. On the same principle, it can be replied: If Christ had thought for his church to be Episcopate, Matthew, Mark, Luke and John and their inspired friends who wrote the Epistles and Acts of the Apostles found in the New Testament would have stated the fact. If Christ or the Apostles intended there should be in the Christian Churches "Priests," archbishops, canons, cardinals, or popes, the inspired writers would have made it known in their writings. In the preface to a second edition of a volume of sermons by Rev. Charles Danbeny, L. L. B., published in A. D. 1802, the author replies to

arguments presented by Rev. George Campbell, D. D. of the Marischel Theological College, Scotland—(A. D. 1719-96), regarding the Presbyterian Church of Scotland. The Episcopalian says: "Now the true method by which to ascertain the meaning of a Primitive ecclesiastical word is by the sense it bears in the Holy Scripture, if to be found there; by the continued use of it in the Primitive Church; and by the common signification of it in the original language from whence it is taken."—Page 96. That is a good standard by which to know words. The word in dispute was "Paroikia," from which comes the English "Parish." Dr. Campbell claimed the word to mean, one church, or one congregation under one bishop. Mr. Danbeny replied that the word means a "stranger." (Luke 24: 18) and a "foreigner" (Eph. 2: 19). From this he reasoned that the word "parish" meant a large field or territory, where there were many congregations; and not as now used in the English Church. He cited instances to illustrate his theory; such as John, bishop of Jerusalem, and St. Augustine, whose parishes included cities and their surrounding countries; and that Bede calls the Episcopate of Winchester, a parish, though it contained all the territory of the Southern Saxons.—Pages 96-98. By these citations he tried to prove that Episcopacy was the form of the primitive churches. There is an important fact ignored in this discussion—the difference between a missionary field and a home-field. During the Apostolic age, every place was a missionary field; and the men qualified to preach, teach, and be pastors were few in number. The converts needed much care and training in the new religion—Christianity; and all novices in the faith, though made preachers and pastors, needed the supervision of some one better qualified than they were; hence the apostles and others of experience and Christian learning had charge of large fields. The same need and the same principle and practice prevail to-day among all

denominations in their missionary fields. But at present in the home-fields of the Episcopal Churches, and others, there are men as well qualified for the pastorate as are those who claim to be their superiors in the official circle of the Episcopacy. The converts are not heathen, they are trained from childhood in the doctrines of Christianity; they are taught in the Sabbath School, and they hear the gospel preached every Sabbath, and they have the Bible at their homes: when converted, Christianity, as to doctrine and duties, is not new to them. Again there are schools which train students for the ministry, and books which furnish instruction and knowledge on theology, preaching and pastorate, so that they are qualified for the various duties in the Christian ministry. Often, the parson or parish priest, rector, or vicar is as well educated, as well read, as well trained, and as well qualified for the pastorate in every respect as are those who are called bishops, archbishops, cardinals and even popes. Why then should these be treated as inferiors and hirelings of their fellow ministers? However, through the selfish audacity of imperfect human nature, without any authority from the Word of God, Episcopacy became the general form of government in the State Churches. The clergy were made privileged characters; they were to be tried for crimes charged against them, only by their own bishop. Constantine, the Great, decreed, in A. D. 321, that parties in court could transfer their case to the decision of the bishop; and in A. D. 331, he ordered that Episcopal sentence be obeyed by all temporal magistrates as final, and also that either party to a suit could bring the case before the spiritual authority.—Sch. I: 171. These privileges made the bishop a great personage, and induced large numbers to register as “clerics”—or ministerial students or aspirants for ministerial service in the churches, so as to be free from appearing in the civil courts to answer for their mis-conduct and crimes. This arrangement

continued even in England until the reign of George IV.—(A. D. 1820-1830.)—W. U. D, The councils of State were composed of “nobles” and “clerics” under the new Roman Empire; and in France from A. D. 1302 for ages, there were three classes in the councils of the State,—the nobles, the clerics, and the citizens; it was the same also in other countries. In Britain, in A. D. 934, a Saxonian Senate—The “Witenagemont”—or Council of the Wise, which settled all matters of the State,—army and church, had in it: King Aethelstane, 4 Welsh Princes, 2 archbishops, 17 bishops, 4 abbots, 4 dukes, and 52 thanes or barons.—A. M. C. Vol. 40. William the Conqueror (A. D. 1066-1087) put an end to the “Witenagemont,” and transferred its authority and work to the “Parliament”: that was the beginning of bishops in the House of Lords in England. The Episcopacy made the bishop, that is, pastor, of the Church in Rome Archbishop, as it did of the pastors of the churches of Antioch, Caesarea, Constantinople and others. The bishop of Rome by the help of the Emperor changed his title from Archbishop to Pope; and by the help of the Episcopacy, the Pope made himself King, and was temporal ruler for some time. There are various kinds of Episcopacies which will come under notice further on.

(2.) *The Creed of the Roman Church.*

The Council of Trent, Tyrol, Austria-Hungary, which held 25 sessions during the years A. D. 1546-1563, adopted “The Tridentine Faith.” The college of Cardinals at the request of Pope Pius IV., in A. D. 1564, prepared the decrees of said council in an orderly form which the Pope approved as standard for the “Church”; and every good Catholic must accept it. The Creed contains 12 articles, some of which are thoroughly evangelical; others are unscriptural and Popish. In addition to these, other articles such as “The Immaculate Conception of Mary,” and the “Infallibility of the Pope,” have since

been adopted. Article Second demands belief in the Apostolical and Ecclesiastical Traditions. Article Third pledges all to accept the Holy Scriptures as the Holy Mother Church explains them, and never to attempt to explain them but in agreement with the literal meaning as explained by the fathers. Article Fifth pledges to accept everything that the Council of Trent decreed regarding original sin and justification. Article Sixth teaches the doctrine of Purgatory, and states that those who are in Purgatory are helped by the sufferings of the faithful; and that the "Saints" who reign with Christ are to have homage and prayers offered to them; and that the "Saints" are praying to God in behalf of good Catholics on earth: and that their relics are to be revered. According to article Ninth, images of Christ, of Mary, of the "Saints" are to be kept and honored; also that Christ has given to the "Church" "power to forgive sins," and that a proper use of the same is beneficial to Christians. The Tenth article declares the "Holy General Apostolic Roman Church" to be the mother and mistress of all the churches, and that implicit obedience must be given to the "Bishop of Rome, successor to St. Peter, Prince of the Apostles, and Vicar of Jesus Christ." The Eleventh article pledges to believe, accept, and practice all the decrees of the General Councils, and to condemn and curse everything contrary to the same, and every heresy condemned and rejected and cursed by the church. The Twelfth article declares that no one outside of this faith or creed can be saved.—Sch. III: 2394-5. By this last article no one who believes this entire "Creed" can be saved, because the decrees of the first four General Councils, are altogether against the whole tenor of the presumptions and demands of the tenth article in particular, and of others also. In the light of the Creed of Pius IV., the general indictment of the Gospel of Christ against the Roman Catholic Church is that it is all a humanly-constructed machine of forms and ceremonies devoid of

any provision for the Holy Spirit to exert convincing and regenerating influence on the mind, heart and spirit of the people. There is no reference to the work of the Holy Ghost in transforming sinners into saints : the forms and ceremonies are the devices of men—wholly unknown to the Holy Scriptures ; and human forces and priestly ceremonies do all the work of saving souls !

(3.) *The Leading Features of the Roman Church.*

(1.) *The Doctrine of Purgatory.*

There are several words in the nomenclature of the Roman Church which are keys to its doctrine of Purgatory. The Roman Catholic Church in the United States of America use "A Catechism of Christian Doctrine prepared and enjoined by order of the Third Plenary Council of Baltimore, and published by ecclesiastical authority, 1900." From this catechism we quote definitions of those words which are important in Purgatorial affairs. "The priest has the power of absolving from the sins committed after baptism." "The priests of the church exercise the power of forgiving sins by hearing the confessions of sins, and granting pardon for them as ministers of God and in his name." "The penance which the priest gives must be accepted in order to have pardon." "Confession is the telling of our sins to a duly authorized priest for the purpose of obtaining forgiveness." "The priest gives us a penance after confession, that we may satisfy God for the temporal punishment due to our sins." "Penance remits the eternal punishment due to sin, but it does not always remit the temporal punishment which God requires as satisfaction for our sins." "Prayer, Fasting, Almsgiving, all spiritual and corporal works of mercy, and the patient suffering of the ills of life are the chief means by which we satisfy God for the temporal punishment due to sin." "The chief corporal works of mercy are to feed the hungry, to give drink to the thirsty, to clothe the naked, to ransom

the captive—to harbor the harborless, to visit the sick ; and to bury the dead.”—Cat. Pages 32-38. “By praying to the saints we mean the asking of their help and prayers—God makes our prayers known to the saints.” “By virtue of the “communion of the saints, the faithful on earth assist one another by their prayers and good works, and they are aided by the intercession of the saints in Heaven, while both the saints in Heaven and the faithful on earth help the souls in Purgatory.”—Cat. Pages 58-9. “The church commands all to confess, from about 7 years old on, often, if they wish to lead a good life ; and all must confess at least once a year.” “It is a mortal sin not to hear Mass on a Sunday or a holy day of obligation, unless we are excused for a serious reason. They also commit a mortal sin who, having others under their charge, hinder them from hearing Mass without sufficient reason.”—Cat. Pages 68 and 69. “Mortal sin is a grievous offense against the law of God.” “Venial sin is a slight offense against the law of God in matters of less importance,—it is an offense committed without sufficient reflection or full consent of the will.” “Actual sin is any wilful thought, word, deed, or omission contrary to the law of God.”—Cat. Page 12. To meet the failings and longings of human nature in view of these various kinds of sins, and the desires to have them forgiven, the Roman Church has organized and set agoing the system of Confession, Absolution—Penance, Indulgence and Purgatory,—all contributing to enrich the church and extol its priesthood in ways and by means, foreign to the Christianity of the New Testament. “Penance” is the punishment that the priest imposes on the guilty party who makes confession. “Indulgence is the remission in whole or in part of the temporal punishment due to sin. The church by means of indulgence remits the temporal punishment due to sin by applying to us the merits of Jesus Christ, and the super-abundant satisfactions of the Blessed Virgin Mary and of the Saints, which

merits and satisfactions are its spiritual treasury."—Cat. Pages 39-40. "Superogation "mean those" good deeds supposed to have been performed by "Saints," over and above what is required for their own salvation." The doctrine of Penance, Indulgence and Superogation is the upholding and feeding power of the doctrine of praying to the Saints, and of Purgatory. "Purgatory is the state in which those suffer for a time who die guilty of venial sins, or without having satisfied for the punishment due to their sins." "The faithful on earth can help the souls in Purgatory by prayers, fasts, almsdeeds; by indulgences, and by having Masses said for them."—Cat. Page 71. Every church is dedicated to some "saint." This is done on the same principle that underlays the naming in baptism: "The naming of a saint is given in baptism in order that the person baptized may imitate His virtues and have him for a protector."—Cat. Pages 27-8. The Roman Church always designates a saint for a country or nation in order to gain favor in the country, with the nation. To do this, the church selects some national hero, or some name in the history or traditions of the country or nation who is thought to have been great, and whose memory is dear to the people. Having selected the person to be honored, the church sees to it that abundance of virtues and wonderful deeds are furnished from tradition or from imagination or from anywhere else in order to make him to excel in all that is good: St. David of the Welsh and St. Patrick of the Irish, are examples; a church—farce-trial is then held to consider what the appointed friend and the appointed foe of the candidate have to say for and against him; the trial always results in finding the man the embodiment of virtue and of wonderful deeds. Then he is beatified and canonized as patron saint of the country or of the nation or of something else. The person may not have ever been in the country,—may not have known the nation, nor even ever lived; yet there he is in the church galaxy of "Saints"! At

present, the church is preparing materials to make a Saint for the Philipinos. These "Saints" must be increased in number from time to time to meet the increasing needs of the church. Every saint is supposed to have superogated deeds, that is, to have far more virtues and good deeds than he needs for himself. These extra number of good deeds and virtues are deposited in the spiritual treasuries of the churches. When a person who is short of good deeds dies, his friends go to the priest and for money paid or some other favors done for the church, secure the transfer of some of the extra good deeds of some saint favorable to that church, to the credit of the person who was short of good deeds when he died. Some people who are conscious of their poverty in moral and religious sense, or even notoriously wicked, make provisions in their wills to buy enough good deeds from the "Saints" by means of Masses and prayers to be said and offered for the repose and release from Purgatory, of their souls, when their bodies are dead. During the last week in March 1901 there were wills probated in Cincinnati, Ohio, which put this principle in practice. One lady left \$52; another lady \$50; and another lady \$200, all to pay for Masses in St. Mary's Cathedral, for the repose and release of their souls from Purgatory. The will of Catherine Foley who died in Philadelphia, Pa., August 8, 1901, "gave to Rev. James F. Trainer, for Masses, \$200; to Rev. James J. Smith, for Masses, \$200; to Rev. Michael A. Bradley, for Masses, \$200; to Rev. James Fitzmaurice, for Masses for repose of souls in Purgatory, \$200; to Rev. Stephen Corke-maz, for Masses, \$300; to Rev. P. J. McNulty, for Masses, \$200; and to Rev. Lawrence Wall, for Masses, \$100."—P. I. Aug. 31, 1901. Rev. John Finnan, who died at Pittston, Pa., February 14, 1899, gave in his will \$500 to the bishop of Scranton and his successors to pay for Masses for the repose and release of his soul.—R. of T. March 15, 1901. These are sufficient examples to illustrate the workings of

the necessary feature of the doctrine of Purgatory. as now in practice by the lay and cleric members of the Roman Church. It is a doctrine that brings large revenues to the priesthood and the churches : it is the best money paying business known in the religious world. Therefore, it is not to be expected that the Roman Priesthood will put forth much efforts to reform, refine, and purify the morals and habits of the people : because the more virtuous the people, the less will be the need of paying money for the deliverance of their souls from Purgatory. If this doctrine were abandoned, half of the work of the clergy and half of the revenues of the churches would cease and be lost.

(a.) *A Brief Review of this Doctrine.*

Historical.—Clement of Rome in the first century said : “After we have parted with this world, we will no longer be able to confess and practice repentance.” Ignatius, bishop of Antioch, who died in A. D. 107, said : “If any one corrupt the faith which is of God, by impure doctrine, he will go to the fire that never shall be quenched.” Justin Martyr, who died in A. D. 165, said : The wicked are sent to judgement, and to condemnation, into fire, to be punished continually.” Tertullian, who lived in A. D. 166-250, said : “God appoints the wicked to go down to eternal punishment, under the fierceness of hell-fire, unending.” Cyprian, bishop of Carthage, who died in A. D. 258, said : “The pain of the punishment will be without the fruit of repentance ; the weeping will be useless, and the prayers ineffectual.” Gregory of Nazianzen, Patriarch of Constantinople, who died, A. D. 389, said : “There will not be any more for those who have parted this life, confession nor reform in hell.” Ambrose, bishop of Milan, who died, A. D. 398, said : “There will be no way of escape for the lost, and they will burn in unquenchable fire.” Jerome, who died, A. D. 420, said : “We believe in the unending sufferings of the devil and the wicked

ones. He who shall go to that place once, will never be allowed to pass out."—D. E. 17-38, Augustine, who died, A. D. 430, was much troubled over the case of the thief that was crucified the same time as Christ was crucified. There was no proof that he had been baptized: hence how could he have gone to Paradise? But Augustine consoled himself that it was possible that the thief had been baptized; and therefore had been saved in a lawful way as a baptized person! Augustine taught that all of the dead had to be saved either by water baptism in this world, or by fire in the next: infants not baptized went to eternal fire; but their damnation will be the lightest of all the damnations: they will be, as it were, on the outskirts of hell.—Aug's. Sermons, No. 294. This doctrine of Purgatory was constructed for business purposes in A. D. 604 by Pope Gregory, the Great. While it is possible for the lost who reach Purgatory to be released through the service of the church and the faithful by Masses and prayers, it is not so with those who will go to hell. Thus says the Roman Church: "Christ judges men immediately after death to reward or punish them according to their deeds, but that is only a temporary judgement. "Hell is a state to which the wicked are condemned, and in which they are deprived of the sight of God for all eternity and are in dreadful torments."—Cat. 71.

(b.) *The Universalists Theory.*

This doctrine leads us to notice a class of Christians called Universalists. They believe and teach that God is too good and too merciful to allow any to remain for ever in misery. These people became a separate body as the results of the labors of John Murry, who is considered the Father of Universalism in America. Murry was a Methodist preacher in England and Ireland. He arrived in America in A. D. 1770, and preached his first sermon, September 20th of that year, at Good Luck, New Jersey;

and organized a society, called, the Independent Christian Church, at Gloucester, Mass., about A. D. 1774. In A. D. 1793, he settled as pastor of an Universalists Church or Society in Boston, Mass. A General Convention held at Winchester, N. H., in A. D. 1803, adopted a brief confession of faith, the only objectionable feature of it is the latter clause of Article II ;—which says of Jesus Christ : “Who will finally restore the whole family of mankind to holiness and happiness.” The following will permit the reader to have a glance at the doings and present condition of these people as given by one well qualified to speak on the subject : Rev. T. E. Ballard, of Crawfordsville, Ind., publishes a monthly entitled “The Healing Leaves,” in which he brings a serious indictment against the whole Universalist Church, charging it with a wide departure from the faith of “the fathers,” and declaring that he can not fellowship it. He therefore withdraws from it, after a ministry of more than twenty-five years. It is refreshing to read what Mr. Ballard has to say of the position and condition of the Universalist Church, with the reasons for his departure from it, when there are so many in “orthodox” churches who are going rapidly towards, if they have not already reached, the precipice from which he shrank back. As to the growth of the denomination, under such teaching as it has ministered during the past fifty years, and especially during the past five or six years Mr. Ballard says : “During the twenty years, 1835 to 1855, all of our leading preachers were as pronounced against rationalism as against partialism ; and, in the face of great opposition, our associations increased from 40 to 83, our societies from 663 to 1,128, our meeting-houses from 245 to 877, and our preachers from 310 to 635. During the five years, 1895 to 1900, our parishes have decreased from 1,022 to 948, our churches from 792 to 779, our meeting-houses from 835 to 770, our preachers from 766 to 758, our Sunday-schools from 702 to 623, and our Sunday-school scholars from 58,721 to 50,340. The first peri-

od was an era dominated by supernaturalism, and the latter was an era dominated by rationalism." (J. and M. Sept. 19, 1901.) Last report give them 52,944 members. The Universalists hold that the guilty will be forgiven and released, after some indefinite period. Thus, they are adopting their teachings to please human nature and and to ease guilty consciences from the terrible effects of sin, by saying that there will be opportunities to reform after death, and that all at last will be admitted to the bliss of heaven. Therefore, they may indulge in pleasure in anyway they please in this world, without fearing the future. This doctrine gives to the Universalists a great hold on many who do not wish to obey God and conform to the commandments of Christ according to the gospel way of Salvation from sin. The Roman Catholics are wiser than the Universalists, in their generation, because the former make money for the church and priests of the Purgatory doctrine, but the latter only give license to indulge in worldliness and sin as long as life on earth lasts; and postpone repentance and reform to the world to come. It must be borne in mind that the opinion and desire of man are not safe basis upon which to erect hope for eternal destiny; man's tender feeling, earnest desire, or the comprehension of his intelligent reason is not the rule by which to explain the plans of God's Spiritual government. The only safe way is for humanity to form expectations in the light of the Divine Revelation. Does man's future in the spirit world depend upon his present actions? Has man's character on earth anything to do with his destiny in eternity? If not, he is at full liberty to live as he may: he can throw open all the doors of his being for the sea of corruption to flow in and out through his fallen nature until the human shore is covered with wickedness of all kinds, regardless of right, justice, decency, or any other virtue; because he will not be punished for all this! If sin is to be punished in the world to come until the sinner

repents there, the belief that probation and better opportunities to repent and reform after death, will surely weaken man's desires to live righteous and godly life at present. But the rights of fellow human beings, the comforts of society on earth, and the welfare of the mind, the body, and the soul of every man are safer and more sure of efforts to live a right life, if a belief in the eternal punishment of the wicked and the unrepentant predominate in and among all people. To the extent a man really believes that the wicked will suffer punishment, and that only the good will reach heaven, to that that extent will be put forth efforts to live a good, virtuous and useful life. In A. D. 1792, while Thomas Paine was in Paris, France, preparing his book—"The Age of Reason"—he took part of his manuscript to Dr. Benjamin Franklin for his opinion on it. Franklin, after reading it carefully, advised Paine to burn it before anyone else would see it, adding: "If men are so wicked with religion, what would they be without religion?"—A. C. L. Vol. 8. Page 231. So in regard to eternal punishment; if people can be so wicked, so mean, so cruel, towards their fellow men, and so ready to postpone their repentance and reform, while professing to believe in the doctrine of the eternal punishment of the unrepentant sinners, what would they be if they were confidently satisfied that there were no spiritual prison or torment for them after death? It would be well for all to bear in mind that a prison or punishment for wickedness is not a representation of ill-will, hatred or cruelty, but rather of good-will, love, justice and protection for the people at large as dependent subjects of a wise government: if there were no laws, punishments or prisons, there would be no protection, no safety for the innocent, virtuous citizens in any land: the wicked would molest, harass, and ruin all of different characters and make life unbearable. So God is not only loving but also just towards this subjects. If there were no unpass-

able gulf separating the abodes of the just and the unjust, the wicked would rush from hell to heaven; and fill heaven with misery as hell is filled with woe. The fact that God as Supreme Ruler, would forbid them to do so, would have no more effect there than God's warning command had on Adam and Eve in Eden,—they rushed in disobedience by the power of delusive lust beyond the limits set for them; and the results were guilt, misery, and death to the human race.

(c.) *"The Fatherhood of God."*

A certain class of religious compromisers are deluding many with the fascinating unscriptural theory designated by the so-called "Fatherhood of God." The words, in theory, are very attractive and represent God in a more "exalted" connection with the human race than some theologians are accustomed to give Him. But immortal souls must not allow themselves to be lead by human formed phrases unless approved by the inspired phrases of the Standard Revelation of God's mind and heart. There is a vast difference between the relations existing between the Creator and a creature, and the relations between a Father and his child. The history of the first appearance of Adam, does not reveal God as a Father "begetting" Adam as His natural son. "In the beginning God "created" the heaven and the earth." "And God "created" great whales (or the great sea monsters-R. V.) and every living creature," etc. "So God "created" man in his own image,"—"male and female "created" he them."—Gen. 1: 1; 21: 27. So God held the same relation to the heaven and earth,—to the great sea monsters,—to every living creature, as He did to man—male and female; that relation is not of a Father but of a Creator: they are not his natural children, but his creatures. True, God as Creator endowed the various creatures with various qualities, and different characteristics for different spheres and activities, and with various

possibilities and destinies,—but the relationship is the same in all. The creature, man, was endowed with spiritual nature, with a possibility of death; and by disobedience, man became dead in trespasses and sins.—Gen. 2: 17; Eph. 2: 1-2. Jesus Christ is the “only begotten of the Father,” (or from the Father—R. V.) “For God so loved the world that he gave his only “begotten” Son, that whosoever believeth in him should not perish, but have eternal life.”—John 1: 14 and 3: 16. Jesus was not merely “created” but was “begotten” of the Father: Jesus came not to give life eternal to all; but to all that believeth in him,—a condition salvation. Actual believers in Christ become new creatures; not only that, but “Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath “begotten” us again unto a lively hope by the resurrection of Jesus Christ from the dead.”—I Peter 1: 3. The children of Adam, namely the children of men, can become the children of God only by regeneration, as Jesus says: “Except a man be born of water and of the spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh; and that which is born of the spirit is spirit. Marvel not that I said unto thee. Ye must be born again”—(or anew—R. V.) John 3: 5-7. James referring to God the Father of true Christians says, “Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures.”—James 1: 18. John says, “Whosoever believeth that Jesus is the Christ is born of God; and every one that loveth him that begat loveth him also that is begotten of him.” “In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.”—I John 5: 1: and 3: 10. This is the very same doctrine as Jesus himself taught when he said, “For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.”—Math.

12: 50. Jesus told the unbelieving Jews, "If God were your Father, ye would love me : for I proceeded forth and came from God ; neither came I of myself, but he sent me." . . . "Ye are of your Father the devil, and the lusts of your Father ye will do."—John 8 : 42 and 44. These are the positive declarations of the Word of God as to the status of the children of men ; and the way they can become the children of God. Arbitration and compromise are practicable and reasonable when and where the two sides to the controversy are fallible as all men are : but in Divine religion, in the area of Christianity—there is no room for arbitration or a possibility of a compromise ; because the one side is perfect and absolute and unchangeable ; the only possible way of peace and salvation is by unconditional surrender and strict conformity to the terms set forth by Him who is perfect and just ; and "every good gift and perfect gift is from above, and cometh down from the Father of Lights, with whom is no variableness, neither shadow of turning."—James 1 : 17. Men assume too much authority over the Saviour of Souls when they advocate compromises among Christians to make religion acceptable to all people. "Jesus Christ is the same yesterday, and to-day, and forever." Therefore, "Be not carried about with diverse and strange doctrines."—Heb. 13 : 8 and 9. If Jesus is the Saviour, then Salvation must be accepted and attained in the way and on the conditions which he has revealed for that purpose in the New Testament.

(d.) What Says the Scriptures ?

After all that men may think or say concerning matters in the spirit world, or the destiny of the children of men after death, all are mere guesses of imperfect understanding, except what God has revealed by, or through inspired men as recorded in His Holy written Word. Jesus Christ who came from the spirit world has given us a vision of scenes

regarding the condition of various characters after death, and says of a certain rich man who had lived a wicked life: "The rich man died and was buried; and in hell he lifted up his eyes, being in torment."—Luke 16: 22-23. And again he says: "And these shall go away into everlasting (or eternal—R. V.) punishment: but the righteous into life eternal" (or eternal life—R. V.) Math. 25: 46. This last statement seems to be sufficient as to the meaning of the word "everlasting" or "eternal"; the duration of the punishment of the wicked is co-existent with the life of the righteous: if the righteous are to remain in heaven for ever, the wicked are to remain in hell for ever; if the bliss of the saved is endless, the torment of the lost is also endless,—the same adjective qualifies the one as qualifies the other as regards the continuance of the conditions.

The Nature of Hell.

"Purgatory" is an unknown word to the Bible; but hell is used there in various senses: Jesus Christ says of the wicked in hell, "Where their worm dieth not, and the fire that is not quenched."—Mark 9: 44. "And the children of the Kingdom shall be cast out into outer—(or forth—R. V.) darkness: there shall be weeping and gnashing of teeth."—Math. 8: 12. The final declaration of Holy Revelation regarding the wicked says that they "shall have their part in the lake which burneth with fire and brimstone; which is the second death."—Rev. 21: 8. These are figurative descriptions in language of earth, but they represent real features in illustrations. These figures teach that the lost souls will feel sufferings and pains indescribable and endless. The leading ideas are that as fire and brimstone and burning are to human flesh, or physical bodies on earth, so will the elements at work in hell be to the souls therein. The fire of hell is not of the same material and nature as is the fire of earth, but is spiritual, and the body which will be raised in the resur-

rection of the dead will also be a spiritual body. "It is sown a natural body ; it is raised a spiritual body."—I Cor. 15 : 44. And a natural or physical fire would not be suitable to punish a spiritual body. Whatever be the elements at work in hell in effecting punishment on the unfortunates therein, they will have the same effect as to causing pain and suffering to the soul and spiritual body as fire and burning have on the living and conscious material or physical body on earth. There will be degrees of suffering in hell dependent on the guilt and ability of the sufferers, as are found in prisons and conditions on earth ; people, though in the same place and in the same outward conditions yet differ in the degree and intensity of pains and sufferings according to the nature and ability of the individual sufferers.

The Preaching Unto the Spirits in Prison.

Referring to Christ "being put to death in the flesh, but quickened by the spirit by which also he went and preached unto the spirits in prison," . . . and "For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."—(I Peter 3 : 18-19 ; and 4 : 6)—it must be acknowledged that the passages are open to various interpretations ; but nevertheless they contain some positive facts suggestive of particular lessons to all who believe the Word of God.

(1.) If Christ actually went to hell to preach, he did it so as to afford opportunity for repentance and salvation to those who had died before such opportunity had been offered to them, so as to place them on the same basis as others in the last judgement.

(2.) This supposed fact does not open the door of hope to those who are living where the gospel is preached, and where every opportunity is continually during life on earth, being afforded them to repent, believe and take hold of salvation : it would not be fair or reasonable for them to have another opportu-

ity to hear and believe the gospel in hell after rejecting it all their life-time on earth.

(3.) If Jesus did preach in hell, he only preached the gospel there; and the same gospel is preached on earth. If any expect to believe and be saved by the gospel, it is their reasonable duty to believe and be saved by it the first opportunity they have: there will be no new gospel nor different terms for salvation in hell than are offered here. If Jesus did preach the gospel in hell, that is no reason for supposing that he will ever do it again: his disciples could not go to hell to preach to those already dead, so He went himself where they could not go;—if the theory of his going there be correct; but he commanded his disciples to go into all the world and preach the gospel to every creature, so that those who believe and are baptized shall be saved; but those who believe not shall be damned.—Mark 16: 16. If men have had the gospel preached to them on earth, there is no just cause for sending any one to preach to them in eternity. The best and safest way is for all that hear the gospel on earth to believe it and thereby be saved, and have all their sins forgiven before they die, for fear there will be no opportunity for repentance and new life after death. Better not depend on the assumed theory of the “Fatherhood of God,” or on “supererogation,” or “Saints,” or “Masses,” to make up for personal neglect during life on earth. If there be no hell, nothing good will have been lost through having believed in its existence; if “Saints” and “Masses” can avail anything for relief from “Purgatory,” there will be no cause to grieve for having lived a life full of good deeds and godly virtues on earth. There is no consolation in the thought of being compelled to depend on the charity of others, either in this world or in the next: better be independent of all men in regard to such an important matter as is the salvation of the soul. Jesus Christ is the atonement—the merit for justification of sinners; and personal active faith in Him is the means

by which Christians are justified before God.—Rom. 5: 1. It is too dangerous a venture to risk the salvation of souls on any theory not plainly and positively taught in the Word of God. Money will buy material blessings and privileges with men on earth, but money cannot directly or indirectly buy any spiritual blessings or privileges in eternity. Preachers and priests may teach and pray to the benefit of the living on earth, but their service and ceremonies avail nothing for souls in eternity. Masses may be pleasing to the eye or to the ear; but they have no connection with the Christianity of the gospel of Jesus Christ: they are only devices of men of later date than the Apostles. This fact is acknowledged by the Roman Church in its catechism which states that there are two sets of commandments—those of God and those of the church: and the first of those of the church is “To hear Mass on Sunday and Holy Days of obligations.”—Cat. Page 67. “The Mass is the unbloody sacrament of the body and blood of Christ, and is the same sacrifice as that of the cross; but is offered by the priest through the separate consecration of the bread and wine.”—Cat. Pages 45 and 46. During the fourth century the Roman Church changed the Lord’s Supper into a Sacrifice. In the fifth century Augustine devised and set in order the system of Purgatory; and in the sixth century Gregory, the Great, established the system which provides Masses for the relief of souls in Purgatory. The idea of a sacrifice attaching to the Eucharist, or the Lord’s Supper, which led to the celebration of Masses for the benefit of the dead, was gradually developed and applied to other purposes. “Thus private masses were celebrated for the success of any undertaking, as for the restoration of a sick person, for favorable weather, etc.”—K. Page 350. Thus it will be seen that saying and hearing Mass is only a human arrangement without any sanction in the Word of God. The throne of grace is open for every repenting and believing sinner to approach it in prayer

without the help of a priest or a mass or of the intercession of any saint: Jesus Christ alone being the only advocate for us with the Father (1 John 2: 1.) "For there is one God, and one mediator between God and man, the man Christ Jesus"; "who ever liveth to make intercession for them."—(1 Tim. 2: 5; Heb. 7: 25.) The body of Christ was offered as a sacrifice "once for all." It is foolish to suppose that such human ceremonies as saying Masses have any meritorious influence with God in behalf of souls in eternity." "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold"—paid to the priest for Masses—"but with the precious blood of Christ," "who by one offering had perfected for ever them that are sanctified."—1 Peter 1: 18-19; Heb. 10: 14. To believe in Christ and to obey the commandments of Christ, not of the so-called "Church,"—is the way to partake of the benefits of the Sacrifice of Christ.

(2.) *The Doctrine of the Apostolic Succession.*

(a.) *What Apostolic Succession Means?*

"Pope" means father. The bishop of Alexandria, in Egypt, was called "Pope" by his admiring friends before the bishop of Rome had that title as his special insignia. Popedom represents a system centered in, and governed by a father: Patriarchate in the Greek Church has the same meaning, though differing in scale and power. The Christian churches, at an early date, became accustomed to address their pastors as fathers. When Episcopacy began to separate the clergy into classes, the bishops of the city churches claimed the title, father, as their special insignia. In the third century a deacon by the name of Severus used the word pope in reference to the bishop of Rome—"The Pope Marcellinus." Siricius bishop of Rome, A. D. 384-398, was the first to apply Pope to himself. Leo, the Great, bishop of Rome, was the first to receive the title Pope by an Emperor, as stated in former pages. This Leo, the

Great—the first Pope of Rome—made so in 445—explained the fundamental principles of his Popism thus : “That Peter was the Chief Apostle and had authority over all the other Apostles ; therefore all ministers of churches were subject to his orders.”—Ser. IV : 2. (This assertion is in direct contradiction of what the Scripture says on the point—Gal. 2 : 11.) “That this supreme authority has been transferred to Peter’s successors, that is to the bishops of Rome, by which Peter speaks whenever the bishop of Rome speaks.”—Ser. III : 2 ; “That all who oppose this supremacy of the bishop of Rome hasten to hell.”—Ep. 10. This view of the Apostolic Succession is still held by the Roman Church. The following quotation appeared in the early part of A. D. 1903 in *The Catholic Telegraph*, of Cincinnati, setting forth the Roman Catholic view of ministers of the gospel in non-Catholic denominations :

“After the death of the apostles, the ministers of the church received the power to teach, rule and govern the people of God. She is apostolic as regards doctrine, because she has not, nor could she have, any other doctrine than that taught by the apostles sent by Jesus Christ to teach all people. The power was transmitted entire to their successors in the apostolic ministry as a sacred deposit, which could not be altered in a single point without interrupting the current of this divine stream which is diffused over the whole body of the Church as the blood which nourishes and vivifies the body is continually diffused over the body by the heart. Just as a member of the body loses its life and movement the moment the communication is cut between it and the source of life, so is he a rotten member, without life and without movement, who derives not his ministry and his doctrine from the apostles, because he is not in communication with the Apostolic See, the centre of Catholic unity. He is not an apostle, he is a sectarian ; he is not a shepherd, but a robber and a highwayman in the flock of Jesus Christ ; he is an intru-

der who has no other intention than that of robbing and killing and destroying the flock. (St. John xix, 1 and 10.)” J. and M., April 9, 1903.

In the light of this quotation the Roman Church has ceased to be apostolic, because she has but little in common with the apostolic churches.

(b) Scriptural and Historical Review of this Doctrine.

The doctrine of Apostolic Succession is based on the conversation which took place between Christ and his disciples on the coasts of Caesarea, Philippi, in the northern part of Palestine, A. D. 32; as recorded in Math. 16: 13-24.

In that conversation we notice:

(1.) The subject. Jesus asked them a question, “Whom do men say that I, the son of man, am?” Having received reply, he asked again, “But whom say ye that I am?” By these questions it is plainly seen that the subject of the conversation had reference to matters pertaining to the mind, judgement, belief,—doctrinal matters; and not matters of the body—ceremonies; nor of the spirit—feelings of the heart or desires of the soul. He sought to bring to record the opinions of men’s minds concerning him, and the belief of his disciples regarding his person. It was of the highest importance that the doctrinal aspect of Christianity regarding its founder should be properly understood by those who were to go into all the world to preach the gospel, and to teach all nations.

(2.) The questions were to all the disciples. This feature is beyond any doubt: “He saith unto ‘them,’ but whom say ‘ye’ that I am?”—v. 15. There was only one answer made to the second question, and that was given by Peter; but it conveyed the answer of everyone of the disciples: if it were not so, others would have answered differently; and if Jesus doubted the unanimity of the answer, he would surely have repeated the question to the others. Jesus accepted the answer as correct, and

as the unanimous belief of all the disciples. All the apostles, even all the disciples, were to be sent to preach the gospel of the one doctrine, expressed by Peter, as their common belief.

(3.) The apostolic answer as given by Peter : "Thou art the Christ the Son of the living God." This fundamental doctrine regarding Jesus Christ is pronounced to have been divinely imparted to Peter, not by flesh and blood, but by the Father which is in heaven. All of the disciples had received the same truth, and were believers in the same doctrine, revealed to them all by the heavenly Father, else they would not be qualified to go and preach Jesus Christ in all the world. If it should be suggested in opposition to this view that the apostles and disciples received their endowment of this truth when the Holy Spirit descended upon them on the day of Pentecost, the reply would be that on that occasion Peter received just what the others received ; and no exception was made. Peter having shown himself a wavering and changeable disciple, and having denied his master, the master sent special messages to him to convince him that he was forgiven and restored to fellowship in the Apostleship ; and having received special proofs of the resurrection of Christ, he was ordered to "heed my sheep"—John 21 : 15-18. But Peter was not to be a special teacher or leader of the apostles. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."—John 14 : 26. Thus, Peter was not to have any pre-eminence as teacher or ruler, but the Holy Spirit was to guide them into all truth."—John 16 : 13. They all received the Spirit in the same sense, to the same extent, and for the same purpose as did Peter : not through Peter, but direct from the Father.

(4.) The declaration of Jesus regarding his Church. Jesus accepted Peter's apostolic answer as expressing a divinely revealed belief ; and says to the

speaker, "Thou art Peter—(Petros-stone), and upon this rock—(petra—rock—not stone) I will build my church; and the gates of hell—(Hades—the unseen world) shall not prevail against it"—or "her"—feminine. Peter and Petros are masculine; but Petra and Church are feminine. There is a ply on words—complimenting Peter—stone, for being the spokesman for his disciples, in uttering correct belief. This belief was a stone—taken from the eternal rock of Divine Truth—revealed of the Father: it was not cut from the human quarry, but sent forth by the Father from the Divine quarry—a stone from that eternal Divine rock upon which Jesus will build his church. This "rock,"—not "stone" or Peter,—but "rock," is the foundation of the church; and it is composed of three predominating elements: Jesus, the Christ or Messiah; Jesus, the Son of God,—of the same essence as the Father—Divine offspring; and the Father of Jesus is the living God. These three elements are consolidated living "Rock of Ages" reaching from eternity to eternity: it can never be undermined; it can never be blasted to pieces; it can never be removed; and the church which is built upon this living rock and whose members are all lively or living stones, built up into a spiritual house, an holy priesthood, can never be destroyed. The foaming surges of impetuous human mental audacities shall never be able to overwhelm this Rock and the church well-built upon it. The Sabellians and the Arians in the first centuries tried hard to destroy this belief of the Messianic Divinity of Jesus Christ, Socinians and Unitarians have also labored for the same vain purpose; but notwithstanding all the forces which throughout the ages have been foaming and surging against this "Rock," Jesus continues to be Immanuel God with us,—the Christ, the son of the living God: this is the belief of the victorious Christian Churches. Local churches, or congregations have disappeared from the cradle countries of Christianity and from other places; but the faith which

declares Jesus to be the the Son of God still prevails in the minds of the best men and women in the world.

(5). The capacity in which Jesus appears in his connection with his church here.—“I will build my church,” He is not the foundation, but the builder of the church. So the rock cannot refer to Jesus himself. The church meant here is the church in its doctrinal aspect, the church in its connection with the belief and the mind. The first act on the part of the sinner partaking of salvation and entering the church, is to believe in the Lord Jesus Christ. Christians are building up themselves in the most holy faith; and they “are built upon the foundation of the apostles and prophets—(spiritually endowed teachers before the New Testament was written)—Jesus Christ himself being the chief corner stone.”—Eph. 2: 20. The church which Christ himself builds upon the “Rock”—is the church as to its teachings; and “this rock” is the foundation of all the teachings of Christ by his disciples with whom he pledged to be always even unto the end of the world, and without him they could do nothing in building his church. Paul says regarding his preaching and teachings—“I have laid the foundation and another buildeth thereon. But let every man take heed how he buildeth thereupon”—in his preaching and teaching after me,—“For other foundation can no man lay than is laid, which is Jesus Christ,” in his complete character as set forth in Peter’s answer.—I Cor. 3: 10-11. It should always be remembered that the word church in the New Testament is variously used to represent the Church of Christ in its manifold features; and while all the features are blending together at times to form one body so that it is impossible to distinguish one feature from the others; yet it is proper to confine the word in some places to only one of the many aspects of the church or churches. The church of Christ may be illustrated by the United States of America in its oneness and

manifoldness. The United States, according to a recent decision of the Supreme Court, may be considered as singular,—the United States is a Republic. The United States is composed of many states. So, in one aspect, the Republic may be designated as the States : every one of the 45 states is a state—complete in itself ; but all the States united in the General Government become one State. The American citizens may speak of them as States ; but foreign governments look upon those states as one state. So in regard to the Christian churches : there are many churches ; and all these churches constitute One Church of Christ, as explained on other pages. Then the United States is a compact system of civil laws and constitution—constituting a form of Government—the United States, that is the Government of the United States ; the people of the United States may be referred to as the United States, meaning the citizens ; again the territory of the United States—the United States as a country. So the Church as to its constitution, laws and government—or the Doctrinal Church as is meant in the words of Jesus and Peter and the other disciples ; then the citizens or members of the church ; then the organization—or the local church. When you meet with the word church in the New Testament be sure to consider well the church in what aspect or feature is meant ; and ascertain the true idea and save yourself from the delusions of error or of misconception.

(6.) Peter's work as set forth in Christ's declaration. He is not a foundation nor a builder of the church : he is not a rock for a church foundation, but an agent to receive "the keys of the Kingdom of Heaven,"—not of the church. By these keys he was to bind and loose, or in other words, to lock and unlock the doors or gates of the Kingdom of Heaven. He is not to lay down as a rock for a foundation of a church, but is to be an active officer handling the keys to the treasure chests or storehouses of Christianity. The word keys explains the nature of the

work entrusted to Peter and to all those whom he represented in his divinely revealed answer. He is not to have any tools with which to make, form, or produce any new forms or features of the Kingdom of Heaven: he was not to change, take off, or add to, anything pertaining to the Kingdom. Keys can only open a way to what are already made. If Jesus had promised to give to Peter an ax, a saw, a plane, a hammer, a compass, a plummet or a trowel, it might be inferred that he and his fellow workers were to undertake to plan and construct such an institution as is the Roman Church hierarchy,—all new in design and formalities; or some other representation of the Kingdom of God, by means of imperial enactments, decrees of councils, and declarations of Popes—acting under authority derived from Peter. But no tools were promised, only keys. Peter and his fellow laborers and successors were not to change anything; but only to exhibit, explain, and put in use what the Master builder and His superintendent, the Holy Spirit, had planned for the Kingdom and Church. Bishops and councils have no authority from the keys given to Peter, to introduce anything new or change any doctrine, or ordinance of the Kingdom of Heaven or the Church. The “keys” meant, and mean, qualifications in mental and spiritual powers to understand, reveal, teach and explain the divine way of salvation, and of Christian duties, by preaching and teaching orally and by writing, the inspired doctrines and things pertaining to the Kingdom of Heaven. If it be pointed out that Jesus said to Peter, “unto thee,”—the individual person,—the reply is that as Peter was the only one who gave the answer, it was proper for Christ to use the singular, and especially so in order to emphasize the fact that only those who believed as Peter said, and to whom the Father revealed the truth, were to have the keys of the Kingdom: Judas, though one of the twelve, was not of that class, and hence could not have the keys. No one will claim that only Peter

was able to preach the gospel and explain the Kingdom, and to establish churches. That work was given to all the disciples. Math. 28: 19-20. They were all to tarry in Jerusalem, until they would be endued with power from on high.—Luke 24: 49. “And they were all filled with the Holy Ghost.”—Acts 2: 4. Peter was the first to use the keys in explaining the way to receive the gift of the Holy Ghost, in remission of sins, peace and eternal life. But he was not the only one that used the same keys; all did, and that very effectually as the Acts of the Apostles show. It was necessary for Jesus to use the singular to indicate that each and every one of the inspired disciples would be able to preach and teach unto salvation wherever they would be in all the world. The disciples were not compelled to tarry in Jerusalem only until they would receive the power from on high; after that they were to scatter and go to various parts. They could not consult as one body with Peter as chief: they were to act individually; each one using the keys himself wherever and whenever opportunity made it practicable. All the keys were the same—opened the same locks—did the same Christian work, independent of the presence of Peter. The churches which were formed and served by other disciples, and the gospels and epistles which were written by other inspired men of God, were as lawful churches, and are as authoritative writings as were the churches formed by Peter, and as are Peter’s epistles. The whole tenor of the New Testament seems to place all of the apostles in the same position of importance, authority, power and honor: there is no place to infer any superiority of one over the other. The apostles—plural, and prophets—plural,—are mentioned in the same position in the foundation, with Jesus Christ as chief cornerstone.—Eph. 2: 20. In the figurative description of the wall of the city “the twelve foundations had in them the names of the twelve apostles of the Lamb.”—Rev. 21: 24.

(c) *Historical Review of the Bishops of Rome.*

According to Leo, the Great, the first Pope, the apostolic succession is not in the church, but in the bishop of Rome. The Apostolic succession theory is the essential basis of Episcopacy which presumes that no one is ordained to the ministry except he be ordained by a bishop who is in direct official and historical line of succession from Peter as the first bishop of Rome (?) to whom the official keys had been given. This matter of Apostolic ordination was a troublesome question during the secession of various parties from the Roman Church and other Episcopal churches: it had much effect in refraining and delaying the reformers in Britain and elsewhere from separating from the Episcopal churches. The Wesleyans and the Welsh Methodists would not, for many years, venture to put in the ministry, with authority to administer baptism and communion, persons who had not been ordained by a "bishop." This theory should be examined without any predilection or prejudice, so as to ascertain the real facts in the case. Whatever is claimed as to Peter's connection with the church in Rome depends entirely on traditions: the Bible is silent, and says nothing regarding Peter in Rome. For this reason the upholders of Popery insist that traditions are of equal authority with the Holy Scriptures. Without traditions their whole structure would crumble to dust, and the Apostolic succession theory of Peter and the bishops of Rome would at once disappear.

The Traditional and Historical Reports.

Eusebius declares Peter to be a great and powerful apostle "who by his courage took the lead of all the rest"—(Eus. Page 52); not by appointment, but by his personal courage. The bishop of Rome had high rank because the city of Rome was the capital of the Empire; and the bishop of Constantinople was made next in rank to the bishop of Rome, because Constantinople was New Rome.—Can. Pages

13 and 29. Peter had nothing to do to give to the church of Rome prominence—it was all politics. “After the martyrdom of Paul and Peter, Linus (2 Tim. 4 : 21) was the first that received the Episcopate of Rome,” “After Vespasian had reigned about ten years, he was succeeded by his son, Titus ; and in the second year of whose reign, Linus, bishop of the church of Rome, who had held the office about twelve years, transferred it to Anencletus.” “Anencletus was bishop of Rome twelve years, and was succeeded by Clement who is mentioned in the Epistle to the Philippians 4 : 3.” “Clement also, who was appointed the third bishop of this church—(Rome) is proved by him to have been a fellow laborer and fellow-soldier with him—(Paul)” —Eus. Book III : Pages, 71, 74, 89, and 90. Thus, Eusebius himself does not consider either Paul nor Peter, bishop of Rome : he names Linus, first; Anencletus, second, and Clement, the third. Other traditions differ very much as to the persons and dates of the supposed succession in the first century ; but there is nothing definite as to the bishops of Rome of that time now known ; neither the church nor any of the bishops of Rome seem to have done much during the first century ; other churches and bishops were the leading ones. The Papacy has placed in its list of bishops of Rome during the second century, ten Popes ; but very little is known of them, and the dates of their occupation of Peter’s chair are differently given by different writers. According to the Popish lists, there were during the third century, 15 Popes, says one ; 19 Popes, says another. Most of what the Roman Church calls history is nothing but the fruit of the imagination and of the desire of the writer. Even Eusebius, “the Father of Church History,” who wrote in the fourth century confessed that he had determined to confine his history to what would reflect honor on the church—Enc. B. Vol. 5 : Page 764. Another confession of the same kind was made by the Roman Catholic Agnellus, who, under

Pope Gregory IV—A. D. 828-844—wrote a “history of the bishops of Ravenna. He said that in the cases where he could not obtain the facts regarding the persons, he made up the biographies for them from his own mind by the help of God and the prayers of the brethren.—Sch. Vol. III : Page 2001.

What Appears to be History.

Eleutherus was bishop of Rome, according to one list. A. D. 170-185 ; or, according to another list, A. D. 177-193 : this is the bishop who, it is claimed, sent the first missionaries to Britain. Victor I., was bishop of Rome, A. D. 185-187 ; or, A. D. 190-202 : traditions differ as to the dates. Victor I., warned all the churches and bishops that he would excommunicate them if they did not observe Easter at the same time as the Roman Church did.—Sch. III : 2456. But it was then too soon for Popery to lift up its ambitious and audacious head.—A. D. 211-23, Callistus, or Calixtus I., was bishop of Rome. The history of this man reflects the character of the Church at Rome at that time. According to the writings of Hippolytus who was a bishop and personally acquainted with Callistus, he must have been a very unworthy character for a bishop. At first, he was a slave ; his christian master, Carpaphorus, intrusted to him a sum of money with which to start a banking business in the Fish market of Rome : widows and others confided in him, and allowed him to handle their money ; they lost all. Callistus had to flee, but was caught and imprisoned. After his release, he made a cruel attack on the Jews, for which he was publicly whipped, and sent to work in the mines of Sardinia. By the influence of Marcia, the concubine of Commodus, the Roman Emperor—A. D. 180-192, —he was again released. Callistus worked his way into the favor of Zephyrinus, bishop of Rome, from whom he obtained an important office, and was also made his successor as bishop of Rome ! This last fact proves that the church in Rome was devoid of

moral and Christian character. That bishop taught that it was not right to depose a bishop even for "mortal sin."—Sch. I: 363. A. D. 252-217, Stephen I., was bishop of Rome. During his time in office much discussion took place regarding rebaptizing converts from heretical sects. The church in Rome accepted the baptism of heretics, and received the converts without a second baptism; but the churches in Egypt, and most of those in Asia re-baptized converts from those whom they considered to be heretics. In A. D. 255 and 256, Councils at Carthage, Egypt, decreed in favor of the rebaptizing; this caused the bishop of Rome to break off fraternal connection with the churches in Egypt. In A. D. 296-304, Marcellinus was bishop of Rome; this man burned incense on pagan altars in homage to the heathen gods to save himself from persecution. Writers do not agree as to what happened in the church at Rome from A. D. 304-309. Some claim that Marcellinus was in office part of that time; but he was expelled from the city by Mexentius, the Emperor, because of riots in the church in Rome. There were two parties in that church causing riotous disturbances to such extent as to compel the Emperor to banish the leaders of both sides from the city in order to establish peace in the church.—Sch. I: 770; II: 1401. During some time between A. D. 304-310, the bishop's chair in the church at Rome was vacant. It is thought that Eusebius was bishop of Rome for months in A. D. 309 or 310. It is very probable that the riots and disturbances in the church at Rome had much to do in bringing on the Galatian persecution on the Christians in A. D. 303, and which continued to some extent for ten years. Julius bishop of Rome, sent delegates to the Council of Sardica, A. D. 343; that council "out of respect to the memory of the Apostle Peter" gave permission to Julius to receive appeals from bishops deposed by the provincial Synods.—Sch. II: 12, 13-14. A council at Rome, under Julius, in A. D. 341,

solemnly acknowledged the orthodoxy and innocence of Athanasius. Liberius bishop of Rome—A. D. 352-366—also favored Athanasius, for which the Arian Emperor, Constantine, deposed and banished him. But in order to secure liberty and restoration to the bishopric of Rome, Liberius turned to be a bitter enemy of Athanasius; some claimed that he changed his views afterwards when political affairs made it adviseably.—Such conduct in the Apostolic succession! Anastasius I., was bishop of Rome, A. D. 398—402; and he stands prominent as one who condemned the writings of Origen. The next bishop of Rome was Innocent I; in A. D. 402-417. Jerome says that this bishop was the son of his predecessor, Anastasius I.—Son of a bishop of Rome! Innocent I., was the most eminent bishop up to his time. Taking advantage of the respect shown and the favor granted to Julius as a safe orthodox bishop regarding the Divinity of Jesus, by the Council of Sardica, Innocent I., put forth his claim that all great disputes should be submitted to the Apostolic See of Rome. He wrote a letter, A. D. 416, to bishop Decentius in which he said, “who does not know that all must closely follow that which was transferred to the Roman Church by Peter, the prince of the apostles, particularly so inasmuch as all the churches in Gaul, Spain, Italy, and Africa owe their existence to the priests ordained by Peter and his successors.” Zosimus was bishop of Rome, A. D. 417-18. His immediate predecessor had approved the action of the African Synods, in A. D. 416, in condemning Pelagianism; but the new bishop of Rome, Zosimus, addressed bitter reproaches to the African Churches for their actions against Pelagius and his doctrines. Thus, one of the “Apostolic successors undid what his predecessor in the “Succession” had done! How divine! Boniface I., bishop of Rome—A. D. 418-22—by the imperial influence of Emperor Theodosius succeeded to bring the churches in Illyricum, a nothern province across the Adriatic Sea, under the

jurisdiction of the Episcopate of Rome. The next bishop of Rome, Celestine I.—A. D. 422-32—at-tempted to bring the churches in Africa in submission to Rome; but he failed. Such are the facts regarding the Church in Rome and its bishops until Leo, the Great, bishop of Rome, A. D. 440-61—procured, June A. D. 445, from the simple youthful Emperor, Valentinian III., a rescript which decreed that in future none should doubt or resist the primacy of the bishop of Rome as “Pope.” There is nothing in all the facts known to indicate the least proof of an apostolic succession in the church or bishop of Rome. There is no holiness of character, no consistency of action, or any other apostolic feature to be seen in the history of the church of Rome and her bishops during the first four hundred years of the Christian era.

Wicked Worldly Popes. .

Ambrose—A. D. 340-97—said: “They have not the inheritance, they are not the successors of Peter, unless they possess the faith of Peter.” Gregory—A. D. 330-97—said: “The succession of godly consecration should be considered the true succession, because he who keeps the same doctrine of faith is partaker of the same chair; but he who depends on a different doctrine, though he be in the chair of St. Mark, should be considered an opponent to it.” The correctness and importance of the sentiments thus expressed by the great fathers of the church may be made more clear in the following illustrating facts. In the Wyoming Valley, Pennsylvania, there were two water companies: one of which furnished water from the Susquehanna River for the use of the inhabitants of Kingston, Wilkesbarre and neighboring towns. The river was contaminated by the flows from the mines and waters which carried all kinds of filths into the river. The other company furnished pure crystal water from Spring Brook. The two companies became one. During the summer when

water in Spring Brook would be scarce, the company would connect some of the pipes with the pipes leading to the river, and furnished water from that source. The nature and condition of the water in the pipes informed the people from whence it came. The Apostolic succession theory pretends to be a direct unbroken line of priestly pipes joining the bishop of the present to and with Peter the Apostle : and the Roman Church claims that her bishops are all the joints in this Apostolic succession pipe line. What do these pipes carry and deliver to the customers along the Popish line of bishops, churches and councils during the ages from the first Pope Leo I., in A. D. 445 up to Pope Leo XIII., in the twentieth century ? Apostolic Succession pipes (priests) cannot convey only Apostolic characterists, or matters of the same kind and nature as those which were peculiar to the Apostles in their official capacities. If the authority, office, and spirit of the Apostles are conveyed, these must be of the same type as those which characterized the Apostles, and must be the same always and everywhere. Elisha was the successor of Elijah, in proof of that he received a double portion of Elijah's spirit.—(3 Kings 2 : 9, (by which he was able to act and do as Elijah had done before him. John, the Baptist, was successor of Elias (Math. 77 : 14) because he appeared in "the spirit and power of Elias" (Luke 1 : 17,) as his works also proved. Jesus Christ's rule of knowing matters and persons is," "Wherefore by their fruits ye shall know them." —(Math. 7 : 20.) The deeds of men are the fruits by which to know the character of the human tree ; and the deeds of the persons who are claimed to be in the Apostolic Succession must be accepted as proof of their connection or disconnection with the Apostles. Let the deeds of the bishops of Rome and of the Roman Church—the priests—bishops, prelates, archbishops, cardinals, and popes of the Episdoal churches, declare whose successors they were : examine their characters, and learn what they were

as they appear at their work in councils, inquisition courts, in the Star Chamber, and in the court of High Commission,—and know whether their succession is Apostolic or Satanic. In A. D. 787, a Council of Nicaea pronounced “Anathema”—curse—on every one who would not accept the traditions of the church, written and unwritten. In A. D. 1089, Pope Gregory VII., decreed that the Latin should be the universal language of the church, and that no one would be allowed to read in public, from the Scriptures, only in that language. Thus, the first practicable step was taken to justify the well earned motto for the Roman Church—“Ignorance is the mother of Godliness”: the congregation must not be taught; but must look on ceremonies and listen to sounds in language which convey no ideas to their minds,—keep the people in ignorance by using foreign tongue in the services of the church! In A. D. 1199, Pope Innocent III., forbade the people to own or read the Scriptures, but by permission and under the supervision of a priest. Thus, taking away from the people the use of their thinking powers in religious matters,—they must be passive, unthinking babes! That was another provision to keep the people in ignorance and slaves to the priests. This same Pope commanded Father Dominine to establish a tribunal court, called the “Inquisition,” in various countries to try and punish all who would not conform with the creeds, forms, and orders of the Roman Church. Unnumbered multitudes of Albigenses, Anabaptists and other non-conformists were punished in the most atrocious ways. Roman Church Council held at Toulouse in A. D. 1229, enjoined the bishops to employ persons, whose sole duty it should be to hunt out heretics, and to hand them over to the proper tribunals. Any secular or clerical official who spared a heretic was to lose his property and office, every house in which a heretic was sheltered should be levelled with the ground.”—K. Page 462. Thousands of religious reformers were publicly

burned to death by the officers of the "Inquisition." One historian says that two hundred thousands were put to death by orders of one chief executive of the Court of Inquisition. Add to these the massacre of the Huguenots—the Protestants in France—August 24, 1572, when in accordance with prearrangements made by the Popish French civil ecclesiastical authorities, from 60,000 to 100,000 human beings were slaughtered, just because they would not be Roman Catholics!—Sch. II : 1033. Of all the Protestant princes, only two escaped death : those were Navaue and Conde. When the news of this slaughter reached Rome, Gregory XIII.; who had but lately been made pope, ordered a "Te Deum"—Praise God—to be sung in honor of the event, and he went in solemn procession to be present in the Cathedral at the Thanksgiving service."—A. E. Pages 121-2. He also caused to be struck off memorial medals of this butcherous victory of Popery to be distributed among the people.—Sch. I : 218. Add again the cruel slaughter of the Protestants in Ireland, A. D. 1641, when over one hundred thousand human lives were extinguished by the spirit of the Popish Apostolic Succession. The same kind of work was carried on by the English Star Chamber and Court of High Commission in Britain ; some of which was done even after the church of England seceded from the Pope, though still impelled by the same Popish spirit of the so-called Apostolic Succession.

The Popish Apostolic Succession at Work.

From November 5, A. D. 1414 to April 22, A. D. 1418, the Roman Catholic Church held a General Council, in Constance, Switzerland, now in Germany. There were at that time three Popes.—John XIII.; Benedict XIII.; and Gregory XII. The make up and doings of this council may be learned from the following historical facts. The Council was called by Pope John XIII., and Emperor Sigismund. It was constituted of about 18,000 clerics and innumerable

princes, counts and knights"—(K. Page 468): there were present 3 Popes, 3 patriarchs, 29 Cardinals, over 100 professors and doctors in theology, besides the Emperor, and princes, nobles, and ambassadors. October 28, A. D. 1414, Pope John, surrounded by 1600 mounted Knights, rode in great splendor into the city. How Peter like! April 6, A. D. 1415, the Council decreed that a General Council, such as that one was, had direct authority, through the Apostolic Succession, from Christ, and that its decrees were binding on all even on the Pope himself. May 4, 1415, this Popish Apostolic Council condemned and caused to be burned the works, and bones of John Wycliffe who had been dead and in his grave for over 30 years. May 29, 1415, the Council, after hearing charges against Pope John, accusing him of being guilty of murder, immorality, and simony, deposed him, and he was soon afterwards made a prisoner.—K. Page 468. July 4, 1415, Pope Gregory resigned and July 6, 1415, the Council condemned John Huss to be burned, which was also done by the officers of this Apostolic Council that day. May 30, 1416, the Council condemned and burned Jerome of Prague. July 26, 1417, the Council deposed Pope Benedict. November 11, 1417, the Council elected Cardinal Odo Coluna, to be Pope under the name of Martin V. This new Pope granted to all the members of the council plenary indulgence,—that is an entire remission of penalties due to all sins—to the hour of their death.—(K. Page 468.) Thus, the Pope, by virtue of his Apostolic authority, paid the members well for their favors in electing him. What a grand specimen of Popish Apostolic Succession at work in the Council at Constance! Is there any signs of any connection with Peter or with any of the other Apostles of the Lamb? The spirit of Peter the apostle says emphatically, no; but rather these Popish prelates are the successors of the "adversary, the devil who, as a roaring lion, walketh about, seeking whom he may devour."—I Peter 5: 8. John Wycliffe was

the rising star of evangelical reform in England ; Huss and Jerome were bright evangelical lights in Bohemia, Austria ; but the Popish council quenched these lights with their own innocent blood while lighting their bodies with consuming fires on the streets of Constance ! As to Wycliffe, his body was disinterred in A. D. 1420, and his bones were burned to ashes which were cast into the river near by, in obedience to the orders of the Apostolic Council of Constance. Will the Roman Church claim that it was the civil officers that did all the cruelties of the Inquisition and of the Councils ? The reply is that the civil power was only a sword in the hand of the Roman Church. The Roman civil officers and soldiers condemned and crucified Jesus Christ, but Peter, the apostle, said to the Jews : “Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye crucified, both Lord and Christ.”—Acts 2 : 36. By the same principle, the Roman church is responsible for all the cruelties of the Inquisition and other persecutions which non-conformists suffered in Roman Catholic countries.

The Succession Broken.

The bishopric of Rome has been many times and for considerable lengths of time without any bishop. January 20, A. D. 250, bishop Fabrian died, and his successor was not elected till March A. D. 251 ; and even then, there was a rival bishop elected and ordained—and contesting with another for the office. This kind of duplicity was often repeated in Rome in after centuries. A Roman Catholic historian says of Pope Alexandria III—“who died at Rome when he had been Pope twenty-one years, nineteen days, having yet lived to see three anti-Popes go before him, who with their factions, had almost destroyed the church of Rome.” Pope Clement V., died, A. D. 1314 ;—“the see was then vacant two years, three months, and seventeen days.”—L, Pages 57 and 139. These are only few examples of many others of

vacancies and duplicities in the Apostolic Succession line. As to the church of Rome, it had no Pope bishop after A. D. 1305 for a long time; because the Papal court had been removed to France,—“And there it remained for seventy-four years, to the great damage of Christendom, but especially of Rome where the churches, great part of them, fell to ruin for want of use whilst they were absent that ought to have taken care to repair them.”—L. Pages 131-2. There was often great trouble to elect a Pope, on account of selfish ambition of unworthy characters, and of obstinancy in those who had to vote in the election of Popes. Up to A. D. 1059, the priests and people of Rome, with the approval of the civil ruler, elected the Pope. That year Pope Nicholas II., placed the election in the hands of the Cardinals. In A. D. 1179, it was declared that three-fourths of the Cardinals would be sufficient to elect a Pope. In A. D. 1274, a law was made to the effect that the Cardinals were to be closed up in a dark room and their meals lessened more and more every day, after the first three days, until they would elect a Pope. Surely such arrangement did not indicate Apostolic Succession of the New Testament type.

Unworthy Characters.

Authorities both of the Roman Church and others, are for and against the assertion that there was a female Pope by the name of Joan, in the ninth century, between the pontificate of Leo IV., and that of Benedict III. The story says “that a girl from Mayence had in male disguise accompanied her paramour to Athens, where she acquired great learning; that she had next appeared under the name of Johannes Angelicus at Rome, and been elected Pope. During a solemn procession she had given birth to a child, and soon afterwards died, having officiated for two years, five months, and four days, under the name of John VIII.”—K. Pages 322-3. A. D. 914, John X., became Pope by the influence of Theodora,

whose daughter, Marozia, made her own son by Pope Sergius III., a Pope also, who was John XII., in A. D. 955. This last named Pope was proved guilty of scandalous and cruel crimes by a council in the presence of Emperor Otto I., in A. D. 963; and he died in an adulterous bed the following year.—St. J. R. 85. Theophylet, a boy of less than twelve years old, was made Pope Benedict IX., in A. D. 1033; but in A. D. 1045, he sold the office to Gregory VI., for 1,000 pounds of silver with a view of marrying one of his lady lovers.—Enc. B. Vol. 10: 497-8; and K. Page 395. Pope John XXI.—A. D. 1276-77,—“Though he were reckoned a very learned man, yet his ignorance in business, and the unevenness of his conversation, did the popedom more injury than honor or kindness.” . . . “The man was a fool to promise himself a long life, and to tell everybody he should live a great while, because everybody knew his life and conversation; he was so immodest and so sottish.”—L. Pages 106-7. Pope Boniface VIII.,—A. D. 1294-1303—made it his business rather to infuse terror than religion into emperors, kings, princes, nations, and states; and would pretend to give and take away kingdoms, to banish and to recall men, as he thought fitting, to satisfy his pride and covetousness, which were unspeakable.”—L. Page 129. Pope Urban VI.,—A. D. 1378-89—“died at Rome in the eleventh year and eighth month of his unhappy pontificate; and was buried in St. Peter’s Church, where there was but little mourning for him, as being a rustical and inexorable man.”—L. Page 176. Pope Alexander VI.,—A. D. 1492-1503,—bought enough votes to elect him to the Papal chair. This pope was considered a worldly, ungodly, adulterous man, guilty of almost every dirty work, before and after he became Pope. It was well known that he had criminal connection with Julia Farnese, his nephew’s wife, and with his daughter-in-law, Joep’s wife; and many thought that he had the same carnal dealings with his own daughter, Lucretia Borgia. Pope

Julius II.,—A. D. 1503-13—was a worldly character, an ambitious king and a cruel soldier, without the least sign of Godliness in all his actions.—Sch. II: 1214. Leo X—A. D. 1513-21—began to take orders in the apostolic succession when only seven years old, at 13, he was made a cardinal deacon; he went through all the offices until he became a Pope. He was a selfish, crafty, ambitious man; hiring and appointing to office persons who were willing to help him to obtain his personal interests. He taxed the people almost to financial ruin: he was a tyrannical king and not a good minister of Jesus Christ.—Sch. II: 1302-3. Pope Pius V.,—A. D. 1566-72—put all his influence to make the “Inquisition” effective in Italy, Spain, and the Netherlands. He furnished soldiers to help Charles IX., in France; and gave orders to his general, Santafore not to make any prisoners of the Protestants, but to kill them as fast as they were captured.—Sch. III: 1847. Popes were not the only unworthy characters in the Romish Apostolic Succession; nor were they confined to men still connected with the Pope. Thomas Cranmer, Archbishop of Canterbury, served King Henry VIII., so as to satisfy his adulterous passions and whims in managing, divorcing and killing women as he pleased. Thomas Wolsey went through the usual run of the apostolic succession, and became archbishop, and cardinal. William Laud, Archbishop of Canterbury, went on the apostolic succession line of Rome until he became archbishop: and in that capacity, he carried on a most cruel persecution against all non-conformists of the established church. The State Church officials burned Cranmer to death at Oxford, March 25, A. D. 1526; Wolsey was arrested by the same power, charged with high treason, but died before he could be tried, A. D. 1530, confessing thus: “If I had served God as faithful as I have served my King, He would not have turned me away in my gray hairs. But this is my just reward for all my labor, and for not serving God, but only perform-

ing my duties to my prince.”—G. Page 197, Sect. 562. These are only some of the characters which make up the so-called Apostolic Succession, via Rome and Canterbury; and they show plainly that they were devoid of any trace of the spirit, power, and principles which actuated the apostles of Jesus Christ. If an excuse be offered for these, that we should consider the ages in which they lived, the reply is that age has nothing to do with apostolic principles, spirit and work. The apostolic age was as dark and as wicked as any age which followed it; yet the age did not affect the nature and character of their principles, spirit and work. The very purpose of Divine Inspiration and apostolic spiritual power is to lift the inspired and spirit endowed persons above the natural tendencies and ideas and habits of the age, to a correct and perfect standard and rule and practice: that is the essential nature of Divine Apostleship: that is the office of the Holy Spirit,—to guide them to all truth. This is what makes the writings of the apostles divine in that the writers were above and independent of the age. If the Apostolic Succession does not possess true, pure, and divine apostolic influence, as characterized the apostles, to raise its possessors above the wickedness and failings of the age, what good is it? If one in the apostolic succession can plan, execute and practice, unchristian, low, cruel deeds and conduct, what is the benefit received through the succession? The facts already related plainly and convincingly prove that the so-called Apostolic Succession in the Episcopacies of Rome and of Canterbury has conveyed more hellish lava than of the heavenly water of life to the world. If we take the New Testament as standard record of apostolic doctrines and doings, several churches, especially, the churches at Jerusalem, Antioch and Caesarea, have far better claim on Peter than has the church of Rome: we know he served those churches, but we have no proofs that he served the church in Rome. Besides, the other apostles were endued with power

from on high at the same time as was Peter ; and they labored in different parts, preaching the gospel, establishing churches and ordaining officers in them. We do not read that Peter ordained any of the other apostles ; but we do read that the twelve apostles together ordained the first deacons in the church at Jerusalem. Acts. 6 : 1-6. So did the apostles, separately in years afterwards ordain elders in every church established by them. The men who were ordained by any one of them were in the Apostolic Succession as much as were the men who were ordained by Peter. To be in the official Apostolic Succession the kind of characters and official names and work must be apostolic ; but the apostles made no archbishops, archdeacons, cardinals or popes ; hence such officers are not in the Apostolic Succession line. To be in the Apostolic Succession, a person must possess in his character qualifications that are apostolic in nature and spirit. The New Testament very plainly explains what qualifications are necessary in men to be officers in the churches.— Acts. 6 : 1-6 ; 1 Tim. 3 : 1-13 ; Titus 1 : 5-9. Wherever persons whose characters and actions are not consistent with these requirements, are put in office in any church, they are not in the Apostolic Succession. And further, when persons are put in office by agents and means contrary to the agents and means used and commanded by the apostles, they are not in the Apostolic Succession. When emperors, kings, princes, senators, patrons, rich land-owners, or majority vote, induct people into office in any church, said induction does not place them in the Apostolic Succession. The history of the Episcopacy of the Roman Church plainly shows a total absence of apostolic characteristics in the bishops : the characters, their induction into office, and their actions in office, from the fourth century to the eighteenth century, are anything but apostolic of the New Testament kind. The Book of Common Prayer acknowledges the sad fact that the established Church of

England has not and does not confine the offices of bishops and archbishops to men possessing the characteristics set forth in I Tim. 3: 1-7. That is the real reason why, in the Ceremony of Consecrating bishops and archbishops, it is allowed to omit 1 Tim. 3, which describes the character of the person to be ordained should possess, and to read instead thereof Acts 20; because it would be ridiculous to read 1 Tim. 3 when a man of entirely different character is being consecrated bishop or archbishop. The Scriptural principles and examples indicate that whenever and wherever a number of converted sinners, regenerated souls—baptized believers in Christ, meet together with one mind and one spirit to worship and serve God in the light of his Holy Word, they are entitled to the endowment of the Holy Spirit,—they are in the Apostolic Succession: if they ordain and put in office, impelled so to do by the Spirit, persons possessing the qualifications named in the Scripture for such office, then are those persons in the Apostolic Succession as much as any men ever were after the apostles.—Math. 18: 20, and 28: 20. When the Popish Episcopacy became depraved and worldly and immoral in the character of its bishops and popes, a new plan was adopted to cover these defects. The sacredness and holiness were transferred from the person to the officer, and from his character to his official robes which he wore over his usual clothes. The gowns as insignia of office were made holy, and sacred by consecration, and were thus put in the Apostolic Succession: and when any person, however vile in character, had the official priestly gown on him then, for the time being, he was holy, and in the Apostolic Succession: the gown, not his character, made him holy! The same idea lingers still in the Episcopal Churches, especially in the Roman Church and in the State Churches, where personal piety is not a prominent feature in the priesthood. But then, there is no record of Peter ever wearing a gown—black or white, as insignia of his office.

(d.) The Laying on of Hands.

Jesus put his hands on the little children which were brought to him—(Mark 10 : 16); but this laying on of hands did not impart the Holy Spirit to the children, neither did it put them in office : it was simply a manifestation of his good will to them. When Jesus was about to ascend to heaven, he lifted up his hands and blessed his disciples—(Luke 24 : 50); he did not lay his hands on them ; but he blessed them and pointed to heaven whence cometh every blessing. Jesus ordained (appointed—R. V.) twelve (Mark 3 : 14) and other seventy also (Luke 10 : 1); but the record does not say that he laid his hands on them on those occasions. The apostles laid their hands on the seven deacons when they were put in office : this was not done to impart to them the Holy Spirit, because they were already “full of the Holy Ghost and of wisdom.” Acts 6 : 3 and 6. The laying on of hands in this case was to show approval and good wishes. Peter and John laid their hands on those Samaritans who had received the word of God ; and they then received the Holy Ghost. Acts 8 : 14 and 17. By the Holy Spirit in this case is not meant miraculous power, nor official endowment, but the gift of the Holy Ghost—peace and joy and strength to enable them to walk in the fear of the Lord, and the comfort of the Holy Ghost.—Acts 9 : 31. The same gift was imparted to Saul after his conversion, when Ananias put his hands on him, even before he was baptized, “that he might receive his sight and be filled with the Holy Ghost.”—Acts 9 : 19. The prophets and teachers in the Church at Antioch, in obedience to the command of the Holy Ghost, laid their hands on Barnabas and Saul, and sent them away as missionaries.—Acts 13 : 1-4. In this case there was no imparting of the Holy Ghost, but a manifest approval of the selection, and good will. These missionaries also were accustomed to ordain elders for the churches in every city. Acts 14 : 23.

Timothy exercised his gifts in the ministry after the laying on of the hands of the presbytery (1 Tim. 4: 14) as well as laying on of Paul's hands (2 Tim. 1: 6.) Paul advised Timothy not to lay hands suddenly on any man.—1 Tim. 5: 22. Paul left Titus in Crete that he might set in order everything in the churches, and ordain elders in every city.—Titus 1: 5. These are the only inspired passages bearing on ordaining and laying on of hands and of inducting into offices in the New Testament churches. The work of ordaining and of laying on of hands was not confined to Peter, nor to the twelve apostles; but was the work of ministers, presbyters and bishops: it did not convey the Holy Ghost; it did not impart power; but allowed the exercise of the gifts possessed, with the good will of those who were laying on their hands and of the churches: Scriptural "confirmation" and official consecration do not mean anything more than that; and the ceremony is plain and simple. The pomp and pretensions of the Roman Church ceremonies are only human, and pagan imitations, totally devoid of Apostolic Sanction. It would be proper and even necessary to lay hands on every member, and especially on every minister, when entering the service of the church: if those who lay hands, and those upon whom hands are laid, possess apostolic characters, the laying on of hands will be means of grace to both parties.

(3.) *The Celibacy of the Priesthood.*

The celibacy of the priesthood is so intermixed with other affairs of the Roman Church that they must be treated together: the celibacy, the cloister, the convent, the nunnery and the confession. It is a scriptural fact that some, if not all, of the apostles were married men.—Math. 8: 14; Mark 1: 29-30; Luke 4: 38; 1 Cor. 9: 5. Eusebius quoted Clement thus:—"Peter and Philip, indeed, had children; Philip also gave his daughters in marriage to husbands; and Paul does not demur in a certain epistle

(I Cor. 9 : 5) to mention his own wife whom he did not lead about with him in order to expedite his own ministry better"; and the historian adds : "Such was the marriage of these blessed ones, and such was their perfect affection towards their dearest friends ; and this account we have given in its proper place as well adapted to the subject."—Eus. B. III : Ch. xxx. P. 104-5. Paul speaks of virgins, and suggests that it is good for the present distress—pending persecutions—that man do not marry, because in a short time persecutions would compel them to separate and scatter so "that both they that have wives be as though they had none."—1 Cor. 7 : 25-29. He also states that deacons and bishops were to be married men.—1 Tim. 3 : 1-12. And it is said, "Marriage is honorable in all, and the undefiled bed."—Heb. 13 : 4. Early in the history of the Christian churches, some of both sexes devoted themselves to unmarried life. The virgins, generally, remained at their homes, as did the men, even after becoming devoted to single life. But by degrees virginity and celibacy became to be considered as extra virtue ; and some undertook to persuade certain ones to enter the ranks of these so-called holy ones. The natural results were that many joined the devotees ; and even some married people parted and became single and "chaste" so-called. Then some scandalous practices among these "chaste" persons of both sexes compelled the Council of Nicaea, A. D. 325, to decree :—"The Great Synod has universally denied permission to either bishop, or presbyter or deacon, or any one at all in the clergy, to have any intimate female house companion, except it be a mother, or a sister, or an aunt, or such other woman as has escaped all suspicion."—Can. 3 : Page 5. The Council of Chalcedon, A. D. 451, said in part : "Inasmuch as in certain provinces readers and singers are permitted to marry, the holy Synod has decreed that at least no one shall be allowed to take a heterodox wife."—Can. 14 : Page 26. The Council of Tours, A. D. 566, suspended for a

year all priests and deacons who had wives ; and the second Trullan Council, A. D. 692, confirmed that mandate, and prohibited all clergy to marry a second time ; but allowed presbyters and deacons, before their ordination, to contract a first marriage, only enjoining a temporary separation during the period of service at the altar.—K. 164. The Council of Constantinople, A. D. 692, decreed in favor of allowing the clergy to live with their wives. Emperor Justinian, A. D. 527-65, prohibited married person to be elected bishops, and decreed that children born to clergymen, after their ordination, could not be regarded as legal heirs. Following these enactments against marriage, and of keeping women in their homes, except mothers, sisters or other near relatives, the clergymen fell into extreme low and vile sensualities ; and some of them became fathers to children of their own sisters ! According to the reports of the councils, Monguntrae, A. D. 888 ; and Achamenae, A. D. 1009, some of the priests had with them two or more women ; and they did not hide their adulterous dealings with them. Popes, Leo IX., A. D. 1048-54, and Nicholas II., A. D. 1058-61, threatened to expel the married clergy. Pope Gregory VIII., revived the old laws against married clergy, and sent officers to force obedience, in A. D. 1074 ; and the following year this Pope confirmed his former orders, and compelled the married clergy to separate from their wives and children. Hundreds of husbands and fathers were thus driven away from their families ; and at the same time this very Pope lived in adultery with Matilda, a rich Italian princess. Henry, the German Emperor, with the consent of the Synod held at Worms, in A. D. 1076, deposed this Pope “on account of the charges brought against him, of tyranny, magic, and adultery.” K. 399 ; L. C. 94 ; and Enc. B. Vol. xi : 177. Councils and Popes continued to legislate against married priesthood, until at last celibacy became a settled policy of the Roman Church ; and yet we read of Popes being natural

fathers of children: such as Popes Sergius III; father of Pope John XII by his lady lover, Morozia, (Sch. III: 2162); and Innocent I. While these restrictions were forced on the clergy, Monasteries, convents, cloisters and nunneries, and sisterhoods and confession chambers were being established under the auspices of the Roman Church everywhere. These were of two classes; one for males, and the other for females: the two kinds were generally located near one another; and, in some cases, there were under-ground passages from those of one sex to those of the opposite sex. Hundreds and thousands of piously inclined women were induced to enter these female institutions under the guise of consecrating themselves to religious seclusion and service. Nicholas de Clemanges, A. D. 1360-1426, a learned Papist, and zealous for virtuous religious reform in the Roman Church, wrote against the vices which were rampant at that time, and said in part: "What are the convents and nunneries but houses of prostitution? In our days, for a woman to take the veil is equal to offering herself as a public prostitute." Another Papist, George Cassander, A. D. 1515-66, wrote that not one of every hundred of the clergy were free from unlawful connection with women. Pope "Sixtus IV., increased the revenues of his See by instituting brothels in Rome.—K. 470. Pope, Paul III., A. D. 1534-49, gave licenses to houses of prostitutions, and sold indulgencies for adultery, on condition that the man paid certain sum of money to the "Holy Episcopate," and the woman paid annual tax for the privilege of being a public prostitute: there were in Rome at that time 45,000 such women! "Thousands of loose women from all countries had assembled at Constance and Basle during the sittings of the councils which burned the noble and holy men, Jerome and Huss.—K. 472. Flavia, a prioress of Catherine's Nunnery at Pistoria, wrote to Vicar Comparini, that it would be a miracle for a woman to keep without falling under the enti-

ing influence of priests ; she said that the nuns were, in practice, the wives of the priests, though not so in law and name. Celibacy and its fruits were some of the leading causes of the reformation movement in the sixteenth century. In the Council of Trent, A. D. 1563, there was much discussion regarding Celibacy and marriage of the priesthood ; but Celibacy carried.—(A. M. C. Vol. 7 : 515-17.) Nothing else could reasonably be expected, because the Roman Church and its clergy had built up a system agreeable to the lusts of human nature which would have to crumble, if the clergy were to be allowed to marry. The convents, nunneries and sisterhoods would all disappear, together with the confession chamber : these are all concurrent feeders of Celibacy : they grew and increased at the times and closely following the enactments against the marriage of the clergy, examine the dates.—A. M. C. Vol. 34. The confession chamber and the confession itself are about the most dangerous arrangements of the Roman Church. According to the teachings imparted to young students for the priesthood in the theological seminaries, it is easy for any one to see the dangers connected with the confession system. The Great Papist scholar, Alfonso Maëia da Liguori, A. D. 1696-1787, in his book on Moral Theology, treats on the Confession Chamber, and especially regarding the relation between the priests and the consecrated sisters in the convents and nunneries. The sisters must visit the priests very often to make confessions ; and the instruction given to the priests as to these suggest that the confession chamber is a den of serpentine temptations to both sexes who meet therein in private. The confession Chamber is a city of refuge to the guilty according to Liguori's teaching because : "(a). An adulterous wife that is under suspicion by her husband, may deny the crime in four ways. (b). If she has been in confession, she can say she is innocent ; for the reason that she is not guilty after the priest has forgiven her."—Enc. B.

Vol. xiv: 639. Jesuit Caramuel, in his "Fundamental Theology," calls it "the conclusion of conclusions" that "a priest may not only kill a defamer, but there are certain circumstances under which it is his duty to do so." Henriques, in his "Moral Theology," Vol. 1., p. 869, says: "If an adulterer, though a priest, knowing well the danger, should enter the house of an adulterous woman, and being surprised by her husband, kills him in order to defend his life and limbs, he does not become irregular or subject to excommunication."—(Cit. June 15, 1901.) It is impossible to prove a priest guilty of any crime committed in the confession chamber, because only one can be with him there at the same time; and the law of the Roman Church says that a priest cannot be condemned by the testimony of one witness to an act. In the confession chamber the priest is Emperor and God; she who is there with him to confess must yield unconditional obedience to him; and she must not under the penalty of hell, reveal anything said or done in the Confession Chamber; no, not even to the father, mother, brother or sister, husband or child. To reveal any of the secrets, would surely lead her to hell.—L. C. 93-101. This is why women keep the secrets of the confession, and that daughters continue to follow their mothers, generation after generation: fear and shame force them to be silent. Rev. Father Francis Patrick Kenrick, D. D. Archbishop of Baltimore, America, who died, A. D. 1863, wrote a text book for young clergy in the schools of the Roman Church: that book, "Theologia Moralis," like Liguori's book of same name, and Dens' "Theologia Moralis et Dogmatica," contains facts that are sufficient to convince any sane virtuous person that the confession chamber is no place for any virtuous woman. If these three books of the leading scholars of the Roman Church were translated and published in the people's plain language with liberty for all to read and study them, there would be a change of sentiment

and practice among thousands of well-meaning Roman Catholics. It must not be inferred from this that the author means to convey the idea that all priests in the Roman Church are guilty of misleading and seducing women; no: there are in the Roman Church to-day, especially in America, priests who are good, honest, virtuous men, and who labor as hard as any minister of Christ for reformation of character, and to increase the members of true godly people; but they are connected with a system that is rotten and morally dangerous. Neither is it to be supposed that all women in the Roman Church have been lead astray and seduced by the priests: no, not at all. Yet the principles quoted and the revelations made by those who know by experience what the priesthood, the convents, the nunneries and the the confession chamber are demand a change that will put the clergy above suspicion. Let them be made to marry, unless there be special satisfactory reasons why they should be exempt. The books of converted priests and of escaped sisters from convents and nunneries such as "Convent Life Unveiled, by Edith O'Gorman, "Fifty Years in the Church of Rome," and Priest, Woman and Confessional," by Father Chiniquy; "Six months in Convent," by Rebecca T. Reed; "Curicular Confession and Popish Nunneries" by William Hogan; and the lectures on "Poper, Woman's Enemy"; "My Personal Experience as an Inmate of the Nunnery and My Escape": and "The Morality of the Jesuits," by the escaped nun, Margaret L. Shepherd, seem to justify the public, for morality sake, and for the sake of Christianity, in asking the Roman Church to do away with the Celibacy of the priesthood. The Holy Scriptures do not forbid the clergy to marry; human nature sanctions matrimony; and the priesthood under the rule of Celibacy, as herein proved, condemn it as the enemy of virtue, of home, of society, of humanity, and of the Christian church. If any one wishes to remain single for the sake of serving

God the better as Origen thought he could do, in A. D. 185-254, let him do as Origen and others did—"make himself eunuch for the Kingdom of Heaven's sake."—Math. 19 : 12.

(4.) *Some Other Peculiarities of the Roman Church.*

The Roman Church in its Catechism states that there are two sets of commandments: the Commandments of God, and Commandments of the Church; both sets of commandments are binding on good Roman Catholics. The first ten lessons in the catechism are fair expressions of mental Christianity; and the "Ten Commandments" are explained in a beneficial and practical manner, worthy of faithful religious teachers, with the exception of the references to images, pictures and saints. It is in the Church department, when giving definitions of Sacraments and Church Commandments, that its non-evangelical and non-Scriptural features appear; and yet, some features of the chief commandments of the church are very good. "The church is the congregation of all those who profess the faith of Christ; partake of the same sacraments, and are governed by their lawful pastors, and under one visible Head"—the Pope.—Cat. Page 21. This definition of the church and its composition may be regarded as thoroughly evangelical—"the congregation of all those who profess the faith of Christ and partake of the same Sacraments." That is, the church is a congregation of believers with one faith and one baptism, and are one in belief and ordinances: and all of "the faith of Christ." If the church had strictly confined itself to that definition, the Baptists would have no reason to keep apart from it. The spirit that pervades Roman Catholics seems to consider the church to be the edifice and not the congregation; this is manifest in the veneration and obeisance they show to the material building, even while passing it. "Baptism and Penance are called Sacraments of the dead, because they take away sin,

which is the death of the soul, and give grace which is life." "Baptism, Confirmation and Holy Orders imprint a character in the soul," that is, a spiritual mark which remains forever," for the honor and glory of those who are saved, for the shame and punishment of those who are not." "Baptism is a Sacrament which cleanses us from original sin, makes us Christians, children of God, and heirs of heaven." "Baptism is necessary for salvation." Hence, "Any person of either sex who has reached the use of reason can baptize in case of necessity." "Baptism of water is that which is given by pouring water on the head of the person to be baptized, and saying at the same time, I baptize thee in the name of the Father and of the Son and of the Holy Ghost." Baptism of desire is an ardent wish to receive Baptism, and to do all that God has ordained for our salvation; and Baptism of blood is the shedding of one's blood for the faith of Christ. Either of these two baptisms is sufficient to observe that "Baptism is essential to salvation," "cleanses from original sin," makes us Christians, children of God, and heirs of heaven."—In view of this doctrine and belief, is it strange that infant baptism is practiced in the Roman Church? As baptism will be treated further on, we will pass it now. "It is right to show respect to the pictures and images of Christ, and His saints because they are the representatives and memorials of them."—Cat. Page 60. Notwithstanding the positive forbiddance by the Constitution of Divine religion (Ex. 20 : 4) of any use of images in religion, there appeared among Christians quite early a tendency to use art to help in veneration and worship. They made emblems of cups, rings, fishes, doves, ships, anchors, and other things to which any reference is made in the Bible; as referring in any way to Christ or Christianity. Constantine the Great caused the adoption by the State Churches of many heathen ideas, customs and ceremonies in order to make it easier for the pagans to become "Christians." The pagan hero-worship was replaced by Christian

martyr veneration. Eminent saints who had lost their lives for the sake of the gospel, were honored : tombs and memorials were erected for them ; religious services were celebrated on, and, near their graves ; their bones were revered and saved. Soon there became a general demand for relics of saints and of martyrs ; even a single bone, or a splinter of a bone, was sought as a charm for a church. Thus, the bones of Martyrs, even of the same persons, were found in different churches, and relics of saints and martyrs were taken or stolen from church to church and from city to city, and from country to country. And zeal and an eye to business policy, lead many churches and localities to fabricate false claims regarding relics of saints and martyrs in their possession in order to draw pilgrimages to them. As early as the second century the idea of protecting angels for individuals, for towns, cities, and for nations gained much favor ; but the worship and dependence upon angels gave way to the worship and dependence on departed saints, thus replacing the heathen hero worship : every church had to have some sainted martyr or canonized Christian, as Patron. And the most prominent localities had to become possessed of relics of some supposed very eminent saints as miracle working means to effect the cure and healing of the sick who visited them ; and do other wonders, as well as to furnish intercessory agency, and over-plus merits for those who might be short of virtues and personal merits at their death, to secure and hasten their passage through Purgatory. Mary, the mother of Jesus, was the most venerable of all ; so her pictures were placed in the churches and in the homes of the "faithful." Then followed pictures of the apostles and other saints. Traditions fabricated a story to the effect that Helena, the mother of Constantine, the Great, in A. D. 326, discovered the cross of Christ, and the crosses of the two thieves. The Mother Empress presented half of the Cross of Christ to the church of the Holy Sepulchre at Jerusalem ;

the other half and the nails were sent to Constantine, her son Emperor. Pilgrimages to the Holy Sepulchre became frequent and numerous: the pilgrims were allowed to take splinters of the Cross of Christ to their homes in various parts of the world. At times, there were great and bitter opposition to all these pagan innovations in the churches; but the Roman Church at last succeeded to make all these essential features of its very existence. It pleased the heathens; it gave work to image makers; it removed religion from the mind and heart to the eye and the physical body: and finally it became a source of great revenue, a money-making scheme, to the clergy and the churches: it reduced religion and worship to mere form; and the duties of the clergy to nothing but the repeating of outward formalities, and of canting masses. Now the Roman Church religion did not require pious heart, regenerated spirit, virtuous character, or divinely consecrated devotion in its priesthood; there was no need of reading and studying of the Bible for mental and spiritual food for the people,—outward forms and priestly robes were all the essential features of worship. “The custom of lighting candles in churches is of a very ancient date; that of burning incense originated late in the fourth century.” “When entering the church, it was the practice to kiss the door on the threshold; before reading the liturgy, the priest kissed the altar, similarly the lector the gospel. Relics and images were also kissed.” “The practice of washing one’s hands, when entering the church, dates from a very early date; but sprinkling with holy water was not introduced till the ninth century.”—K. Page 235. Preaching, in the sense of explaining and expounding the Holy Scriptures and persuading by gospel teachings, disappeared from the churches: priests or pastors were not preachers: the congregations were not taught in the public worship; they were mere lookers on and partakers of ceremonies: this feature still continues: the “sermon” in the Roman Church, is

only a short talk at the close of the "mass": in funerals, where high mass is said, the "sermon" is only a few remarks regarding the dead person; there is no explaining vital christian gospel principles of the way of eternal life and salvation. When matters became thus with the pastoral priesthood, there were preaching brothers who went from place to place to preach on the streets and elsewhere: sometimes they were encouraged by the church; sometimes, discouraged; and when some of them became too bold, too earnest for reform, and too spiritual and evangelical in their preaching, they were stopped, persecuted, locked in monasteries, or killed; some of them became reformers and dared to be non-conformists, leaving the State Church and becoming independent Christian laborers. The Roman Church does not claim that the worship of saints, images, pictures or relics, or wearing charms on the body, or of their way of baptizing or infant baptism to be features of the New Testament churches; but they have become the belief and practice of the Roman Church by virtue of traditions, of the fathers, and by the authority of the Apostolic Succession theory vested in the church and priesthood to make any changes and additions advisable from time to time. Cardinal Caesar Baronius,—A. D. 1538-1607—in his Roman Catholic Standard work—"Annales Ecclesiastiae"—says: "It is allowable for the church to transfer to pious usages, after being sanctified by consecration, the ceremonies which were used improperly by the pagans in their superstitious worship." The Book of Dates, Vol. II: Page 745. says: "Finally, inasmuch as condemnation availed nothing; and believing it would help Christianity, the church mixed the ceremonies of the old religion with those of the new, by transferring the pagan usages among the rites of the church to win the pagans over to Christianity."

(5.) *Statistics of the Roman Church.*

In countries where the Roman Church is a State

Church, the population are all counted Roman Catholics except those who have become independent religious bodies: in other countries, all who were made Roman Catholics by birth and baptism are still counted Roman Catholics, whether or not they attend the church as regular worshipers. The Roman Church appears in its most evangelical aspects in the United States by force of circumstances, being surrounded and outnumbered by various other Christian bodies; and the Public Schools, and religious liberty compel it to be in the United States what she is not in other countries. The Census of 1900 show that there were then in the United States Seven Roman Catholic bodies: and between them these bodies had 11,798 churches; 11,415 priests of various grades; and 8,539,889, communicants. The Catholic Quarterly Review for October 1900, said that there were then in the world 223,000,000 Roman Catholics, of whom, about 20,000,000 were in countries where the English language predominates; and about one-fourth of them of Anglo Saxon origin. The government census of Canada published in 1902, gave the Roman Catholics in that country, 2,228,997 communicants. During 1901, all the Roman Catholics in the world contributed for the propagation of the "Catholic truth," \$1,345,733.38, a decrease of \$24,006 from the amount contributed the preceding year. But the Roman Catholics in the United States contributed \$77,000, nearly \$6,000 more than the year previous: Boston, New York, and Baltimore, in that order, taking the lead. The United States gave more than Italy the home and headquarters of the Roman Church! It seems to show that the less is known of the "Church" and its "hierarchy," the better it is respected.

(6.) *The Verdict of History.*

The Roman Church has had more opportunities than any other body of Christians to show itself by its fruits. She has had countries and nations under

her sway in all parts of the world during the last fifteen hundred years ; and she has some still who acknowledge her as the only church, and her religion as the only lawful religious power. But there is not a single country or nation among the leading countries and nations of the world who are foremost in civilization, education, liberty, morality, industry, philanthropy and worthy human progress and prosperity that proudly claim the Roman Church as fostering mother whose teachings, examples and influences have made it, or them to take the advance position among the nations of the world. True, the Roman Church has been very enterprising, in her way, in missionary labors ; but most of her so-called missionary and religious conquests were effected by the sword of civil power compelling the people to become Roman Christians by water baptism and submission to Roman rule. There were times when the Roman Church did much for education of a kind, and for charity ; and at the present time much labors in those lines are done by her, especially in the United States ; and elsewhere by United States Romanists. The Roman Church in countries where she is in the minority is forced to educational activities if she wishes to survive among so many rivaling christian laborers. The Roman Church has not been from the fifth to the twentieth centuries a power for the refining and elevating of humanity. In the countries where she has been supreme as a religious system, and where governments were her obedient servants, and almost wholly under her controlling influence, such as in Italy and Spain, her teachings and rule have failed utterly to refine, educate, and develop the people and the resources of their countries to a degree worthy of comparison with other nations and countries. Italy became a land of statues, the Italians skillful in making images and other draperies for the Roman Church ; but they have not developed useful arts in the educational and industrial world for the benefit

and elevation of the nations. Italy became, like Ephesus in Asia, eminent in manufacturing idols and making images, pictures and shrines. The only excuses for the Roman Church continuing her draperies, and splendors and pictures, and images, and charms, and candles, and incenses, and gorgeous expensive robes, regalias and other outfits of the priesthood are of the same class as were those of Demetrius and his workmen who "made silver shrines, for Diana at Ephesus," which brought no small gain unto the craftsmen." Demetrius and his craftsmen felt that if Paul and others were to be allowed to continue to preach the gospel and teach the people in the doctrines of Jesus Christ, their craft was in danger of being set at nought, and the temple of the Goddess Diana should be despised, and their occupations and means of wealth would disappear; so the people were aroused, and becoming wrathful, they cried, "Great is Diana of the Ephesians." But what service had Diana done to the Ephesians? Nothing. If the Roman Church were to abandon the paganism, and give up everything but the simple gospel of Jesus Christ and return in all her teachings, ordinances and worship to the simplicity of the primitive churches of the Apostolic age as they appear in the New Testament, there would be much loss to the "craft" of shrine making and of image selling and of pictures and robes and other un-Scriptural draperies which now furnish occupation and means of wealth to thousands, and of much revenues to the church and priests. But humanity would gain much benefit, and God would have greater glory through the pure and holy and heavenly Christianity of the Christ in operation on earth, saving and sanctifying souls. The British Isles furnish fair illustrations of the workings of the Roman Church and other Christian bodies. Take Ireland, the Roman Catholic country; and Scotland or Wales, as a non-Roman Catholic country; which of the two—the Catholic or non-Catholic—is in the lead in civi-

lization, education, morality, industry, prosperity and progress? Let the reader investigate history for the answer. Romanists are very much tried when they are told that their religious system is fruitful of immoralities and crimes. The statistics of crime show that Roman Catholics, pro-rata, are in the majority in penal and charitable institutions. In Great Britain Romanism has always held some of the aristocracy, and there is no good reason why a Roman Catholic should not earn an honest living and live as respectable life as any other person. Romanists are largely in the minority in England, but they furnish far more than half of the criminals. For example: Out of 21,324 prisoners committed to the Liverpool Jail, 13,676 were Roman Catholics, and only 7,648 Protestants. The daily average of prisoners for a year was 633 Roman Catholics, against 327 of all other denominations. These figures are those of a Roman Catholic priest; and a Roman Catholic paper has said that "the strongest phalanx in the devil's army in Liverpool is recruited from the ranks of Catholicism." "Of the three great divisions in that gloomy host—thieving, harlotry and intemperance—the majority are members of our community." That the same thing is true in the United States has long been evident, to deny it would be to contradict historical facts, and figures of our criminal courts. The Roman Church must be judged in the light of what she has done and of what she is doing, and of the ways and means being used by her in her work, where she was, and still is, to a great extent, allowed to have her own way. In addition to Italy and Spain, other European countries and nations, who have been and still are under the ruling power of the Roman Church and her sister, the Greek Church, continue in their history and their intellectual and moral conditions of the people to protest and condemn these churches as failures as refining, civilizing and elevating factors in the religious and educational spheres of the nations. A newly exposed country,

the Philippine Islands, furnish a fresh and potent corroboration of the same fact. These Philippine Islands are rich in soil, in coal, and in other minerals; but the natives are thriftless. They "cannot be induced to toil in a coal mine: it is too disagreeable. . . . The upper classes are too proud to work, and the lower classes see no reason why they should do any more than sufficient to supply their actual wants." The Taft Commission of the United States who were men selected and appointed to examine and report on the actual condition of matters—political, moral and educational in the Philippine Islands, presented to the United States Senate their report from which the following is quoted: "It has been stated that in 1897 there were in these Islands 2,167 public schools. The influence of these schools will be seen when it is remembered that a school under the Spanish regime was a strictly sectarian, ungraded school, with no prescribed course of study and no definite standards for each year, and that they were in charge of only certificated, but hardly professionally trained or professional teachers, housed in unsuitable and unsanitary buildings. It is stated on good authority that when the Spaniards came here several of the tribes of the Philippine Islands could read and write their own language. At the present time, after three hundred years of Spanish dominion, the bulk of the people cannot do this. The Spanish Minister of the Colonies, in a report made December 5, 1870, points out that, by the process of absorption, matters of education had become concentrated in the hands of the religious orders. He says, "While every acknowledgement should be made of their services in earlier times, their narrow, exclusively religious system of education, and their imperviousness to modern or external ideas and influences, which every day become more and more evident, rendered secularization of instruction necessary." The Roman Church must be held responsible for the sad conditions of the Philippinos, because

under the Spanish rule, "it was not lawful for any church or religious association, except the Roman Catholic Church and its dependencies, to hold land in the Philippine Islands for the purpose of the construction of churches, parsonages, or educational, or charitable institutions." The Commission brought out also a very sad feature of the morality of the priesthood, and its unsavory effects on the Philipinos. A Roman Catholic bishop of Jaro tried to excuse this by such talk as this: "For instance, you take a young man here in the seminary, who is reading his breviary all the time in the cloister, under discipline all the time, seeing nobody, and suddenly transplant him to a place where he is monarch of all he surveys—he sees the women half clothed, and he is consulted on all questions, even of morality and immorality, his eyes are opened, and if he is not strong he will fall." Such are the dangers of Celibacy and of the Confession Chamber where the priest is "monarch of all he surveys"! These excuses of a teacher in a seminary, a bishop of the Roman Church in the Philippine Islands confirm what is said under the heading of Celibacy of the Priesthood: and demand a change. As elsewhere in their missionary fields, so in the Philippine Islands, the Roman Catholics made the natives "Christians" by compelling them to submit to baptism. Take as an example. The Chinese had gone in large numbers to the Philippines, and were getting all trade and finance into their own hands. But in "1755, the Spaniards decided to expel the Chinese. But while 2,070 were forcibly driven out, 1,623 succeeded in remaining by the simple device of submitting or promising to submit to Catholic baptism."—Phil. Pages 5, 6; 51, 63-4, 93. It is high time for all religious bodies to realize the fact, that it is not the gorgeous display of human inventions, and mechanical grandeur, and the allurements of artistic ceremonies, and worldly attractions, but rather the preaching of the pure gospel of Christ which teaches principles full of elevat-

ing and purifying truths, that influence men to higher and useful life. The gospel of Christ is the power of God unto that salvation which all men need; and the Holy Ghost is the power that runs the New Testament Machinery of the Christian Churches that exist and operate for the good of men and for the Glory of God. The Roman Church succeed to hold the people by keeping them in ignorance of her real history; and this is done by means of her "Index Prohibitory" which prohibits the reading of any book in that "Index"; and by her "Index Expurgatory" which specifies and expunges from books every passage not favorable to the "Church." Thus, "good Catholics" must not read anything only what is approved by the Roman Church authorities.

(6.) *THE NON-CONFORMISTS OF THE GREEK AND ROMAN CHURCHES.*

(1.) *The Beginning of the Disputes and Divisions Among Christians.*

If the Greek and the Roman Churches were the only representatives of Organized Christianity in the world, it could be mournfully acknowledged that the Sun of the New Testament had set, and that only few stars of Divine Light were to be seen in the religious firmament to show to pilgrims on earth the way to God and Salvation by Christ; because these systems are only mixtures of paganism, Judaism and Christianity formed into State religions: politics, civil and military powers made them State institutions, under the name of churches, by governmental force, and by the rule of majorities, under the auspices of church and State Councils: the party that had the most influence was declared, for the time being, to be the church, and received State patronage; all others were denounced as heretics to be persecuted out of existence: the party that would conform the most with the whims and desires of worldly powers secured recognition. But majorities are not always safe witnesses by whose actions the Church of God is to be known or located; one with God and God's word constitute majority for the truth and the right. The question for humanity to answer is, where is the Church of Christ? The problem to be solved is, what body of so-called Christian Churches comes nearest to the models of churches found described in the New Testament? Name and numbers weigh nothing in settling these questions; identity of nature, character and conduct, should be the only test and indicator in our search for churches that are Christian Churches of the New Testament type. The Acts of the Apostles, and the Epistles of

the New Testament plainly declare that there were heresies in the churches during the Apostolic Age in the first century. The next succeeding centuries were noted for discussions, disputes, dissensions, and rivaling parties among Christians. Very early, there appeared at Alexandria, Egypt, what is called Gnosticism whose propagators became various sects of Gnostics, differing greatly among themselves. About A. D. 150, Marcion, a son of a bishop and a native of Sinope, united with a sect of Gnostics called Doketeae, or Doceans. These were the fore-runners of Mrs. Eddy's Christian Scientists, as to belief and theories—regarding mind, matter, and spirit. Some of the followers of Marcion taught that Jesus had only an apparent body, and that his death on the cross was either only an optical delusion, or the Heavenly Christ had left the man Jesus, or had given His form to Simon of Cyrene so that the latter, and not Jesus, was crucified. Similiar views are indirectly taught in Mrs. Eddy's book. Ebionism and Ebionites were terms representing for a time, in different localities, various beliefs and sects of Christians, and meaning, "Poor People." Ebionites became a name on Jewish Christians who were separated from Gentile Christians. These Ebionites again became divided into two parties; the one retaining the old name, and teaching that Christians should observe the law of Moses; the other were known as Nazarenes and taught that all Jewish Christians should observe the law of Moses, but that it was not necessary for Gentile Christians to do so. To understand church history the reader must bear in mind.

(1) That the political and ecclesiastical authorities always made every effort and used every means possible to destroy all writings and efface all records of all parties which the State Church considered heretics. That was the aim of the last pagan persecution of Christians, to burn their writings; that was the aim of the Roman Church throughout the ages of its connection with the State. An example of this is

seen in the Council of Constance burning the writings of Wycliffe, Huss and Jerome. Even Calvin had the writings of Morel or Morelli burned at Geneva, A. D. 1562. The Jesuit Anton Koniasch, A. D. 1637, boasted that he had burned more than 60,000 books of reformers in Bohemia.—Sch. III : 2010. In A. D. 1520, in North Italy, the writings of Luther were seized and burned by the patriarch Contanni.—Sch. II : 1131. The Protestants as well as the Greek and Roman Churches were equally guilty of this crime against pure Christianity and religious liberty. This is the reason why the real history and tenets of the Non-Conformists are not known with any certainty to-day.

(2) That the references found in the works of the State Churches to non-conformists are not reliable : they are colored to suit the fancy and purpose of the State Churches, and to justify their cruelties.

(3) That the non-Conformists were compelled to hide themselves to a great extent, and those who wished to enjoy social, political, and industrial life dared not to show their religious non-conformity. There were large number of persons in the churches, but not of the churches, who did not uphold the pagan innovations introduced and practiced ; but they had to keep quiet and silent because a protest would only bring on them deprivations and persecutions. They worshiped in secret the best they could, though apparently they belonged to the State Churches. In this class throughout the ages were Christians lay and clerical. These were members and ministers in the Apostolic Succession as much, to say the least, as were those who were the regulars in the State Churches. By seeing the State Churches going further and further from the New Testament standard, hosts of these Christians, lay and ordained ministers, withdrew completely from the State Churches, and were churches themselves, meeting, as did the first christian churches, in the apostolic age, in private houses, in caves, and in forests, and in

catacombs secretly worshiping God, in Christian simplicity—"in spirit and in truth." They were the real successors of the Apostolic Churches; though by the rule of the majority and State recognition, they were only sects of heretics whereas the State Churches were the "General or Catholic Church."

(4) That religious people change: some Christian sects left the State Church because they desired to remain pure and spiritual in their religion; but in course of time their followers drifted away from the divine standard, and became independent leaders resulting in being more corrupt than the State Churches themselves. Others left the State Churches or sects because they could not have their own way, or carry out some plans for changes in doctrine and practices, and in course of time, some of their followers became more pure and more Scriptural than were those who started their sect or party. Every sect must be judged not by name but by its tenets at the time it is examined. The same name may represent entirely different tenets and people in different localities and in the same locality at different times.

(5) That there are names which are class-names, or general terms designating people differing among themselves, but one in their stand against the State Church: such are the historical terms, Anabaptists, Montanists, Novatians, Donatists, Catharoi, Protestants, Mennonites, Independents, Dissenters, Separatists, which are frequently met in church history. In each of these classes there were many variations of belief and practices; but they were all classed by their enemy as one class for the time being. The reader must learn at the start to distinguish between things of the same name in different localities and in different times; the name very often is a mis-nomer.

(2.) *Mental Non-Conformists.*

Christianity is faith and practice. Faith deals

with the mind: it is in the mind and in the heart; and represents the belief and the feeling. Christian people may differ considerably from one another in matters of faith without interfering at all in the performance of bodily Christian duties. They may have different views as to the nature and extent of the Inspiration of the Bible; the workings of the Holy Ghost in the conversion, regeneration, and sanctification of souls, —the secrets of the boundary where the Divine and human exertions meet in actual conversion unto new life; the mystery of the Incarnation,—the extent of the atonement, the origin of sin, the work of grace, the nature of the final judgement, the destiny of the unconverted, and the personality of Jesus Christ. The children of God may have different comprehensions in formulating beliefs regarding these great matters. But Christians should not refuse fellowship with one another simply because they differ in matters of belief regarding mental ideas which have no physical acts to manifest them. Calvin and Whitefield were as earnest workers for the salvation of souls, and as devoted to Godliness, as were Arminius and Wesley, though they differed greatly as to mental Christianity. Where there are no acts for the body to show the idea of the mind, there ought to be personal liberty without social disfellowship.

(a.) *The Divine Nature and Unitarianism.*

One of the first fruits of Gnosticism was Unitarianism. In the first part of the third century, Sabellius, a native of Libya, Africa, who appeared in Rome and elsewhere as teacher, taught the unity of God as to personality, but making three appearances of Himself as Father, Son, and Holy Ghost. About the same time Paul of Samosota, bishop of Antioch, became a leader of a party who believed in the Oneness of God, and the Son and Holy Ghost energies or wisdom proceeding from God. The results of these efforts to explain the mystery of the God-head

was Arianism, and latter, Unitarianism. Arius was born in Libya, Africa, about A. D. 256. He undertook to develope and explain the teachings of Sabelius, Paul of Samosota, and especially of Origen. Arius held that Jesus was not begotten, but created, of God; He was not God, but the first creature, and the agent by whom everything else was created. Jesus Christ was the Son of God, but not of Divine essence. Athanasius was born in the same country as Arius, about the close of the third or beginning of the fourth century. Athanasius became a successful leader of a party against the Arians. He is credited with the authorship of "The Creed of St. Athanasius," which is a part of the Creed of the Church of England. The said creed sets forth in compact sentences the Trinitarian view of the Godhead. There are three persons—the Father, the Son, and the Holy Ghost—coeternal and coequal, "so that in all things as aforesaid the Unity in Trinity, and the Trinity in Unity is to be worshiped." About the same time Eusebius of Palestine endeavored to teach the doctrine that was midway between Arius and Athanasius. Synods and councils were in favor of the one view at one time and in one place, then favoring the opposite view at other times and places; and still the third view had its favorite places and times. Christians were divided; churches and pastors took sides with one or the other, and bitter struggles were carried on between the rivaling parties. Finally Constantine, the Great, having adopted Christianity as the Imperial religion, convened a great council, A. D. 325, at Nicaea across the Marmora Sea from Constantinople. That council decided in favor of the Athanasius view, and declared "The Lord Jesus Christ, the Son of God, begotten of the Father, the only begotten, that is, of the same essence of the Father, God of God, Light of Light, very God of very God."—Can. Page 3. Arius was expelled to Illyria; but the Emperor pardoned him and recalled him to Constantinople. When Arius was on his way

to have public reception in the church, he was suddenly seized with a strange disease which terminated in death, A. D. 337. But Arianism out-lived Arius, and appeared in various forms at different times and in different countries. Sometimes the Arian Christians were supreme in the empire; at other times the Athanasian Christians were in power. The party in power or in favor with the State was the church for the time being, and persecuted all other Christians: and this is true both as to the Arians and as to the Athanasians. The Council at Constantinople, A. D. 381, decreed: "The confession of faith of the three hundred and eighteen fathers assembled at Nicaea in Bithynia shall not be set aside, but shall remain authoritative, and every heresy shall be anathematized, especially the Eunomian or Amonaeon, the Arian or Eudoxian, the Semi-Arian or Pneumatomachian, the Sabellian, the Marcellian, the Photian and the Apollinarian."—Can. 1. Page 12. The Arians afterwards appeared under new names with somewhat modified belief to shield themselves from persecutions. Nestorius, a monk of Antioch, was appointed patriarch of Constantinople, A. D. 428. Shortly after he had become patriarch, a dispute arose between him and Cyril, Patriarch of Alexandria, regarding the personality of Christ and his relation to Mary. Cyril would say: Mary, the Mother of God; Nestorius would say, Mary, the Mother of Christ; Cyril said: Nestorius makes Christ to be two sons—man—over-filled with God; Nestorius replied: "Cyril makes the word transformed to flesh, giving him capability to suffer." The Council of Ephesus, A. D. 431, condemned Nestorius; but many churches and bishops in centre Asia, Syria, and Thessalia favored Nestorianism. The Nestorians became very numerous, though compelled to scatter into Arabia, Assyria, India, Persia, and China. "Nestorians" like "Arians" having become odious names other names were adopted by these people in various parts, such as the Caldean Christians. The Disciples of the

Apostle Thomas, and the Syrian Christians. Apollinarius, bishop of Loadicea, taught that the humanity of Christ was confined to his body and his animal life, in which the Divine Word dwelt. His doctrine was condemned by a synod held at Alexandria, A. D. 362. Apollinarius left the State Church and formed an independent church, in A. D. 375. But the General State Church and the Emperor condemned him, and he died A. D. 390. His followers became divided: some of them joined the Monophysians who believed that Christ had only one nature. The Council of Chalcedon, A. D. 421, condemned every kind of Arianism, Nestorianism, Apollinarianism and Monophysianism. Nevertheless, the churches in Egypt, Syria, and parts of Asia Minor continued to be favorable to the Monophysian doctrine. But Zeno the Emperor presented a plan for union in A. D. 482, which the bishops of the East were compelled to accept: but the Western churches refused it; and Pope Felix III., condemned it. The same doctrine appeared again in a modified form in the sect called Monotheletians who believed and taught that Jesus had only one will. Controversies concerning these theories continued to divide the Christians into various groups not only of individuals but also of churches; even Italy was divided. Milan was for Arianism while Rome was for Athanasianism; but they re-united during Pope Gregory's time, A. D. 590-604. These various parties differed among themselves regarding many things; but the personality and nature of Christ was the common subject which caused all their chief disputes with the State Churches. Their doctrinal descendants are the Unitarians. They stumbled and fell away from the church because they could not master by their own uninspired intellects what the inspired Apostle Paul could not explain and was satisfied to leave it alone and saying: "And without controversy great is the mystery of Godliness; God was manifest in the flesh."—1 Tim. 3: 16. No finite mind should

expect to comprehend the secrets of the Infinite mind. And even if human understanding could solve the mystery of Godliness, it would not change any of the practical bodily duties of the members of the churches, nor increase the promises, nor lighten the commandments of God. The same God to be worshiped, the same spirit to work in us, the same Jesus to save, the same Word of God to direct to the same throne of grace, would still remain for us.

(6.) *The Human Nature and Pelagianism.*

When the controversies regarding the Divine nature and the personality of Jesus Christ had for a time ceased, the human nature furnished new ground for controversy in the fourth century ; and continued under various names throughout all the ages. The human christian mind undertook to solve the mysteries of the moral and spiritual nature of man, by attempting to answer such questions as these : What is the origin of sin ? What connection has sin with humanity ? Is the root of sin in man's nature or in his will ? What was Adam's condition when created — mortal or immortal ? Is man able, independent of the grace and spirit of God, to conquer sin, be saved and live a Godly life ? What is the condition of infants ? Are they sinful ? Pelagius, the Greek form of the British name Morgan, meaning a person near the sea, was born in Britain ; very little of his early and late history is known. It appears that he was a good scholar and master of languages, and well versed in the religious knowledge of his age ; and he was zealous for purity of doctrine and of morals and of christian ordinances, as he understood them. He appeared in Rome about A. D. 405 or 406. There he met Coelestius, a native of Ireland who at that time was a great scholar, fluent speaker, and a prominent lawyer, in Rome. Coelestius and Pelagius became intimate friends, Coelestius becoming also a disciple of Pelagius, to learn Christian doctrine so as to be a Christian teacher. Both of these men were at

Rome when the Gothic King, Alaric I., took that city in A. D. 408 9 and 10. The two went from Rome to Africa in A. D. 411. Coelestius became presbyter at Carthage. But his views brought upon him condemnation in A. D. 412. He was charged with teaching that Adam was mortal when created; that he would die even if he had not sinned; that children are born in the same condition as Adam was before he sinned; and that they possess eternal life even if they die before they are baptized.—Sch. III: 1784. Theodore, bishop of Mopsuestia, A. D. 329, denied that man had been made good and immortal, and had become wicked and mortal; that the root of sin is in man's nature and not in his will; that infants need forgiveness or cleansing through baptism and the Lord's Supper.—Sch. III: 2325. Jerome and Augustine wrote very much against these views. Pelagius went to Palestine. He was summoned to appear before a council at Jerusalem; but he being only a visitor in the East from the West, the bishop of Jerusalem decided that a council in the East could not try him; because it had no jurisdiction outside of its own territory. Pelagius being a Briton belonged to the jurisdiction at Rome. Hence the case was dropped. But Eulogius, bishop of Caesarea, was induced to convene a council at Diospolis in A. D. 415. There, two deposed bishops from the West testified against Pelagius and Coelestius. Pelagius pleaded his own case, and was exonerated; but Coelestius was condemned. This fired the ire of the Eastern Christians: a council at Carthage, A. D. 416, condemned Pelagius and Coelestius. A letter was sent to the bishop of Rome requesting him to curse every one who would teach that a person in his own strength can conquer sin; or that deny that children are raised from a lost condition and made heirs to eternal life by baptism.—Sch. III: 1785. Other councils took similar actions. But Zosimus, bishop of Rome received and approved Pelagius' explanation of his creed. Coelestius also was approved by the

same bishop. But another council was held at Carthage the hot-bed of infant baptism—and salvation by baptism, A. D. 418, which condemned the following points in Pelagius' teachings. That man was created mortal; that infants are born sinless, and hence need no baptism; that grace works nothing but remission of sins committed, but does not help to avoid sin; that grace only reveals God's will without imparting power to resist sin, etc. The African bishops succeeded to have Emperor Honorius to decree that all the Pelagians, lay and clerical, were expelled from the country, April 10, A. D. 418. And finally the bishop of Rome had to approve the verdict; but some bishops, even in Italy, refused to uphold the bishop of Rome. The Pelagians suffered persecutions almost everywhere. After A. D. 420, Pelagius disappears from history: but Coelestius was seen at Rome in A. D. 414, trying to secure a new trial, but in vain. Pelagianism was rampant in Britain in A. D. 420; and the bishops were not able to refute it. An appeal was sent to France for help in A. D. 429. Germanus and Lupius were sent to Britain. They gained a great victory over the Pelagians. But in A. D. 447, Germanus had to go afterwards on the same mission to the same country, taking with him Severus, bishop of Treves, and others. The Pelagians were again beaten; and the leaders were driven from the country. But in the latter part of the sixth century, "St. David" had to fight Pelagianism in Britain; and for his great victory, he was made the Archbishop of the churches in Britain.—Sch. 1 : 612 and 11 : 1272. Pelagianism in one form or another has continued in some minds throughout all the ages, in spite of the persecutions. From A. D. 1560 to 1669, there lived in Europe a man named Jacobus Arminius, a great scholar and influential theologian. He taught that man is a free will moral agent, and that the salvation of man depends on himself. His doctrine is named Arminianism, which is only a modified form of Pelagianism. About the same time, in Europe

also, there appeared Faustus Socinus ; he died A. D. 1604. This man tried to unite with the Unitarians in Cracow, Poland, but was rejected because he refused to be baptized anew. He labored hard to win the Unitarians over to his views ; and in A. D. 1603, he was taken in as a member with them ; and at once he became their chief teacher. Socinus professed to believe all the Bible to be the Word of God, but that the New Testament is the standard of Christian doctrine. He claimed that man's own reason, independent of the Pope and the "Church," is to judge and understand the teachings of the Divine Word. His belief became to be known as Socinianism. The Unitarians formed their first church in Poland in A. D. 1565 ; and adopted Socinian creed in A. D. 1579. Cracow became the theological centre, where they had a school ; and where their catechism was published in Polish in A. D. 1605 ; in German, in 1608 : and in Latin in A. D. 1609. They were still known as Arians. And in A. D. 1658, the Arian and the Anabaptist sects were commanded to quit Poland within two years.—Enc. B. 23 : 773. Some of the Arian Pelagian—Socinian Unitarian people went to Transylvania where they became a great body, and they are now strong in numbers in that country. Some of them went from Poland to England : and John Bidle—A. D. 1615-62,—published a catechism and other works of their teachings in English. Lindsey formed their first church in London about 1773. Many from the Church of England, from among the Presbyterians and Congregationalists in England, Scotland, Ireland, and Wales, became Unitarians. Many of the Puritans in New England drifted gradually into the Unitarian current ; and in A. D. 1812, a church called the King's Chapel, in Boston, professed itself Unitarian. By A. D. 1825, about 122 churches of the Congregationalists had become Unitarians ; and by A. D. 1845, their number had increased to about 280. Harvard University became Unitarian in its teaching. They are not now one in belief : there are among

them various factions. Their statistics for 1903 show that they had at the close of 1902, in the United States: 452 churches; 540 ministers; and 71,000 members. From A. D. 1509 to 1564, John Calvin lived. He was born in France, but in Geneva, Switzerland, he became an eminent theologian and church leader. He believed in eternal election and fore-ordination; that human nature is wholly dependent on grace to enable it to live right and have salvation. His views are what is called Calvinism. These men, Arminius, Socinus, and Calvin were good men, were great scholars, were zealous Christians; but were not inspired or infallible; and were far from being perfect model Christians. Socinianism is Arianism as regarding the Trinity; Pelagianism, as to views of human nature; and Arminianism, as to the Divine arrangements in the Salvation of men. Christians have divided themselves, in belief, between these three great systems of theology; and fierce wars have been waged, with pen and tongue, on account thereof. How unprofitable these doctrinal wars regarding only mental matters? Why should Christians bow to human theories? These were only men with thousands of their equals as to understanding, piety, and character to be found during the ages among Christians. Why should the beliefs and teachings of these men be made standards for Christian teachings? Is not the New Testament alone sufficient and far better than the writings of uninspired men to convey and explain the truths of Christianity? The Christian religion would have done far more good to humanity if such minds as those of Sabellius, of Arius, of Athanasius, of Pelagius, of Arminius, of Socinus, of Calvin, and of the like had been wise enough to be satisfied with the words and phraseology of the Bible regarding the Nature of God, the incarnation, and the secrets of the eternal council, and the condition and possibilities of human nature and the way of salvation by Jesus Christ, admiring the great mystery of Godli-

ness without trying to pry into the secrets of the Allwise God and formulate theories from their imperfect guesses as to what they found; and then insist that every body should accept their conceptions, or misconceptions often, as to the truths of the Gospel of Christ. Adam and Eve brought ruin on the human race by seeking to know what the Omniscient had thought best to keep from them. There is more danger in seeking to know too much than in being satisfied with less knowledge than might be obtained. This seeking to know the unknowable is a leading craze of a certain class of scholars at the beginning of the twentieth century; and its effect on the churches is anything but Christian in its tendency. What is serviceable and necessary is to accept the meaning and the words, terms, and expressions of the inspired writings without attempting to penetrate beyond the Revelation of God in matters pertaining only to mental conceptions, apart from the physical duties of every one in the service of God. Man should study the Christian religion to learn his duties and to know how to do his work right, trusting that God has done His work, and that the Holy Spirit will do His duties to effect the salvation of those who believe and obey the perfect Saviour Jesus Christ.

(2.) *Ceremonial Non-Conformists.*

Mental matters are only one feature of Christianity—occupying the mind and heart; but there are in the Gospel of Christ duties for the body—physical acts to be performed—ceremonies to be observed: Christianity is not all inward, but is also outward. Christians are justified by faith; but faith without works is dead. Christians are free from the “law,” but bound unto the gospel. “The law of commandments contained in ordinances has been abolished” (Eph. 2: 15); Jesus “having blotted out the bond written in ordinances that was against us, and he hath taken it out of the way nailing it to the cross.”

—(Col. 2 : 14-R. V.) The Mosaic ceremonial law has been thus abolished ; but there are new ceremonies that are binding on all Christians, by which they show the Crucified Saviour in his sufferings, death, burial, and resurrection : there are ordinances which are essential parts of Christianity. While it is possible for Christians to have different conceptions as to pure mental matters of faith, it is necessary for them all to understand outward duties of faith in the same way, that they may be one in matters that require co-operation in physical acts. Baptism and the Lord's Supper are ordinances which pertain not only to the mind and heart, but also to the body ; they are not merely independent personal acts of the individual ; but are also acts of the fellowship of Christians collectively. Hence there must be mental uniformity of understanding of all concerned as to these acts,—what they are, how they should be performed, and who should partake of them. Individuals cannot act independently in the administration of those Christian ordinances ; and those that administer them with one another, or to one another, should have uniformity of belief regarding them, so as to make them acts of their actual individual faith, agreeable to the minds and hearts of all. Christians in all ages have had some difficulties among themselves regarding the ceremonials of the gospel. Persecutions compelled many to be satisfied with imperfect performances of ceremonial duties. When the State Churches in order to please pagan propensities, added innovations to the simple Christian ordinances, many zealous Christians became Non-Conformists. But even before Christianity had been made the imperial religion, there had appeared among the Christians of the first centuries much tendency to abrogate the command of Christ ; and to change the ordinances so as to be more similiar to the customs and ceremonies of the heathens. The Non-Conformists of the earlier centuries were Christians who differed only in some specified matters ; in all other matters, they were

one with the General Churches. Only their points of differences will be noted herein.

(1.) *The Quintilians, Montanists and Friends.*

In the second century, a party appeared in Carthage, Africa, led by a woman named Quintilia, who claimed to be a prophetess, which affiliated with another party called Montanists, who were called Quintilians. At first, the Quintilians used bread and cheese at the Lord's Supper; and women were allowed to enter the ministry.—A. M. C. Vol. 31. But their chief distinction was that they held that faith without water baptism was all that was necessary unto salvation. This point made them the first real Non-Conformists among Christians in regard to ceremonial Christianity. This departure from the general practice of the Christian churches aroused Tertullian to write a book in defence of baptism. Tertullian was a son of a heathen centurion at Carthage, Africa; he lived between the years A. D. 150 and A. D. 240. He became a great scholar, master-like rhetorician, and prominent lawyer in Carthage, his native city. He was converted late in life to Christianity; and after much study at Carthage, Rome, and elsewhere, he became a learned Christian and was ordained presbyter of the church in Carthage. He leaned towards the views of Montanus, but differed from him in many points. But in common talk and in the writings of that period, persons of some peculiar views, though differing in many points, were classed together and known by a common name. Thus, the Quintilians and Montanists, as reformers for the purity of the churches, were considered as one sect. The Montanists and the Tertullianists were also one as reformers seeking purity in morals and church practices; but they were not one in their ways to effect the reformation sought. Montanus who lived in the latter half of the second century was a native of Ardaban, and appeared at Rapusa, Phrygia, as a Christian prophet and reformer. As a

Christian prophet, he claimed that he was enlightened by the Holy Spirit so as to be able to interpret Christian doctrines and explain Christian duties independent of the Written Word. The office of Christian prophet ceased when the New Testament was completed and delivered in written form as a whole to the churches. But the Quintillians and Montanists claimed that they were still under the mental reign of the Spirit, and that they were even independent of the Holy Scriptures. Montanus thought that in him was fulfilled the promise of Christ concerning Paraclete or Spirit, who was to guide the churches to all truth. The Montanists believed themselves to be filled with the Holy Ghost. In these features they were the forerunners of George Fox, who lived during the years A. D. 1624-1690 in England and Scotland; Fox became active reformer in 1648, and his followers named themselves "Friends," but in A. D. 1650 they were called Quakers. Fox taught that all men have access to God without the intervention of any human priest or material rite or ceremony. Elizabeth Hooter was the second preacher among the Friends. She united with the Fox movement in A. D. 1649. The following year there were 20 preachers of this class of Christians in various parts of Europe, Asia, and Africa; they heroically endured persecutions in Rome, Malta, Austria, Hungary, and other places as well as in Britain. William Penn became a zealous worker among the Friends. By A. D. 1680 there were in Britain about 66,000 Friends.—Sch. 1: 838. In A. D. 1656 Mary Fisher and Annie Austin from the Isle of Barbadoes reached Boston, America, as missionaries of the Friends; but they were soon sent back. Two days after these left Boston, other missionaries of the Friends arrived at that port; but were forced to return to England. But others came again; and some succeeded to stay in America. Monthly meeting of the Friends had been established in New England before A. D. 1660; A. D. 1661, a yearly meeting was organized and held in

Rhode Island where the Baptists had established full religious liberty. In 1682, Penn established a large number of Friends in Pennsylvania particularly around Philadelphia. In A. D. 1699, there were in the American colonies about 10,000 Friends. About A. D. 1827, the Friends became divided into Evangelicals or Orthodox, and Liberals or Hickites. The Hickites started by promulgating opinions denying the miraculous conception, the divinity, and atonement of Christ, the authenticity and the authority of the Holy Scriptures. About one-half of the Friends adopted these views. The other half remained faithful to the doctrines of the original Society of Friends. But they also became divided; and a new sect called Wilburites, was formed. The Wilburites are the ones that seem to cling to the original faith and practice of the Friends; they accept the Bible as the Word of God; but depend on the Spirit in every individual for religious promptings. They take the Spirit but not the letter of the Bible. They are Spiritual in worshiping; and do not use water in baptism nor bread and wine in the Lord's Supper; all ordinances are spiritually administered without outward material ceremonies. They are a kind of Presbyterians in church government. They are very simple and plain in dress and speech and habits. There are now in America four bodies of Friends who have between them all, 1093 churches; 1,354 ministers; and 118,306 members. Thus, what was commenced in the second century by Quintilia, Montanus, and others, became in course of time a great factor among many Christians; and it may not be amiss to review this first departure regarding baptism in the light of the Scriptures. Some of those who rejected water baptism practiced what they called the baptism of the Spirit which they termed "Consolamentum." This baptism of the Spirit was administered to the well-taught believers only; who pledged to devote themselves to purity and Christian service. The ordinance was administered by the

elder laying a copy of the gospels and the hands of the perfect ones on the head of the candidate, and praying for him as is generally done in ordaining or confirming in other churches. Whether or not this was practiced by the Quintilians and Montanists is not quite clear. However, Tertullian made a strong effort to convince them that their views of baptism were erroneous. He reviewed their reasons and excuses, and replied in part as follows: "But we, little fishes, after the example of our Fish—Jesus Christ—are born in the water, nor have we safety in any other way than by permanently abiding in that water. . . . And accordingly it makes no difference whether a man be washed in a sea or a pool, a stream or a font, a lake or a trough; nor is there any distinction between those whom John baptized in the Jordan and those whom Peter baptized in the Tiber."—Ter. Vol. I. Pages 231-2, and 235. Thus, Tertullian makes use of fishes which are in their nature safe and happy in water, but if taken out of the water they would die. So by figure he shows that baptism is essential for the safety and happiness of the Christian Churches. The meaning is that as fishes are in water so believers are in the water when baptized; and that water baptism being an ordinance planned by the counsel of God (Luke 7: 30) and established by Christ for his disciples and ratified by the Holy Spirit as church ordinance, that the life of the church depends on remaining faithful in obedience to Christ by continuing water baptism unchanged. The life and prosperity of the Christian churches largely depend on faithfulness to all the arrangements which Christ made for his followers. But what says the Scriptures? John said that while he himself was practicing water baptism, Jesus would baptize with the Holy Ghost, and with fire.—Math. 3: 11. The Divine record says that Jesus made and baptized more disciples than John; though Jesus himself baptized not, but his disciples"—did for him—John—John 4: 1-2. Thus, while Jesus

was to baptize with, or in, the Holy Ghost. He though full of the Holy Spirit demanded water baptism for himself at the hands of John in the river of Jordan.—Math. 3:13-17. After Jesus had opened the Spiritual avenues, and poured a flood of the Holy Spirit to fill the house where his disciples were assembled at Jerusalem so that they were all baptized of the Spirit and filled with it, they continued to practice water baptism. The Spirit led Philip to administer water baptism to the Ethiopian Eunuch; when Peter had preached in the house of Cornelius, the audience having been converted into believers, the Apostle asked: Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord.”—Acts 2: 1-4, 38-47; 8: 29-40; 10: 47-48. Thus, the receiving of the Holy Ghost does not do away with the need of water baptism; but is rather a qualification for water baptism. By example and by command of Christ and of the Apostles, water baptism is a permanent ordinance of Christianity. The Tertullian Montanists partook of the Montanists’ aspiration for reform and purity in the churches; but differed from the Montanists in accepting the Holy Scriptures as guide, and in insisting on continuing water baptism unchanged as to subjects and mode. Disputes arose also as to sin committed after baptism; some believed that it was almost if not altogether, unpardonable. Some believed that backsliders were not to be re-admitted to church membership; others would admit them upon repentance and re-baptism: the latter were called “Anabaptists,” or “Rebaptizers”; they were also called “Catharoi” or “Puritans” because the repentance and rebaptism indicated their belief and zeal for purity. Tertullian was one of the greatest men of these “Puritans.” They were bitterly opposed and persecuted: the name “Montanists” disappeared before the sixth century.

(2.) *The Novatians.*

Montanists and Tertullianists having been made names representing heretics, they were dropped ; but the spirit of reform and purity continued to work in many Christians ; and in the latter part of the third century, these were known as "Novatians" and "Catharoi." Novatian after he became a believer in Christ, was under Christian instructions for two years preparing for baptism. He was taken sick ; his friends thought he would not recover. They were in trouble and agony of soul because Novatian had not been baptized. They believed that water baptism was necessary for Salvation ; hence they contrived a way to administer water baptism the best they could under the circumstances. Novatian could not go or be taken into the water.—he was too sick ; but they thought it a pity to allow him to die without baptism and be lost ! In the emergency, they carried water and poured it all over the sick man on his couch, and thus covered him with water the best they could ; and called that baptism ! This is the first instance in history of a change in the mode of baptizing. The man recovered ; disputes arose as to the validity of his baptism. Some thought it would do ; but others thought that he ought to be baptized aright after he became well. How they settled it history does not tell. But Novatian became a presbyter at Rome. Fabian, bishop of Rome, died a martyr, January 20, A. D. 250 ; the See of Rome was vacant for fifteen months ; during which time Novatian was the chief officer in carrying on the affairs of the church at Rome. Cornelius was elected bishop of the church at Rome A. D. 251 ; but a minority party elected Novatian to the same office. The church was divided ; but finally Cornelius became the acknowledged bishop. Nevertheless, there remained a large number of the members clinging to Novatian, who was ordained as bishop. Novatian had a strong following also in Egypt,

Armenia, Pontus, Bithynia, Cilicia, Cappadocia, Syria, Arabia, and Mesopotamia.—Sch. II: 1671. At that time, Cyprian, bishop of Carthage, and Cornelius, the new bishop of Rome, represented the regular church party, and Novatian and Felicissimus the reform party. These parties at last became divided into two opposing factions,—the Church and Non-Conformists; the latter being called Novatians. The Novatians believed that the regular churches had gone so heretical, that they would not admit persons from them into their reformed churches, except by repentance and baptism; and on that account they were, like the Montanists, called “Anabaptists.” They were not all of one type;—some were Arians, in belief. Canon 8 of the Council of Nicaea, A. D. 325, refers to “the Pure,” that is, the Novatians, as people who refused to have “fellowship with those who had married the second time and also with those who had lapsed in persecution.” They were still known as “Catharoi” in the Council at Constantinople, A. D. 381. There were Novatian Churches in Rome in the fifth century; and there were also three such churches in Constantinople, and many in other localities. But persecution continued to molest and destroy them. Pope Innocent I., closed the Novatian churches in Rome; and Pope Celestius I., forbade them to worship in public. Notwithstanding all this, there were Novatians as late as the beginning of the seventh century. The name becoming more odious continually as representing heretics in the mind of the State Churches, it had to be dropped, though the principles and aims were incorporated in men and women who became known by a new name.

(3.) *The Donatists.*

Donatus was elected bishop of the church at Carthage, Africa, A. D. 313; but an opposing party elected Caecilianus to the same office. The church was divided into two strong factions, and so were the

churches in general : some favoring the one faction, others the other faction. After much wrangling in churches and in councils, the Donatists were denounced as irregulars, A. D. 314; and the Emperor, issued a decree that the Donatists and everybody else had to conform with the "State Churches," or else be considered enemies of the Empire. All the church properties as well as properties of individuals were to be taken from the Donatists, and their bishops were banished from the country. At that time, the Donatists in North Africa had 400 bishops; and their churches occupied a territory of 2,000 by 200 miles. They were not crushed by this imperial outrage and cruelty. The Donatists survived all, and were able to meet their antagonists in a great council at Carthage, A. D. 411. That council for three days discussed the Donatistic doctrines. Augustine and Ameliasa backed by 284 bishops represented the State Church; and Petilian and Primian with 277 bishops represented the Donatists. The imperial commissioners assigned the palm of victory, of course, to the State Church party against the earnest appeal of the Donatists for a more just verdict. The result is given by Gibbon thus: "Three hundred bishops, with many thousands of the inferior clergy, were torn from their churches, stripped of their ecclesiastical positions, banished to the Islands, and proscribed by the laws, if they presumed to conceal themselves in the provinces of Africa. . . . A regular scale of fines, from ten to two hundred pounds of silver, was curiously ascertained, according to the distinctions of rank and fortune, to punish the crime of assisting at Schismatic conventicles." St. Augustine approved all these cruelties of the Empire and the State Church against the Donatists, enacted and enforced A. D. 400-428. The Honorius decrees, 414, were the most severe. Great numbers of Donatists were thus forced to become reconciled to the State Church; others went frantic and erratic and did acts for self-defense that were not consistent

with Christian principles.—G. R. Ch. 33. Vol. 3: Page 372-3. The name Donatists was dropped altogether about the beginning of the eighth century. The Donatists laid down as a fundamental principle that a sacramental action such as baptism and ordination was invalid if performed by a person who either was, or deserved to be, excommunicated. Like the Novatians, they insisted on absolute purity in the churches. They rebaptized their proselytes from the State Church. They pleaded for a separation of the Church from the State, and claimed that the Kingdom of God and that of the world had nothing in common; and that the State should not interfere in religious matters.—K. Page 246; and A. M. C. Vol. 12, Page 9. These same pure people—Catharoi or Cathari, were found in Britain in the eighth century. Aldhelm, who became bishop of Sherborne, England, in A. D. 705, wrote a letter to a Welsh King, about A. D. 706, in which he complained that the religious views of the Welsh nation were very different from those of the Roman Church; and that they called themselves Catharians or Puritans.—S. Vol. I: 205-9. There were near Turin, Italy, A. D. 1035, a large number of Cartharians and their chief, Giraldus, and many of the followers were burned as heretics by the Roman Church. Nicetas, a Catharian bishop in Constantinople, went to Italy in A. D. 1167 for the purpose of settling some dispute between two factions of the Catharians—the Albanesians and the Concovezenians, and to have the Italian Catharians to unite with those of the East. There was an Episcopate of them in Southern Macedonia in the twelfth century; and they had churches even in the “Church States” of the Pope. But the “Inquisition” of the State Church persecuted them to such an extent that they disappeared from Italy in the fourteenth century. They were known under various names from the eighth century until the fourteenth century—Donatists, Catharoi, Cathari, Bulgari, Gazari, Publicani, Paterani, Paulicians, and others. They were

in different countries and differed in some respects from one another, in points of doctrines and practices; but they agreed on certain points: they opposed the State Churches, and they were zealous for purity. They were numerous enough to bring upon them the condemnation of the State Church Councils held at Toulouse, A. D. 1119, and at Tours, A. D. 1163. And they were strong and courageous enough to hold a church council of their own and adopt a creed and polity in A. D. 1167.

(4.) *The Petrobusians and Waldensians.*

Peter of Bruys, a priest in the Roman State Church in the south of France, became a reformer, about A. D. 1104 and thousands of zealous Christians became his followers. He was a great preacher of the pure Gospel of Christ. He denounced the assumed sacredness of the so-called consecrated churches and their crucifixes, the latter he used for cooking purposes. He claimed that God could be worshiped in a stable or a tavern just as well as in the great Catherdals. He condemned celibacy, the mass, and infant baptism. A Papal delegate said that this Peter refused to baptize infants because he was too lazy to perform the rite; that he burned the crucifixes because it was easier to do that than to worship them; that he rejected the masses because his followers—the “Poor People”—could not pay enough money for their performances. Peter labored for twenty years to enlighten and reform the people and the churches; but at last, while preaching in St. Gilles, Gard, France, he was arrested and burned at the stake to satisfy the Popish authorities, A. D. 1124.—K. 456; and A. 285. The followers of this Martyred reformer were at times called Petrobusians. Henry, of Lausanne, the “Monk of Clugny,” was the next most prominent leader of the reformers. He was a great preacher. Hildebrand, bishop of Mans, gave him permission to preach in that city, in A. D. 1116. But it was soon found out that Henry was

another Peter, of Bruys, and that he was even more successful than Peter himself had been in increasing the Petrobusians. Henry differed from Peter in some points; but he was a thorough Puritan. The Papal authorities caused his arrest; he was condemned by a council at Rheims, A. D. 1148, and imprisoned for life; but he died in A. D. 1149. Some of his followers were known as "Henrians." Arnold of Brescia, who was born, A. D. 1105, in Italy, became a pupil of the learned Abelard, and a priest of the Roman Church; but he soon joined the ranks of the Puritans—following the foot-steps of Peter and Henry. He directed his fervent eloquent oratory against the secular power of the "Church"; and its great possessions in material property. He insisted that the church should be spiritual in all her aims. He labored in Italy, France, and Switzerland and enlisted thousands of followers. He was in unison with Peter and Henry in most of his views. A council condemned him in A. D. 1139 for rejecting infant baptism. He died in A. D. 1155. A Roman Catholic historian says that Pope Hadrian IV.,—an Englishman.—A. D. 1154-1159, refused "to go to the Lateran to be consecrated, unless Arnold of Brescia who had been condemned for a heretic by Pope Eugenius III., were first expelled from the city"; and he compelled the authorities of the city to banish Arnold. And in making peace with Emperor Frederick I., the terms of peace were easily found in common hatred which Kaiser and Pope bore against Arnold of Brescia, who had denounced the tyranny of both. He was handed over by Frederick to Hadrian, who had him slain, and his ashes cast into the Tiber.—L, Page 48. That is Popery! But the reformers survived all this: some of them were called Arnoldites. Another leader made his appearance in Peter Waldus, or Waldo, who was a rich citizen of Lyons, France. He secured a copy of the New Testament, and some selections of the writings of the "Fathers." He became endued with Spiritual knowledge which impelled him to become

a reformer. His own taste of the Word of God led him to labor to bring all people to possess the same privilege and to read the Bible independent of the priest. He sold his property, and contributed a large portion of the proceeds to the poor ; and he formed an "Apostolic Association" for preaching the gospel to the country people. A council, in A. D. 1179, condemned him ; but nothing daunted, he left home and went to preach and to labor in the valleys of the Alps, between France and Italy. After great labors in several countries he died in Bohemia, in A. D. 1197. On his missionary travels he met many fellow reformers who gladly accepted his help. They all worked together, and were known by different names such as Leonites, the Poor People of Lyons, Waldensians, Hussites, Taborites, and Bohemian Brethren. They were compelled to leave France, Spain, and Italy ; and they gathered in large numbers in the valleys of Piedmont and Savoy. They were persecuted, slaughtered, and burned by the Papal authorities and the State powers of France and Savoy, between the years A. D. 1541-1560 ; and again by Charles Emmanuel II., A. D. 1655. But through the influence of Oliver Cromwell of England, liberty and peace were allowed them for a while. In A. D. 1685, Louis XIV., King of France rescinded the Edict of Nantes which granted liberty to the Non-Conformists ; and in 15 days all were compelled to conform with the State Papal Church, or leave the country. They were robbed and scattered from their homes, suffering untold hardships until at last they were granted the same liberty as the Papists in A. D. 1848. It is not to be supposed that all these reformers under their peculiar disadvantages were one in all points of doctrine and practice. And as the Roman Church always destroyed the writings of "heretics," it is hard to find true knowledge of their doctrines. However, David of Augsburg, A. D. 1256-1272, wrote that some of them said that a person was truly baptized for the first time when he was

received as a member in their churches ; and that some of them said that baptism did no good to little children, because they could not believe. In A. D. 1260, an Inquisition officer said of them : "Regarding baptism, some of them are in error by saying that children are not saved by baptism, because the Lord says—'He that believeth and is baptized shall be saved'; some of them will rebaptize, and others will lay their hands without baptism."—Waldesier 206.

(5.) *The Albigenes.*

The south of France became a great stronghold of reformers under various names. The little town of Albi, in the district of Albigeois, was regarded as the centre of their activities ; and on that account they were called Albigenes, as a class name. The clergy of the Roman Church had become so corrupted in morals and in religion that the people were disgusted with the churches. They drove many of the priests away and gave their churches and parishes to the reformers who occupied them and preached the gospel to the people. The reformers also established schools and new churches in many places. The nobles and the rich people contributed aid in money and influence to the reformers. But the Papacy endeavored to win the reformers over to the Roman Church ; and failing in that, used the sword to destroy them. Pope Innocent III., put all the resources of his "Church" at work to annihilate the Albigenes. He compelled their Prince, Raymond VI., to slay his subjects ; and he called on the King of France for help in the bloody undertaking. The Pope dispatched, in A. D. 1203, Peter of Castelnan, as his legate, with ample powers for their suppression. The army raised for this purpose was commanded by Simon, Count of Montfort. The army had in it a half a million soldiers, among which were priests, bishops and archbishops. The Pope granted them in advance indulgence and forgiveness of all

sins for two years, to relieve their anxiety about the possibility of losing their lives in the war against these Puritans. He also ordered his head general; "Kill all; the Lord will know his own." About 60,000 of these Puritans were slain at Bezier in the southern part of France, in A. D. 1209. Other cities suffered similarly. All of the inhabitants of Carcassone and other towns were killed and burned—Papists and Puritans alike, lest any of the Puritans should escape death. The Papists in these cities and towns were given forgiveness in advance of the slaughter, so as to make them safe for heaven. These persecutions lasted for twenty or more years; and the Albigenses were almost exterminated. The Albigenses differed much among themselves in religious views; but they were all "Catharians" laboring for purity. Some of them, rejected infant baptism, the intercession of saints, and the doctrine of Purgatory. —Gi. Vol. III : 397.

(6.) *Lollards—United Brethren, and Moravians.*

The Roman Church had abandoned preaching and had adopted instead thereof chanting masses in the churches: teaching had been replaced by ceremonial performances; godly character in the priesthood had a substitute in a consecrated gown; holy virtues in the officer had disappeared, and gorgeous robes and regalias had taken their places in the worship and religious services; it mattered not what the man in office was, his priestly garments made him holy; the authority of the "Church" was not in the man, but on the man by virtue of the consecrated vestures he wore! This was an essential feature of the priesthood from the Pope down to the rural priest. This accounts for the efforts made in all State churches to preserve priestly vestures. The men were known to be wicked; but in their official robes they were considered holy! The heathen were made Roman Christians, not by being instructed by the preaching of the gospel producing conviction and

regeneration, but rather by water baptism, so called. Kings, queens, princes, and nobles were induced to accept baptism; and their subjects were then compelled to become Roman Christians by "baptism." But a spirit of reform and of evangelical aspiration manifested itself in many Godly people who started to preach the gospel and read the Bible to the people. They became traveling bands of Christian brothers. But the Roman church would capture them and make them adjuncts of the "church." This is the origin of the various "Brotherhoods" of the Roman church from which the monks and monasteries became important parts of the Papacy. Following these came the sisterhoods and nunneries and convents. The Brotherhoods and Sisterhoods deteriorated and became more degraded and corrupt than the Priesthood. Some of these preaching brothers would refuse to obey the Popes, and persisted in their labors. Pope Innocent III. A. D. 1210, learning a lesson from the sad experiences of his predecessors, who persecuted the preaching bands, made an extra effort to win the preachers to be auxiliaries of the State Church: he granted permission to preach the gospel and to expound the Scriptures and to hold religious meetings under the supervision of the bishops. But it was too late. The Waldensian spirit had full power over the reformers, who had become too enlightened in the ways and means of the Papacy to be caught by the deluding bribes proposed by the Pope. Failing in his purpose, the Pope started persecution, which scattered the preachers and their followers to many countries. Many suffered imprisonment and death; but the preaching of the gospel continued and reformers survived in many countries until the great secession from the Papacy in the sixteenth century.

John Wycliffe was born at Spreswell, about one mile from Richmond, Yorkshire, England, about A. D. 1324. He studied at Oxford University, and became a great scholar. He was priest in the State

Church at Fylingham, Lincolnshire, in A. D. 1361 ; and removed to Ludgershall, Buckinghamshire, in A. D. 1374 ; there he officiated as priest until his death. Wycliffe defended the English crown against the money demand of the Papal court in A. D. 1366. For this service and as a tribute to his scholarship, he was made Doctor of Divinity as well as Professor of Theology in Oxford. The State Church authorities summoned him to a trial for heresy ; but the civil officers and leading men interfered. In A. D. 1374, he was placed on an embassy to the Pope who at that time had his court at Avignon, France. What Wycliffe saw of the Papacy at its headquarters made him a fearless, outspoken reformer, condemning the Roman Church as Antichrist. Pope Gregory XI condemned 19 points in the writings of Wycliffe ; but the civil authorities protected him against punishment. At the death of that Pope, the Cardinals failed to agree on his successor : two factions elected each a Pope in A. D. 1378 ; Urban VI., and Clement VII. The rivalry of two Popes furnished opportunity for Wycliffe to carry on his efforts for reform. He started bands of preachers to travel through the country, preaching as they went, the gospel in its simplicity to the people in towns, on the streets, in lanes, churches and chapels, and in the rural districts, the public roads, barns, fields, anywhere and everywhere they could. They were not very well educated, neither were they supplied with funds—they were poor ; but they were pious and zealous for the gospel truths and for the salvation of souls and the reformation of the churches. They, in ridicule, at first, were called Lollards, from lull-sing. Wycliffe translated the Latin Bible into English ; and so the English people for the first time had the word of God in their own language. He wrote tracts and pamphlets which were distributed by the Lollards on their travels in England, Ireland, Scotland and Wales. But opposition grew greater and mightier until Popish pressure compelled the University of

Oxford as well as the state authorities to take a persecuting stand against Wycliffe and the Lollards. June 26, A. D. 1382, authority was given to Archbishop Courtney to silence the Wycliffe preachers ; but Wycliffe himself was permitted to die a natural death, December 31, A. D. 1384. Wycliffe labored to give the Bible and the gospel to the people in their own tongue : he taught that the Holy Scriptures are the only source and rule of religious knowledge. He said : "If there were hundred Popes, and all the monks were cardinals, in matters of faith, their opinions would avail nothing only to the extent as they were founded on the Holy Scriptures."—Sch. 111 : 2517. In A. D. 1394, the Lollards submitted to the English Parliament their confession of faith, in 24 articles, in which they set forth that they regarded the State Church of England as a step-daughter of the Roman Church ; that it was being eaten up by worldly pride ; that its ministers had gone astray from the examples of Christ and the apostles ; that the celibacy of the priesthood caused great immoral irregularities and disgrace to good society ; that the doctrine of transubstantiation lead to idolatry. They condemned the consecration of lifeless matters, such as priestly robes ; praying for the dead ; pilgrimages ; auricular confessions ; clergymen holding civil offices ; war for the sake of pomp and greed ; and single life.—Sch. II : 1337-8. But notwithstanding these evangelistic qualities, the English Government, in A. D. 1401, enacted a law to fine, imprison, and burn to death these Lollards ; and other cruel laws were enacted the following years with a set purpose to completely annihilate the Lollards. It is possible that some of these preachers acted with more zeal than biblical knowledge ; and that at times and in some places they failed to be wise as serpents and innocent as doves. The reformation in Britain was smothered for some time ; but large numbers of the Lollards crossed the sea to labor on the Continent ; and found religious allies at work in Bavaria, Bohe-

mia, Moravia, Holland and elsewhere.

John Huss was born in A. D. 1369. He became an eminent scholar, a pious evangelical man and an admirer of Wycliffe. He was made professor of philosophy in the University of Prague, Bohemia, in A. D. 1398. That school was the great stronghold of the Papacy in Bohemia at that time. It was a Union University for Bohemia, Bavaria, Saxony, and Poland. Jerome of Prague, a Bohemian knight, had been in the Oxford University, and had become an enthusiastic adherent of Wycliffe. When he returned to Prague, he influenced Huss to study more thoroughly the teachings of Wycliffe. There had come to the University of Prague two young English students who were also disciples of Wycliffe. These brought troubles on themselves by their zealous advocacy of the Wycliffe doctrines : they were brought to trial before Huss ; he disapproved their too forward conduct ; but admitted the truth of their teachings. The faculty of the University was divided : the Bohemian members who had but one vote, took the same view as did Huss ; but the others who had three votes condemned Wycliffe's teachings. The following year the Bohemian nation succeeded to have the King to give them three votes, and only one to the others. The foreigners, being thus reduced to a minority vote, left the University, and founded the University of Leipsig. Huss' party became dominant in Bohemia ; and the reform made rapid progress. Huss having become a zealous evangelical preacher and having been made, in A. D. 1402, the official preacher in the Bethlehem Chapel at Prague which was founded for the special purpose of giving to the people the gospel in their own tongue. But Sbynko, archbishop of Prague, by the Pope's order, prohibited Huss to continue his preaching in the Bethlehem Chapel. The populace favored Huss, and insulted the archbishop. But the Papacy was determined to put a stop on preaching the gospel and to do away with Huss and his followers. Huss was summoned to appear before

the Pope, but was afterwards excused from going. Finally, he was summoned to appear for trial before the Council at Constance which condemned and burned him to death July 6, A. D. 1415; and Jerome met the same fate at the hands of the same council, May 30, A. D. 1416. The followers of Huss and Jerome—the Lollards in Bohemia, were called Hussites, Bohemians, and Bohemian Brethren. They were divided among themselves into Praguers, Calixtines, Utraquists and Taborites. Some of these factions drifted away from the Wycliffe-Huss doctrines; but others of them continued in the footsteps of those reformers. Persecution became more and more severe in Bohemia and Moravia until, A. D. 1627, it compelled them to keep themselves in secret in those two states; but they were allowed more liberty in Poland and Hungary until the close of the seventeenth century. They desired to be known as “Christian Catholics”; although they assumed, in A. D. 1457, the name of United Brethren, under the guidance of Michael Bradacz who was ordained by a Waldensian bishop. Early in the sixteenth century, they had about 200 churches and places for worship in Bohemia, Moravia, and Poland. They tried to secure co-operation in Christian labor with Luther and other reformers in Germany; but failed: the German reformers were not ready to go as far as the Bohemian and Moravian reformers towards purity of doctrine and discipline.—K. 508. The United Brethren at that time numbered 200,000. They found a friend in Count Zinzendorf who gave permission and help to the persecuted Bohemian and Moravian Brethren to settle themselves in his domain of Bertheldorf, Saxony in A. D. 1722; where they built a town which they named Herrnhut—The Lord’s Hat, or Protection. This town became the industrial and religious centre of these reformers. For that reason they were known as Herrnhutites. Count Zinzendorf adopted their views and did all he could for their prosperity; and he furnished means for mis.

sionary enterprises under their auspices in Europe and America; and he engaged personally in the missionary work. At first in Herrnhut they were an organized church in the State Church, laboring for evangelical reform and purity. They adopted their old name. United Brethren, in A. D. 1727, though the general public called them Moravians; and by the latter name they are known in America. In A. D. 1738, some of them went to Britain; and the British Parliament, in A. D. 1749, acknowledged them as an "Ancient Episcopal Church. In A. D. 1735, some of their missionaries began to labor in Georgia, America; from there they went to Pennsylvania, in A. D. 1740. They there established the towns, Bethlehem, Nazareth, and Lititz. At first in Pennsylvania, they were a kind of communities and held all property in common; but that feature was abandoned in A. D. 1844 and subsequent years.—A. M. C. Vol. 25; and Sch II: 1569. The members had their choice between the old Moravian Confession of Zerawier, made in A. D. 1616, and the Lutheran and Reformed Creeds. The Moravian Church has three provinces,—the German, the British, and the American. The General Synod meets every ten years at Herrnhut, and is attended by delegates from the three provinces. The Executive Board has four departments, two of which are elected by the General Synod; and the other two, by the provincial Synods. In the ministry, there are bishops, presbyters, and deacons: the bishops alone have the power to ordain. They have liturgy, and in doctrine they are evangelical: they practice Love Feasts. They have in America, 106 churches; 126 ministers; and 15,505 members.

(7.) *Mennonites,—Anabaptists and Catabaptists.*

Menno Simon was born in Friesland, A. D. 1492. He was educated for the priesthood of the Roman Church, and was ordained, in A. D. 1515. He became endued with the spirit of religious reformation, and felt strong inclination to participate in that work, in

A. D. 1536. His attention was attracted to baptism by hearing of the cruel treatment administered by the Roman Church authorities to Sicke Snijder who had been condemned, March 30, A. D. 1531, to be executed by the sword; and whose body was laid on a wheel, and his head set on a stake, because he had been rebaptized, and persevered in that baptism. This made Menno study the Bible so as to know more about baptism. Having failed to find any reference in the Holy Scriptures to infant baptism, he consulted Martin Luther who said to him that infants were baptized on their own faith as holy ones. This did not satisfy Menno; so he asked Bucer about it; and Bucer said that infants should be baptized in order that they might be brought up in the ways of the Lord. Not being satisfied yet, he asked Bullinger who said that infants should be baptized because the Jews were accustomed to circumcise children. Menno now became convinced that there were no sufficient reasons for infant baptism; and he joined the Anabaptist reformers. He labored faithfully with them to establish churches in Friesland, Holland, Brabant, Westphalia and other German States. He became such a mighty man of God and such an influential leader among the Anabaptist reformers that they, in many parts, became to be called Mennonites. He founded "churches across the whole of northern Europe, from France to Russia." He died at Holstein, A. D. 1559. After the death of Menno, his followers became divided into various factions differing in belief and practice; but all were called Mennonites, and often, Anabaptists. Menno himself differed but little from the German Reformed Theology, except in his conception of the nature of the church which he held to be spiritual and composed of regenerated souls; and that baptism is to be administered only to personal believers in Christ. He said also that he could not find in the Bible any Scripture for infant baptism; and that Christ and the Apostles only baptized by immersion

—*Sineonus Opera*, 24. The Mennonites appeared in the Netherlands, in A. D. 1536. In the Netherlands they became divided in A. D. 1564, into Vlamingen and Friesians; these two factions reunited in A. D. 1632. There were other divisions among them. The main body were known as Waterlanders in north Holland: they were the liberty party; they adopted a new name for themselves, that of *Doopsgezinder*—"Baptist persuasion"—*Enc. B. Vol. 16: 12*. The Mennonites in Europe were severely persecuted; and they complained bitterly that they could not administer baptism in the prisons where they were often confined, nor even at their homes; and for that cause some of them had to be satisfied with sprinkling or pouring as baptism, and that became prevalent among many of the Mennonites. The first settlement of Mennonites in America, was in Germantown, near Philadelphia, Pennsylvania, in A. D. 1683. They are now divided into "High" and "Low" Mennonites. The "Low" party is also called the Old Mennonites: they are by far the largest in number; but they are in different branches such as the Reformed Mennonites which started in A. D. 1811; The New Mennonites which started in A. D. 1847; and the Evangelical Mennonites which started in A. D. 1856. An historian of the Reformed Mennonite Church says: "Every attentive observer must know, and, if candid, confess also, that a child which has been baptized in infancy will grow up as carnal, and will be as readily brought under any influence which may surround him as that which is not baptized."—Again: "The first evangelical order,—that is baptism—administered at a meeting at John Herr's on the 30th of May, A. D. 1812; first, Abraham Landis baptized John Herr, and likewise John Herr baptized Abraham Landis and Abraham Groff." Referring to the first baptism by them at David Buckwater's, in what is now East Lampeter Township, Pa., the historian says: "Their mode of procedure in the administration of baptism was after the custom of the Old Mennonite

Church. In the morning, before opening the service, their bishop and generally another minister or deacon converse with the candidates for baptism, and inquire into the state of their minds, and whether they still desire to receive the ordinance. After this the bishop preaches a sermon on some Scriptural text relating to water baptism. After this he invites those who still feel as they did in the morning to come forward. He then asks them in general such questions as pertain to a confession of faith in Jesus Christ, believing to have received the forgiveness of sins, and have renounced the devil, the world, and their own flesh. . . . Then the bishop holding his hands over the head of the person to be baptized and a deacon or some assistant pours a portion of water out of a vessel which he bears with him, into the hands of the bishop who suffers it to pass through his hands on the head of the person baptized."—D. M. 153-4: 307; and 315-316. "Mennonites" is a misnomer on these people: they should be named after the great Balthasar Hubmaier who was born at Friedberg, near Augsburg, about A. D. 1480, and educated at Friedburg in South Germany, and became professor of Theology, at Ingolstadt, in A. D. 1512. In A. D. 1521 he settled at Waldshut, near the border of Switzerland, and became acquainted with the "Swiss Reformers." He embraced their teachings and introduced the Reformation into Waldshut, in A. D. 1524. He thus became an Anabaptist, and a great leader among a certain class of them. He was driven from Waldshut in A. D. 1525 when that city was captured by the Austrian troops, and, the Reformation suppressed, Hubmaier fled to Zurich, where he was imprisoned, tortured, compelled to recant his Anabaptist views, and finally driven out of the city. He went to Constance, to Augsburg and finally into Moravia, everywhere proclaiming with eloquence and success by voice and pen his Anabaptist views. He was finally burnt at the stake, March 10, A. D. 1528, at Vienna. In A. D. 1524 Hubmaier 'came under

the influence of Thomas Munzer, who confirmed him in the Baptist (no, but, "Ana," or "Cata" Baptists) views he had previously independently imbibed from his Bible study.' Thomas Munzer, Hans Denk, Ludwig Haetzer, or Hetzer, and Balthasar Hubmaier were Anabaptists or Catabaptists—(not Baptists) of a certain kind; but differing very much from others who were known by those terms. They were great leaders—differing in some points from one another—among Anabaptist reformers. "Balthasar, indeed, developed into the leading theologian of the Baptists,"—no, but certain Catabaptists—of Switzerland." These are the men who are referred to, and reviled, with unproven charges against them, in Zwingli's first part of his "Refutation of the Trieks of the Catabaptists."—Z. Pages 123-177. They, in common with other Anabaptists and Catabaptists, opposed infant baptism; and they rebaptized those who had been baptized in infancy. "The first of these adult baptisms occurred in a gathering of these, (Cata) Baptists in Zollicon, a little village to the east of Zurich, and was by pouring from a dipper"—Z. Page 124. Thus, the Hubmaier Catabaptists and the "Reformed Mennonites" seem to have the same thing for their baptism; but their baptism was not that of Menno: hence the name "Mennonites" should be changed to "Hubmaierites," to be consistent. Some of the Mennonites settled in Russia, and were favored by the civil authorities for generations; but in A. D. 1871, an imperial decree compelled them to leave that country; and they went to America; they settled in colonies in the Western States. Others of them from Holland went also to America; where now the majority of the Mennonites are found, in various parts of the United States. The large majority of them follow Hubmaier in "baptism"—pouring or affusion. But there were large numbers of Mennonites of the Menno type; such as the Anabaptists called Collegians at Rynsburg, who, in A. D. 1619, adopted immersion: and most of the Russian Mennonites in Amer-

ica exclusively are also immersionists ; some of them favor immersion, but permit affusion. The Menonites in the United States are divided into 12 bodies, which have between them all, 673 churches ; 1.112 ministers ; and 59,274 members.

(8) BAPTIST, ANABAPTIST AND CATABAPTIST.

(1.) *The Fore-runners of the Baptists of the Twentieth Century.*

Anabaptists is a compound word Englishized from two Greek words,—“ana” which means “again”; and “baptistes” which means a baptist; hence, Anabaptist means a rebaptizer, or one that baptizes again. The Baptists in London, England, in their Confession of Faith, prepared in A. D. 1643, complained that they were unfairly called Anabaptists; and that name has been rejected even afterwards by the Baptists. But the old name carried in its component parts through all the changing scenes of the ages one essential fact which makes it a valuable indicator of what baptism was in the first thirteen hundred years of the Christian Era. The Anabaptists were rebaptizers—baptizing again; that is, they repeated the act of baptism. They did not perform a new act, but repeated the same act as had been done before on the same person. That act was baptizing. This is a very telling testimony in church history. Baptism was the bone of contention. It was not baptism as an act or the mode, but baptism as to the persons upon which the act was to be performed. The act was the same the second time as it was the first time; but at the first time it was done to or upon an infant incapable of personal faith; or in some cases upon, or to a person who was a heretic; and upon repentance and faith and proper change, the same person was again baptized. The act was the same, but the religious condition of the one baptized

was changed, from being unbeliever as he was when first baptized, into a believer, as he professed to be when he was rebaptized : the act itself was the same in mode both times. And as to the act of baptism, no church historian or Greek scholar will doubt that it was immersing ; the very act in particular distinguishes the Baptists from all other Christians. So then Anabaptists were people who immersed again. True, the name Anabaptists was applied by the State Churches to every faction of non-Conformists : it was a class name to designate heretics. But at first and throughout the ages Anabaptists properly meant those who baptized the second time. In course of time on account of the impracticability of immersion, owing to the fact that the non-Conformists were not allowed to appear in public, but had to worship in secret, many of them yielded to accept spiritual baptism instead of water baptism others adopted the Novatian clinic baptism—affusion ; others, later, adopted pouring or sprinkling : all these acts could be performed in secret in houses, caves, prisons, and almost anywhere else : thus avoiding detection by the persecuting State Church authorities. These facts justified Zwingli, in A. D. 1527, in using a different term on the non-Conformists in Zurich ; he called them “Catabaptists” : not “ana,” again ; but “cata,” against : not, rebaptizers ; but opposers of baptism—meaning infant baptism. In Zwingli’s time and country there appeared large numbers of Anabaptists, or rather Catabaptists, who rejected infant baptism, but did not rebaptize by immersion ; because they only affused, poured or sprinkled ; hence Zwingli, as a scholar, could not call them Anabaptists, as they did not baptize ; but Catabaptists, because they were against the baptists strictly speaking. But the actual Anabaptists and Baptists were included in Zwingli’s Catabaptists ; because they all were against infant baptism, and would not conform with the teachings and practices of his State Church in Zurich. The Anabaptists of

the early centuries of the Christian Era were the actual fore-runners of the Baptists of the twentieth century. And as in the case of the Anabaptists and Catabaptists of later centuries, there were in the earlier centuries, many and various factions of Anabaptists; so to-day the Baptists are divided into various factions. In regard to the act and subjects of baptism they are one; but in regard to other points they are at variance with one another; and some of them are actual Anabaptists in the strict sense of that word. Late instances will show and prove this. "The Church of God" people of the "Trumpet Family" kind baptized a person who had been baptized by the Baptists. The person baptized related his case thus: "I made my escape out of Babylon—(Baptist Church)—and followed the Lord in Col. 2: 12, and was baptized by Bro. etc.—G. T. Page 6. Dec. 4, 1902. A member of the Campbellites or Disciples, in reporting the results of special meetings in the State of Missouri said: "We baptized several from the sectarian churches. Those who had been baptized into the Baptist Church were baptized into Christ during our series of meetings."—J. and M. Dec. 11, 1902, Page 9. In those two cases, these two independent bodies of Baptists acted the Anabaptists by rebaptizing persons who had been baptized by the Baptists. But these two bodies are numerically insignificant parts of the great hosts of Baptists. The General Missionary Baptists, who are more than four millions in number in the United States, are neither Anabaptists, baptizing again, nor Catabaptists, against baptizing: they do baptize, but only once; but that once must be a performance upon the profession of personal faith in the Son of God, and by virtue of that faith, the professing believer is baptized "into Jesus Christ,"—buried with him by baptism.—Rom. 6: 3 and 4.

To identify the predecessors of the Baptists of the present time, we must seek for people bearing four distinct marks as their special religious char-

acteristics :—Baptism being performed by an act suggestive of the burial and quick resurrection of Christ—as immersion is ; and that baptism administered only on, or unto, professing believers in Jesus Christ ; and their churches striving for purity of faith and practice according to the New Testament type ; and insisting on keeping the Church and State separate and independent of one another. Whoever may have been called Anabaptists, Catabaptists, or even Baptists without possessing these special characteristics were not the religious forefathers of those who to-day are known by the simple name, the Baptists. As a matter of Scriptural fact, all the churches which are named, and whose history is given in the New Testament, were Baptist Churches, bearing the four distinctive marks laid down as the leading characteristics of the Baptists. At that time there were no others kind of Christian churches ; hence the name Baptist church was not used, nor was it necessary. All the members professed personal faith in Christ ; and upon that faith they were “buried with him in baptism.”—Col. 2 : 12. What is said of the Christians in Colossae and in Rome (Rom. 6 : 1-4) is also true regarding all other Christians whose history is recorded in the New Testament: they were converted, became believers, were baptized ; they also depended for religious knowledge upon the Word of God which was preached and given unto them by inspired men of God ; and all the churches in matters of religion were independent of and separated from the civil government ; so they were Baptist churches in faith and practice, though not in name, as the name was not needed to distinguish them when they had no Christian rivals. It must be borne in mind, as has been pointed out in another part of this book, that the Apostolic churches whose history is sparingly given in the New Testament were not perfect ; that is, all the members in them were not one in all points of faith and practice ; nor were they free from all errors. This is evident from what is said

in the Epistles written to them: some of them, even before the close of the first century, were drifting away from the true faith and from proper practice as is evident by the letters dictated by Christ in heaven to John in Patmos to write to the Seven Churches in Asia.—Rev. I; II; and III. The churches were warned and instructed by these letters to reform, to hold fast the true faith, and to live faithfully the Gospel of Christ. These facts are overlooked by those who claim that the churches which are not perfect in all points are not churches at all! The Christian Churches drifted away gradually from the Scriptural and Divine standard; some churches went away faster and farther than others. They all started upon the same basis: they had one starting point as to faith and ordinances and qualifications for membership, independent of time, locality, or leader. They all had their origin by means of the labors of the Apostles and of other spirit-endowed men and women. The ministers, called differently by different people, bishops, elders, or presbyters, and deacons, were installed officers in the churches by the Apostles and their successors. By the close of the second century, the churches were having much trouble regarding doctrine, and regarding baptism as has been already shown. They were all one in most matters of Christianity; but they became divided into factions regarding some points of Christianity. Thus came in the latter part of the second century a division in regard to the age at which to baptize: some churches had gone into the practice of baptizing very young persons; others continued to baptize only those of mature age who had been well instructed in Christianity, and had become believers. The latter faction of churches were known as Montanists; but even they were not all one on all points. The followers of Tertullian who were Tertullian Montanists took the stand that only the well-instructed believers should be baptized, and the churches should strive to be pure in faith and practice. For this they were

called Cathari,—Puritans ; and they would even baptize again those who had not been proper subjects when they were baptized the first time : this made them Anabaptists, or rebaptizers. The successors of the Tertullian Montanists were many in the succeeding centuries, though much persecuted. They were known by various names ; and finally, about the sixth century, the old name had disappeared altogether. But there was another name used since the fourth century—Donatists, designating people of the same ideas. And in the succeeding centuries the same principles and practices characterized persons, and churches ; but they had to assume new names for self-protection against the tyranny and cruelty of other churches, which had become State Churches. The majority of the churches accepted and were compelled to accept State patronage of Constantine, the Great, and his imperial successors ; and with that patronage many pagan ideas and practices : those churches became one with the government, and were the “State Church” ; hence were considered and treated by the rulers as the Churches ; and the other churches which did not conform with State religion were denounced as heretical ; and were persecuted to such an extent that they had to live in secret ; hence their history is not known. Their existence is proven incidentally by the appearance during all the ages of persons holding and practicing their principles. They were included among the Cathari, the Paulicians, the Petrobusians, the Albigenses, the Waldenses, the Mennonites, the Anabaptists and the Catabaptists ; but all of the people designated by these class-names were not of the Baptist type. But, “there is an obvious genitic, though not historical connection between the Anabaptists and the earlier sects (Novatians, Donatists, Albigenses, Waldenses) which did not practice infant baptism.”—Enc. B. Vol. I : 786. The bishops and churches that took a stand against the corruption of the faith and of the ordinances of the Apostolic

churches in the first centuries, namely, the Montanists, Tertullianists, Novatians and Donatists, were in the "Historical Apostolic Succession," both as to the membership and as to office as much as were those bishops and churches that opposed them, and became State Churches called the "Catholic Church." And the successors of the Montanists, Tertullianists, Novatians, and Donatists—the Cathari, the Paulicians, Petrobusians, Albigenses, Waldenses and Mennonists, whether they were called by these names, or Anabaptists or Catabaptists, are in the historical apostolic succession as much as are those bishops and churches which are episcopal in polity, whether of Rome or of Canterbury. The vital question is what faction of churches remained the most faithful to the form of doctrine and practice established by Christ and his Apostles? Whether the State Churches or the so-called Episcopal or Catholic Churches, or the persecuted non-conforming churches are the best types or reproductions of the Apostolic churches of the New Testament description? Majority or State authority is nothing in this matter. Resemblance of characteristics is the only identifying testimony acceptable. In the second, third and fourth centuries, when the non-conformists played their first conspicuous parts, those Anabaptists of various names were not all in the same class of churches. In the Sabellian, Arian and Pelagian controversies, there were some bishops and lay members charged with those "heresies" both in that class of churches that became known as the General or Catholic Church—Greek and Roman State Churches, and also in the other class of churches,—the non-Conformists—which were known as Montanists, Tertullianists, Novatians, Catharoi, and Donatists. The bishops and churches at times were about equally divided on these controversies. Sometimes the one class would secure the State favor; then at other times, the other class would have the State favor. But finally the State made laws which compelled all

to conform and be one Catholic State Church or be driven by persecution to obscurity if not to annihilation. As to baptism, the mode never caused much trouble nor even discussion until the fourteenth century; because it was the same in all the churches whether State Churches or non-conformists—all immersed, except in cases of danger of death as in case of Novatian, when clinic baptism—affusion—was permitted. On the other hand the proper subjects of baptism became the cause of much trouble, even in the latter part of the second century, and more so during the succeeding ages.

(a.) *The Origin and Developement of Pedo--Baptists.*

Pedo-Baptists are those that practice infant baptism. In the latter part of the second century there developed in some churches particularly in north of Africa a tendency to baptize young children who were not old enough to have realizing personal faith; and that tendency developed into practice in some churches, notably in Carthage. But bishops of other churches felt themselves compelled by conviction to become Anabaptists by rebaptizing those of mature age and of more enlightened faith, who had been baptized when they were too young or too imperfectly instructed. This we learn from the stand which Tertullian took in the latter part of the second Century at Carthage, near the modern Tunis, in North Africa. Carthage became a centre of Christian activity very early; and many church councils were held in that city. It was also eminent for its pagan philosophy and religious superstition. The people of that part of Africa were accustomed to offer infants and young children as sacrifices and burned offerings unto their heathen gods. When enough children for these purposes could not be obtained from parents as their free will offerings, they used to buy or even steal children for that purpose.—A. H. 38-9. These pagans had also a ceremony to cleanse and purify their infants by washing

them in water as a religious act. The Greeks did this to their children when five days old, and named them when seven days old. The Romans did it to their girls when eight days old, and their boys when nine days old. They also had their Feasts of Eleusis, or what they called Eleusinia, when proper candidates were introduced into the mysteries of their religion. Every candidate had to wash or be washed in the river of Ilisus, while saying certain prayers; then after sacrificing and going through a course of of special instruction, they were led, generally in the night, into the temple where they were initiated into the "Sacred Circle of Mysteries." The Athenians led their children into these Sacred Mysteries as early in life as possible; and it was considered a sin to neglect it. They believed that the Sacred Circle of Mysteries had special influence to lead the initiated to a purer life, and to the favor of the Goddesses Ceres and Proserpine, and finally to greater happiness in the other world. If any died before being thus initiated, he, or she, was destined to labor forever in the filthiest condition.—A. H. Vol. I: Pages XIII-XIV. From people of such sentiments, beliefs and customs came most of the Christians in the first five centuries; and such were the Carthaginians and the Africans in general; and many of the Jews had adopted much of the pagan religions. By force of such notions and customs it was natural for the people of Carthage and surrounding country, in adopting Christianity, to seek the welfare of the children in some such way as would replace old pagan ceremonies. With these facts of history in mind what happened in Carthage and North Africa can be better understood. Tertullian lived in that city the latter part of the second century. He became a Christian and was very active and zealous for personal purity both in character and church practices. He wrote a treatise on baptism in refutation of the doctrines of the Quintilians, and also in opposition to those who were in the habit of baptizing children before they

were old enough to properly understand what baptism means. In his work on baptism he asserts that some had been baptized "having simply believed, without full examination of the grounds of the tradition." "The consequence is that a viper of the Cainite heresy, lately conversant in this quarter, has carried away a great number with her most venomous doctrine, making it her first aim to destroy baptism." He then shows the importance of continuing water baptism, as is quoted on previous pages. Regarding young children he says: "And according to the circumstances, and disposition, and even age, of each individual, the delay of baptism is preferable, principally, however, in the case of little children. For why is it necessary, if (baptism itself) it is not so necessary, (indispensable) that sponsors likewise should be thrust into danger, who both themselves, by reason of mortality, may fail to fulfil their promises, and may be disappointed by the development of an evil disposition (in the infant for whom they stood)? The Lord does indeed say, "Forbid them not to come unto me." Let them "come" then, while they are growing up, let them "come" while they are learning, while they are being taught whither to come; then let them become Christians when they have become able to know Christ. Why does the innocent period of life hasten to remission of sin? More caution will be exercised in worldly matters; so that one who is not trusted with earthly substance is trusted with divine! Let them know how to "ask" for salvation, that you may seem (at least) to have given "to them that asketh."—Ter. Vol. I. Ch. 18: Page 253. Tertullian was an Anabaptist in the leading sense of that name as used in after years in Germany, Holland, Switzerland and Britain; that is an opposer of infant baptism. Tertullian's Treatise on Baptism put a stop for a time on the tendency to infant baptism; but when Tertullian was dead, a more bold and successful effort was made in the same city and field to bring infant

baptism into practice. The churches in general were Baptists churches as far as they baptized only believers, and that by immersing them. They may have differed in mental matters from the Baptist churches of to-day ; but as to the subjects and mode of baptism, they were as are the Baptists in the United States at present. This is clearly seen in the writings of the leading and most worthy "Fathers of the Church," such for instance as Tertullian, already quoted, and Justin Martyr. Justin Martyr was born at Sichem, or Schechem—now called Neapolis—in Samaria, Palestine, and died a Christian Martyr, by being beheaded at Rome, about A. D. 166. He is considered the very best and holds the first place among the Christian writers—next to the writers of the New Testament. As to what the churches in general were in his time, the following quotation from his works will show : "And then when Jesus came to the river of Jordan where John was baptizing, when he had gone into the water, fire was kindled in the Jordan ; and when He came up from it, the Apostles of this same person, our Christ, have recorded that the Holy Ghost alighted on him as a dove."—Again : "How we dedicate ourselves to God, being new-made through Christ, I will explain lest, if I omit this, I appear to be cheating in my explanation. All them who are persuaded, and believe that the things which are taught and affirmed by us are true ; and who promise to be able to live accordingly ; and are taught to pray, and beg God with fasting to grant them forgiveness of their former sins ; and we pray and fast with them. Then we bring them where there is water ; and after the same manner of regeneration as we also were regenerated ourselves they are regenerated : for, in the name of God, the Father and Lord of all things, and of our Saviour Jesus Christ, and of the Holy Ghost, they then receive the washing of water : for, indeed, Christ also said, except ye be born again, ye shall not enter into the Kingdom of Heaven." "Now this washing is called illumination, because they

who learn the meaning of these things are enlightened in their minds." Again: "But after this washing him who has professed and given his assent, we bring him to those who are called brethren; where they are assembled together, to offer prayers in common both for ourselves, and for the person who has received illumination, and all others everywhere, with all our hearts, that we may be vouchsafed now that we have learned the truth, by our works also, be found good citizens and keepers of the commandments, so we may obtain everlasting salvation. We salute one another with a kiss, when we have concluded the prayers; then is brought to the President of the brethren, bread, and a cup of water, and wine, which he receives. And when the President has celebrated the Eucharist; and all the people have assented, they whom we call deacons give to each of those who are present a portion of the Eucharistic bread, wine, and water, and carry them to those who are absent."—*Mar.* Pages 184; 46-7; 51. This quotation plainly shows that the churches in the second century were Baptist churches as to baptism and the Lord's Supper; and Anabaptist in the sense of being opposed to infant baptism—judging from their practice as described by Justin the Martyr. But on the other hand, the cup of water used at the Lord's Supper shows that the churches even then were beginning to add to the ordinance. It is not necessary therefore to ask: Where were the Baptist churches in the second century? But it might be asked, where were the other kind of churches then? The Baptist churches existed in the time of Justin Martyr, and he belonged to them; because his description of what he and his fellow Christian did show that they taught the candidates first;—they were illumined by being enlightened in their minds to believe and to declare willingness and ability to live according to the things taught and affirmed to be true; then they were baptized in water which is called "washing" and "regeneration"; regeneration

as being the bringing forth from the water those who were "illuminated" by the process of instruction they had gone through before they were taken "were there was water." And those who had gone through this process—instructed and baptized, or illumined and washed—were lead to where the brethren had prepared means and opportunity for them to partake of the Lord's Supper—that was "close communion." But matters were drifting to a change. Heliogabalus, A. D. 218-222, desired to amalgamate Christianity with all the other religious creeds in the Empire. This imperial attempt secured toleration for a season, after a very severe persecution under Septemus Severus, especially in Egypt and in the whole of North Africa. And Philip, the Arabian, A. D. 244-249, favored the same course, as Heliogabalus had taken. One of the results was that many of the Christians had adopted much of the old pagan ideas and rites modified so as to make them appear somewhat Christian. At this period and in the very country where these things were being effected, appeared Thascius Caesilius Cyprianus, who at first was a heathen rhetorician, but, in two years after becoming a Christian, he was elected bishop of Carthage, A. D. 248. The elders and many members of the church were opposed to his election because he was a "novice in the faith." It is condemned by the New Testament, I Tim. 3 : 6 ; and in A. D. 325, the great council at Nicaea referring to this and similar cases decreed that such a thing should not be done thereafter. "Inasmuch as many things either from necessity, or by reason of pressure of certain persons, have happened contrary to the rule of the church, so that men who have just turned from a heathen life to the faith, and have spent but a short time as catechumens, are brought directly to the spiritual laver, and at baptism are exalted at once to the episcopate or presbyterate, it has seemed best hereafter this should not take place," etc.—Can. 2 : Page 5. But in regard to Cyprian in Carthage, he was a wealthy person, and a

liberal giver of alms; these qualities induced the dependent poor and alms-seekers who were in the majority, to favor him. He became a very influential Christian, and did much good in his own way of thinking: he died as a christian martyr, A. D. 258. But this man was the most prominent individual in leading the churches away from the old Spiritual path. He laid down the basis of the success of the future "Catholic Church" instead of allowing the churches to be free and independent as they had been up to his time. And his pagan training and heathen habits over-influenced his Christian conceptions so as to impel him to introduce infant baptism into the church at Carthage, and to use all means to force his ideas on other bishops and his innovation into many other churches where he had influence. He convened a council at Carthage A. D. 253, to consult and decide regarding infant baptism; the result is given in Cyprian's Epistle, 44, in part, as follows: "Cyprian and the rest of his Colleagues who were present in council, in number sixty-six, to Fidus their brother, Greeting: (2) But as regards the case of infants, who you say should not be baptized within the second or third day after their birth, and that respect should be had to the law of the ancient circumcision, whence you think that one newly born should not be baptized and sanctified within the eighth day, we all in our council thought very differently. For no one agreed in what you thought was to be done, but rather, we all judge that the mercy and grace of God is to be denied to none born of man. . . . as far as in us lies, if it can be, no soul must be lost." (4) For whereas you say that an infant during the first days after its birth bears traces of uncleanness, so that any one of us would still shrink from kissing it, neither should this, we think, be a hinderance to giving it the heavenly grace. . . . And therefore, dearset brother, this was our opinion in council, that no one should, by us, be debarred from baptism and the grace of God who is merciful and gracious and loving to all. Which as

it is to be observed and maintained towards all, much more do we think it to be observed towards infants and newly born who on this very account the more deserve our aid and the Divine mercy, that, immediately on the very dawn of their birth, lamenting and weeping, they do nothing else but entreat for pardon."—Cyp. Pages 195-8. Thus, the churches in Carthage and North Africa in general which were Baptist churches fifty years before, practicing the very principles taught by Justin Martyr about one hundred years before Cyprian's time, are transformed into Pedo-Baptist churches through the labors and influence of the novice bishop Cyprian—having gone to practice infant baptism; and by this very fact furnish cause for the still surviving churches which rejected infant baptism to become Anabaptist churches by rebaptizing, upon personal profession of faith those who had been baptized when infants, by the bishops of the Cyprian Churches. This is the first record of infant baptism found in history. It will be noticed by the observant reader that no attempt was made by Cyprian to show any Scriptural basis for the stand taken by the council at Carthage: all was based upon their "opinion in council"; and that opinion was founded on the assumed theory that baptism is a saving ordinance, and that not even a soul newly born into the world is saved until the body is baptized, so as to obtain pardon of sins. Cyprian as a plea for baptizing infants says that the lamenting and weeping of the new born babe are nothing else but entreatings for pardon by means of baptism! It is not bodily pains that cause the children to cry but the guilt of sin appealing for baptism in order to secure pardon! Such were the ideas, conceptions, and purposes, which impelled Cyprian to introduce infant baptism into the churches for the first time. Can any christians in the twentieth century continue baptism for the same reasons as Cyprian and the Carthaginian Council gave for it when it was begun in the third century? Does baptism really save the soul of the

child? Does the new born babe cry for baptism? Are unbaptized infants lost! Yes, according to the father of infant baptism. A large number of the churches in North Africa adopted infant baptism in the third century; but there were even in that country some bishops and churches that refused to follow the dictates of the Council at Carthage. How soon and to what extent the influence of that council reached and won over the churches in other countries is not known. The churches in one association, or district, or province, or country, may adopt theories and practices which the churches in other associations, districts, and countries may reject; especially when, as it was in the third century, there is no ecclesiastical or civil power to compel conformity. We do not find any record of other councils or synods or churches or even of bishops favoring infant baptism until some time after the African Council. The silence of history and especially for the first four General Councils, up to A. D. 451, seems to suggest that no changes were made. Where changes were made then are mentioned as in the case of the local council at Carthage in favor of infant baptism, and in the case of Novatian about the same time, when a new form of baptism—affusion—was introduced for “clinics.” But where no changes are mentioned it is natural and reasonable to take it for granted that the old and the usual customs were continued. On this principle, it must be granted that the churches in general continued to baptize believers only; the exceptions being the churches of the Cyprian type. Another council was held at Carthage, A. D. 256, to decide regarding the “Baptism of Heretics.” The churches in Asia Minor and in Africa claimed that such baptism was not valid, and hence they rebaptized converts from the “heretical churches; and thereby became one kind of Anabaptists. But the church at Rome and her associate churches accepted heretical baptism, if properly administered in the name of the Trinity; and Stephen bishop of Rome

refused to fellowship with those who acted differently. Cyprian of Carthage defended the African and Asiatic stand against that of Rome because it worked in favor of his ideal one general church.—K. Page 120. Christianity having been made the imperial religion and the churches, or so many of them as conformed with the ideas of Constantine, the Great, were made the “State Church”; and hence in canon 8 of the Council at Nicaea, A. D. 325, the State Churches are referred to for the first time as the “Catholic and Apostolic Church,” at that time with small letter as herein given; but afterwards it grew bold and used capitals—“The Catholic and Apostolic Church”—being the group of churches recognized by the State authorities. That council accepted the baptism administered by “those who at one time styled themselves “the Pure” (i. e. Novatians).” But converts from the “heresy of Paul of Samosata,” were to “be rebaptized without exception” upon being received into “the Catholic Church.”—Can. 8: 19; Pages 7 and 10. These canons prove that there were many churches and of different kinds, which did not become parts of “the Catholic Church” at that time. Canon 7 of the Council held at Constantinople, A. D. 381, designates no less than 8 classes of churches which had kept apart from the Catholic or State Church at that time; among which are named “Arians, Macedonians, Sabbatians, Novatians, (who call themselves Katharoi and Aristeroi,) Quartodecimans or Tetradites, and Appollinarians” were to be received without rebaptism. But others, as the “Eunomians, who only baptized with one immersion, Montanists, here called Phrygians, Sabellians, who teach the identity of the Father and the Son and make some other grievous errors, and all other heretics since there are many here especially from Galatia,” were to be received as pagans by rebaptism.—Can. Page 14-15. So at the close of the fourth century the “Catholic Church” meant the group of churches which conformed with the rules of the

civil government of the Roman Empire. But there were large number of churches which were non-conforming churches ; continuing independent of the State as from the beginning. That immersion was the mode of baptism at that time is also proved from what is said of the "Eunomians"—who baptized by one immersion, whereas the Catholic Church of that day baptized by three immersions. That infant baptism had not become universal in the fourth century is evident from the following facts :

(1.) *Children of Christians not Baptized.*

Aurelius Augustine, bishop of Hippo Regius, was born at Teggaste, Numidia, North Africa, A. D. 353. His mother was the eminent Christian Monica ; he was converted under the preaching of Ambrose, bishop of Milan, Italy, and was baptized by him, A. D. 387.—Sch. I : 174. This is an example from the country where Cyprian had the most influence, and where his infant baptism innovation started and had its greatest sway and favor : and yet here is a son of a noted Christian, born in that very hot-bed of infant baptism ; and yet he was not baptized until he was converted, and that at the age of 34 years. Surely infant baptism was not universal among Christians even in North Africa in one hundred years after its first introduction. John Chrysostom was born at Antioch, Syria, the greatest centre of Christian activities for centuries, A. D. 347. His pious mother, Anthusa, was a zealous christian, and she trained her son for a noble life ; but he was not baptized until after completing his secular education and three years of religious study under Meletius, bishop of his native city.—Sch. I : 469. So then it was not customary in Syria to baptize infants at that time. We go further north into Cappadocia, there Gregory of Nazianzes was born to pious Nonna, and her husband who was bishop of Nazianzus, A. D. 330 ; but he was not baptized until A. D. 360, when 30 years old.—Sch. II : 906. Another child born in

the same year, at Caesarea in Cappadocia also, was he who became Basil the Great, bishop of Caesarea. Basil was born A. D. 330; but was not baptized until A. D. 357, at 27 years of age. His mother Emmelia, and his grandmother Macrinia had "early planted the seed of piety in his breast."—(K. Page 174.) But they did that without the help of baptism. So infant baptism was not a general practice in Cappadocia, if it was there at all. Jerome the translator of the Roman Church Bible—the "Vulgate," was born at Stridon in Dalmatia northwest of Illyricum, A. D. 340 or 341, but was not baptized until A. D. 360 by Liberius bishop of Rome. Ambrose, bishop of Milan, Italy, was born in Treves, Germany, A. D. 340; but was not baptized until he had been elected bishop, in A. D. 374. These persons are all classed as "Church Fathers"; they were born in different countries—Africa, Syria, Asia, and Europe, in the fourth century; they were children of Christians, and in localities where there were churches and bishops; but they were not baptized until they had reached full age, and had been converted and become actual professing believers. So, then, there must have been in all these countries at that time churches which had not adopted the Cyprian and Carthaginian theory of infant baptism, and salvation by baptism. But some of these men especially Augustine, became champions of infant baptism. Boniface, bishop of Rome, not being in favor of infant baptism, asked Augustine to explain how could it be truly said that an infant believed and repented so as to qualify him for baptism; Augustine replied that the infant believed because he received the Sacrament of faith and conversion by being baptized.

(2.) *Decrees of Councils and Imperial Laws.*

In A. D. 395, a provincial council held at Carthage pronounced a curse upon every one who denied that an infant ought to be baptized as soon as born. But even this curse did not succeed to make infant

baptism an universal practice. So another provincial council was held, A. D. 416, at Mela or Melaorium, in Numidia, North Africa, of which Augustine acted president as Cyprian had done at Carthage—in A. D. 353, and another curse was put upon every one who would deny that infants were to be baptized so as to take away their sins. Boniface, bishop of Rome, approved this action, which shows that he had now been won over to the Cyprian—Augustine theory and practice of infant baptism. The actions of these African Councils prove that there were great opposition to infant baptism even in its native country ; and that there were many churches and bishops which did not practice it even in North Africa ; and that the bishop of Rome only sanctioned it in the early part of the fifth century : previous to that, infant baptism was not practiced at Rome. But matters were now assuming a rapid changing positions in the churches. The Church and State were one ; and the Emperor the head. There had been efforts made years before to form of the churches a Catholic or universal church, A council held A. D. 305-6, at Elvira or Elberes to try to unite all the churches in Spain into one General or Catholic Church, as the first step towards uniting all the churches everywhere into one Universal Church, and made that church one with the State ; but the plan failed. But Constantine, the Great, later on succeeded to form the churches into Catholic State Church. But for years afterwards there were probably as many independent churches as there were of dependent churches of the State. But the machinery had been constructed for conformity, and for infant baptism. The ecclesiastical wing of the State Church had decreed a curse on all who rejected infant baptism ; but that was not effective enough to bring the bishops and people and churches over to favor and practice this African innovation ; so the civil wing was brought into activity to compel by physical force the universal adoption of infant baptism. Justinian

was Emperor, A. D. 527-265, and he enacted laws requiring all children to be baptized immediately ; and all adults to be baptized as soon as they could be instructed properly : disobedience to these laws disqualified the parents or those in charge of unbaptized infants and other unbaptized persons to hold political office ; and their property was to be seized ; and they were subject to other punishments as the judge might think proper.—C. Pages 53-4. To facilitate matters for uniformity Pope Gregory I., in A. D. 604, prepared the first Liturgy for administering infant baptism : and it was to be done by three immersions. So that settled the matter in the Roman Empire. Early in his reign, A. D. 688, Ina, King of the West Saxons, Britain, enacted laws to compel parents and guardians to have their children baptized : the fathers were to be fined if their children were not baptized within thirty days after their birth ; if a child died unbaptized, all the property of his father was forfeited to the State.—S. Vol. I : 204-9. Charles, the Great, called Charlemagne—the Franko-German-Roman Emperor, enacted—in the eighth and ninth century—laws some of which were as follows : “(8.) If any one of the race of the Saxons hereafter concealed among them shall have wished to hide himself unbaptized, and shall have scorned to come to baptism and shall have wished to remain a pagan, let him be punished by death.” “(19.) Likewise it has been pleasing to insert in these decrees that all infants shall be baptized within a year ; and we have decreed this, that if any one shall have despised to bring his infant to baptism within the course of a year, without the advice or permission of the priest, if he is a noble he shall pay 120 solidi to the treasury, if a freeman 60, if a litus 30.”—Char. Pages 2 and 4. These curses of the “Catholic Church” and the laws of the civil powers in favor of compelling all to have their children baptized are proofs that there was a mighty opposition to infant baptism or else there would be no need of proceeding thus. The churches

opposed to infant baptism had a very rough road to travel ; and it is not strange in view of these laws, that their history is hidden in obscurity while the Catholic Church and the civil powers were acting so bitterly and cruelly against them. But there are traces of the existence of independent and loyal Christians during all the persecuting ages. The Diet of Speier was convened by Emperor Charles V., March 15, A. D. 1529, which decreed : "All Anabaptists and rebaptized persons, male or female, of mature age, shall be judged and brought from natural life to death, by fire or sword or otherwise, as may befit the persons, without preceding trial by spiritual judges. . . . Such persons as of themselves, or after instruction, at once confess their error, and are willing to undergo penance and chastisement therefor, and pray for clemency—these may be pardoned by their government, as may fit their standing, conduct, youth, and general circumstances. We will also that all of their children, according to Christian order, usage, and rite, shall be baptized in their youth. Whosoever shall despise this, and will not do it, shall, if he persist in that course, be held to be an Anabaptist, and shall be subjected to our above-named ordinance." This terrible law was approved by the Protestants of Germany in their memorable "Protest at Speier." The Protestants said : "And likewise, in respect to the subsequent articles concerning Anabaptism and printing, as we completely agreed in the Diet, we desire to be in accord with his imperial Highness, the princes, and the others ; also we consider the contents of the same articles to be in every respect proper." Thus, the Anabaptists were not included with the Protestants who signed the "Protest at Speier," April 20, A. D. 1529 ; but they were numerous enough in the Empire to call for imperial action to combat them. The article regarding printing said : "In addition, we, also the electors, princes and estates of the Empire, pending the Council, will and order that each government shall with all possible diligence take oversight

of all printing and book-publishing, that nothing be hereafter printed that is new (i. e. heretical)—and especially abusive writings, whether publicly or privately composed and printed—or be sold or be carried about and offered for sale; but what shall further be composed, printed or had for sale shall be inspected by that government, through appointed, qualified persons, and if defects are found therein, the same shall be forbidden to be printed or sold under heavy penalties; moreover, it is commanded and enjoined that authors, printers, and sellers, if they transgress such command, shall be punished by the government under which they live, or are found, according to opportunity.”—H. L. No. I: Pages 14-15. The principles of these articles or laws were in practice during all the ages from the first General Council of the Greek and Roman Churches in A. D. 325 until the Diet of Speier in A. D. 1529, equipped them with fiercer and more extensive application. They were re-enacted afterwards not only in Germany, but everywhere on the continent of Europe and in Britain, both by the Catholic Church, by “the Protestants,” and by the Church of England. The Anabaptists including the Baptists were excluded from all privileges, and were cruelly persecuted and forbidden to write, compose, print, sell, give or even read anything but what was agreeable to their enemies. Is it strange then that so little is known of the Baptist churches during the dark ages of the reign of the “Catholic Church?”

(b.) *The Forerunners of the Baptist in Switzerland.*

Zwingli, on New Year's Day, A. D. 1519, announced in his opening sermon in Zurich that he would preach the Bible. This captured the masses, so that high and low had the greatest confidence in him; and he ruled them at will; the Anabaptists and other non-conformists and reformers flocked to hear, and became followers of Zwingli. It should be noted, however, “that the Bible was well nigh an

unknown book to the common people. There were to be found even priests who neither possessed a copy of the Scriptures nor could have read it if they had."—Swit. Page 259. "But of all the principal leading members of the clerical body throughout the Swiss Confederation at the commencement of the sixteenth century, there were not three who had ever read the Bible : and when the people of Valois received, about this time, a letter from Zurich, in which was quoted a sentence from the sacred volume, only one man was to be found who knew the book, and even what he knew was by hearsay."—Kop. P. 251 and B. Q. Vol. IX. Page 359. These facts must be borne in mind in considering Zwingli's victories, so-called, over the Roman Church representatives, and the Catabaptists in the disputations he had with them at Zurich. When Zwingli held a disputation with the Roman Catholics, January A. D. 1523, at Zurich, he insisted on having the Bible as the only standard in religious matters ; but when he had a disputation with the Catabaptists at the same place, October 26, A. D. 1523, regarding infant baptism, he refused to confine himself to the Bible on that question, though the Catabaptists begged on him to give them the same standard as he himself had demanded of the Roman Catholics the first month of that very year. But in his own report of the debate with the Catabaptists he claims that he silenced them with Scriptural truth ; but that they could do nothing with the Scriptures. And the Catabaptists, says he, "denounced infant baptism tremendously as the chief abomination, proceeding from an evil demon and the Roman pontiff."—Z. 133-4. Though Zwingli claims that he defeated them ; yet he records a fact that shows that he and not the Catabaptists, was the defeated party. He says : "Within three, or at most four days, it was announced that the leaders of the sect had baptized fifteen brethren"; glorious defeat ! Zwingli says further : "Then we began to perceive why they had determined to collect a new

church and had opposed infant baptism so seriously.”—Z. 134. Then another disputation was arranged for, and according to Zwingli’s report he had complete victory again! Let the reader of Zwingli’s reports remember who were the judges in these debates. They were Zwingli’s own political participants—the civil officers of Zurich, who were wholly in Zwingli’s hands because they depended upon him to lead them to liberty and even to political supremacy over other cities and cantons. They would be more than foolish, as worldly ambitious men, to go against their hero-leader; and they were totally unfit to decide Biblical questions, because they did not know the Bible. The city council of course decided in favor of Zwingli. Zwingli himself reports: “After the conference (the tenth, with the others public or private) the Senate decreed that he should be drowned who rebaptized another.”—Z. 136. Every child had to be baptized within one week after the decision was rendered, every Catabaptist preacher had to leave the city within the same time, under cruel penalties, if any disobeyed. And further, March 7, A. D. 1526, the Zurich authorities decreed that all who would baptize those already baptized were to be mercilessly drowned; and the same law was confirmed the following year.—Sch. III: 2578 and S. B. 84-85. It seems that the cruelties resulting from these decrees had aroused sympathy for the sufferers, and denunciations on Zwingli as a ruler. To regain public sympathy for himself, and to justify the cruelties, Zwingli prepared and published his report of the Disputations and his Refutation of the Tricks of the Catabaptists, July 31, A. D. 1527, just in time for distribution during “the Frankfort (on the Main) Autumnal Fair, which was the great book mart at that time. If these reports of Zwingli are to be judged in the light of his report of his disputations with the Roman Catholics they must be considered as specially “doctored” reports for the purpose, of which Zwingli was not incapable to do when self-interest

seemed to require it. The Roman Church authorities prepared a report of their own : and another party also prepared a report, as did Zwingli also. These three reports of the same transactions, show how utterly selfish were both sides ; and how wholly unreliable they are as to the actual facts. One party falsified utterances of the other party, and fabricated phrases, sentences and arguments which were not all used in the disputations, to glorify self and calumniate the opponents. Zwingli was as guilty as any ; and the same is true in regard to his report regarding his disputations with the Catabaptists ; but the Catabaptists had no State authorities nor even liberty, to protect and propagate their report or side of case. The reader of Zwingli's books should not read them as if the author was a truthful narrator of facts ; but rather as the writer or a man determined to win victory of public sympathy and promotion by any means, and ways necessary. That Zwingli says so in his works amounts to nothing. Of all men, he was the bitterst enemy of non-conformists ; and the most devoted to enforce his own ideas on all. In his Preface to his attack on the Catabaptists he says : "The Catabaptists speak in round tones of God, truth, the Word, light, spirit, holiness, flesh, falsehood, impiety, desire, demon, hell and all other kinds of things, not only beautifully, but even grandly and finely, if only hypocrisy were more surely absent. If also you should investigate their life, at the first contact it seems innocent, divine, democratic, popular, nay, supermundane, for it is thought more noble than human even by those who think not illiberally of themselves. But when you have penetrated into the interior you find such a pest as it is shame even to mention."—Z. Page 127. Zwingli knew that the people were well aware that the teachings and practices of the Catabaptists were such as could not be condemned, as far their preaching and as living showed them. Hence Zwingli was compelled on the out-set to make that confession of their excel-

lence. But he charged them with secret revolting sins! He could not know of their "interior"—he was not there, but he assumed knowledge of the "interior" and fabricated charges against those persecuted Christians. He claimed he could abundantly prove all he said if occasion demanded it. But he would not allow "occasion" to demand it; and he did not prove any of the charges. Zwingli was in bad plight. In his "Sixty-seven Articles" which he defended against the Roman Church at Zurich, January 23, A. D. 1523, he sets forth certain principles as to condemning and persecuting. Article 31: "That no special person can impose the ban upon any one, but the church, that is the congregation of those among whom the one to be banned dwells, together with their watchman, i. e., the pastor." Article 32: "That one may ban only him who gives public offense." Article 40: "They alone may put to death justly, also, only those who give public offense."—Z. Pages 114-115. These articles were constructed so as to protect Zwingli against any possibility of the Roman Church authorities to do him harm; because where he dwelt and where he was pastor,—he was complete master of the situation—church and State powers were in his own hands. And these articles secured him against any interference on the part of the Pope or any one else. Only for public offense could the ban be placed on any one, but by that rule only the public of Zurich could ban him; and only on account of "public offense" could any one be put to death,—not for heresy. Now Zwingli made himself safe from the Popish authorities; but here comes his enmity towards the Catabaptists in Zurich and elsewhere. He desired to ban them and to put them to death; but to do this according to his avowed principles, he must charge them with "public offense,"—heresy will not allow death punishment. So Zwingli fabricated charges of immorality, adultery by "Spiritual marriages," parricide, and all kind of wickedness against Catabaptists.

He said: "What is there wonderful then about their using virgins and matrons as they do beasts and baggage animals? Among them it is no crime to lay murderous hand upon a brother; how much less will they hear an accusation of adultery and lewdness"!—Z. 174. Doubtless many have read these charges believing all were true, because Zwingli the great reformer wrote them. But they were written for a purpose: they were willful contrivances manufactured out of false reports of enemies, and were malicious lies fabricated and evidences to furnish excuses for Zwingli as his Curich government for punishing the Catabaptists as if guilty of "public offence." There might have been some individuals among the Catabaptists guilty of one or other of these sins; so there were, and so there are, among all religious classes; but Zwingli was radically wrong and maliciously wicked, in seeking victory and rule, to hold the Catabaptists as a class responsible for what some individuals among them were reported to have done. On this principle all churches, societies, and governments and nations could be declared guilty of the most revolting crimes. Here is what an editor of Zwingli's works says on this point: "It is very likely there were mystics and fanatics among them (the Catabaptists), but testimony from violently prejudiced quarters should be received with caution, for from all that appears, the rank and file of the (Cata) Baptists were good and God-fearing people." "The Confession of the Bernese (Cata) Baptists is in very simple language, showing a very honest and God-fearing mind, and is in itself a triumphant refutation of the charges of fanaticism and immorality which Zwingli brings against them. In fact in this paper Zwingli shows himself up in a very bad light." "The writer feels the freer to use such a term because he is not himself a Baptist, but he comes to the subject merely as a historical student. He considers that the part which Zwingli played in this wretched business is a serious blot upon his rep-

utation, and reveals a defect in his character. The (Cata) Baptists were persued relentlessly ; drowning, beheading, burning at the stake, confiscation of property, exile, fines and other forms of social obloquy were employed to suppress them and prevent their increase." "Peace came at last to Switzerland—the peace of the grave-yard and of the sea which gives not up its dead. The orthodox party congratulated themselves upon having got rid of the pestilential heresy of adult baptism, yet the student of history as he looks upon the large, flourishing and world-like Baptist church(es) of to-day asks himself which side really won the battle for the right of private judgement and liberty of action, the side of the persecutor or the side of the persecuted"?—Z. 149 and 125. As was shown in connection with the Mennonites, there were Catabaptists of the Hubmaier type which were not Baptists : they opposed infant baptism : but they "baptized" "by pouring from a dipper." But most of the Catabaptists against whom Zwingli wrote were Baptists. He refers to their mode of baptizing in several passages of his treatise against them. He says : "Yet, as I have said, since the man now doubtless burns among the shades as much as he froze here through his Catabaptist washings, I have concluded to omit his name."—Alluding probably to Conrad Grebel, who was banished from Zurich for his Baptist faith in A. D. 1525, and died the following year.—Z. 155-158. Again : "At St. Gall public charges were made against two girls who had been of unblamed modesty until they had gone over to the Catabaptists, but whose modesty had suffered shipwreck when their bodies were immersed in Catabaptism."—Z. 170. Again : Referring to an unproven, malicious report about a certain family, he says : "For that whole family had been immersed, and the house itself was the meeting-place of the Catabaptists—the house where a brother dipped his murderous hand in his brother's blood."—Z. 172. So, then, there were Catabaptists who baptized by

immersing or dipping. Zwingli pretended to know the "interior" of the Catabaptists; but in another place he complains of their secretness; he says: "For who will protect the foolish girls and women and countrymen and simpletons from wolves of this sort when they never openly appear, nor after the manner of the Apostles go to the synagogues first and disclose the sources of their doctrines in the Scriptures." How Herod-like, seeking to know and capture the innocent babes in Christ in Catabaptist Bethlehem! Zwingli and his Zurich authorities forced the Catabaptists into holding secret meetings, if they met at all, and now Zwingli taunts them with vile insinuations for their secrecy!—Z. 191. Notwithstanding all the cruelties practiced on the Catabaptists, Zwingli was forced to make this statement regarding them: "This inauspicious race of men has so increased within a few years that they now cause anxiety to certain cities."—Z. 126. They had become very numerous at Waldshut, Zurich, St. Gall, Schaffhausen, Basel, Coire, Constance, Strassburg, Worms, and Ulm. But the cruel laws of Zurich and the re-enactment of the imperial laws of Chales V., and the Diet of Speier, A. D. 1529; and the cruelties practiced by the ferocious Alva and his mighty army with unlimited authority to wage war on the non-conformists, particularly in the Netherlands, the Catabaptists of Switzerland and the Anabaptists of other countries were driven from place to place, and from country to country; and hosts of them went by martyrdom to eternity—then followed the "peace of the grave" on the continent of Europe.

(c) *The History and Transformations of the British Celtic Churches.*

There are no undoubted facts known as to when, how, or by whom, Christianity was first brought to Britain. Geoffrey's British History, and Nennius' History of the Britons, and the Venerable Bede's Ecclesiastical History of England, and the Anglo-

Saxon Chronicles, are the oldest sources of information on these points, but they are not reliable as to dates, names, and facts; because the statements made can not be reconciled and corroborated. Nennius, "a lowly minister and servant of the servants of God, by the grace of God, disciple of St. Elbotus," or Eleach, bishop of Bangor, A. D. 755, wrote his History of the Britons, A. D. 858. He says: "After the birth of Christ, one hundred and sixty-seven years, King Lucius, with all the chiefs of the British people, received baptism in consequence of a legation sent by the Roman emperors and Pope Evaristus"—(Eucharistus). The first year of "Evaristus" was, A. D. 79; that of Eleutherers, A. D. 161. E. Ch. Pages 383-4, and 393. These statements are evidently Popish and incorrect. No Roman emperor before Constantine the Great, in the fourth century, would think of sending Christian legations as missionaries to any country; and there was no "Pope" until A. D. 445. Bede says: "In the year of our Lord's incarnation, 156, Marcus Antonius Pius was made emperor together with his brother, Amelius Commodus." . . . "In their time, whilst Eletherus, a holy man presided over the Roman Church, Lucius, King of the Britons, sent a letter to him, entreating that by his command he might be made a Christian. He soon obtained his pious request, and the Britons preserved the faith, which they had received, uncorrupted and entire, in peace and tranquility until the time of the Emperor Diocletian."—A. D. 284-5.—Bed; B. I: Ch. IV. Page 10. Goeffrey says that the Pope sent to Lucius "two most religious doctors, Faganus and Duvanus;" and that the King having been taught and having believed was baptized. Immediately upon this, people from all countries, assembled together, followed the King's example, and being washed in the same holy laver, were made partakers of the Kingdom of Heaven." "The holy doctors turned all the pagans to be Christians, and dedicated the heathen temples to be edifices for

Christian worship. There were 28 flamens as also three archflamens to whose jurisdiction the other judges and enthusiasts were subject." (A flamen means a priest devoted to a particular god, in ancient Rome, and had similar office in ancient Britain). "And where they were flamens, they were made bishops, and where archflamens, archbishops." London, York, and Caerleon upon Usk—the Roman Isca Silurum,—were the seats of the archbishops. Lucius made large additions of lands and manor-houses and all kinds of privileges to the Christian Churches. He died in the year 156 A. D." The archbishop of Caerleon was primate of Britain and legate of the Apostolic See. When Augustine arrived in Britain, he found Christianity in Kent entirely extinct. "But among the Britons the Christian faith still flourished, and never failed among them from the time Pope Eleutherus when it was first planted here. There were there seven bishoprics and archbishop."—E. Ch. Pages 154-6, 243, 275, 203. These statements of Geoffrey are highly colored with popish terms and ideas; but at the same time they furnish some light on the kind of Christianity Britain had at the beginning.

Prominent British Christians.

Ninian was a Briton, who, it is claimed, had been educated in Rome and ordained bishop by Siricius, bishop of Rome, A. D; 394. He began his missionary labors, about A. D. 430, among the Celtic Picts and Scots of Caledonia, Scotland, and perhaps also in Ireland. He died A. D. 432. Bede says: "In the year of Our Lord 423, Theodosius became emperor; and in the eighth year of his reign, Palladius was sent by Celestius, the Roman pontiff, to the Scots that believed in Christ, to be their first bishop."—Bede. B. I. Ch. XIII. Pages 21-2. Who had been instrumental in winning the Scots to be Christians before the first bishop appointed by Rome arrived is not told us; but it is natural to believe that Ninnian had taken part in that work.

St. Patrick, whose name was his Succat, was the son of a deacon who was also a Roman civil officer in Britain. He was born on a small farm near Bonavem Taberniae Britanae, which was near Dumbarton, about 15 miles northwest of Glasgow, Scotland. He was kidnapped to Ireland when 16 years old, and sold to a petty chief, whose flocks he tended for six years. Having somehow escaped from bondage, he studied theology, somewhere; and when 25 years old, he returned to Ireland for his life's work as a missionary. He attributed his mission to no man or church, but to God himself. According to his "confession," he was free from the popish doctrines of purgatory, adoration of the Virgin Mary, transubstantiation, and the supremacy of the Pope. St. Patrick knew nothing of such doctrines. When he died, he left Ireland a Christian country. His Irish biographies assert that he founded 365 churches, and baptized with his own hands 12,000 persons. The numerous monasteries or schools he founded were filled with people of deep piety and ardent study of the Scriptures. He sent out from them many missionaries to teach and preach the gospel in all countries. He was a Christian more after the type of the British Celtic churches than of the Roman churches. But when the Roman church concluded to win over to her side all nations and countries she beatified and canonized St. Patrick as the patron saint of Ireland and of the Irish people. The date of his birth is variously given from A. D. 336 to 395, and the date of his death A. D. 455-493.

Columba, whose original name was Crimthian, was born at Grattan, or Donegal, Ireland, A. D. 521; and he became a great Christian scholar and an enterprising missionary in his native land. In A. D. 563, he, with 12 pupils, embarked for the isle of Hy-Iona—one of the Hebrides or Western Islands west of Scotland, where he founded a monastic missionary school which became the chief seat of education and of ecclesiastical authority of the British Celtic

churches, outside of Wales. In A. D. 565, he and 12 of his companions made a missionary tour of Scotland. Mighty Christian work was done by this man and his followers in Ireland and Scotland. He was head authority of the schools and churches; and his immediate successors had the same authority. He died A. D. 597. His church system differed much from that of the Roman Church and was independent of the same.

St. David was born in Pembrokeshire, South Wales. The dates of his birth and death are variously given. Some claim that he died when 32 years old, A. D. 544; others give the date of his death, A. D. 601. He received a good education and became an eminent Christian man and an eloquent preacher. He established monastic schools and many churches in Wales, and some also in what is now Somerset, England. He is noted in Welsh traditions as a champion preacher and debater who conquered the Pelagian party in a public discussion in Cardiganshire, South Wales, A. D. 519. For which victory he was made, or declared, the archbishop of all Britain. The pagan Anglo-Saxons at that time being very aggressive, and harrassing the native Britons. Archbishop David selected Menevia, on the sea shore in Pembrokeshire South Wales, it being the nearest point to Ireland, for a new headquarters for the Archbishopric of Britain. He built a church and a monastic school there, and Menevia became St. David, to which place the Archbishop moved from Caerlon to Usk, the ancient seat. The object was to be in easy access by sea to their fellow Christians in Ireland and Scotland. St. David was not a Roman Catholic; he lived before the Roman Church had any hold in Britain. But as an inducement for the Welsh nation to become obedient and faithful to the Roman Church, Pope Calixtus II., in A. D. 1120, canonized St. David as the Patron Saint of Wales.

St. Kentigern or St. Mungo, a Briton born at Culross, about 23 miles north of Edinburg, Scotland,

became an active Christian, and wrought mightily in preaching the gospel and establishing churches and monastic schools in Scotland and adjacent parts of England. He was bishop of an extensive territory with Glasgow as centre. He founded the monastery of St. Asaph on a little hill between two rivers in Flintshire, North Wales. He lived between the years A. D. 516-603.

Finnan was a native of Ireland, and died, A. D. 661. He was educated in the monastic school at Iona, for Christian service; he became bishop of Lindisfarne, and had the ecclesiastical care of all Northumberland, from A. D. 652 until his death. He succeeded to persuade Pleda, King of Mercia, and Seigbert, King of the Eastern Saxons, to adopt Christianity; he baptized them and many of their subjects. He was a bitter and bold opposer of the Roman Church and its Pope.

Aidan was born in Ireland, A. D. 605, and in time, became a Christian missionary and eminent Monk or Monastic teacher of the British Celtic type. In A. D. 635, at the request of Oswald, King of Northumbria, missionaries were sent from Iona to evangelize the pagans in Northumbria; but they returned, declaring that the Northumbrians were too stupid and barbarous to be converted to Christianity. Aidan asked the discouraged missionaries: is it their stupidity or is your cruelty the cause? Did you forget the direction of God's word to give milk first, then strong meat? Aidan himself went to Northumbria, and with the help of the King as interpreter, he succeeded, after long and patient labor to have the Northumbrians accept Christianity; he became the first bishop of Durham; and the King settled him with a church and monastery on the Isle of Lindisfarne, off the coast of Northumbria. Thus, in brief is the known history of the men from whose labors the British Celtic Churches were established and flourished for many centuries in the British Isles; the sixth century being the golden era of Christian

activity and prosperity in Wales, where the principal schools were located. From these schools went forth missionaries to Ireland which received its golden Christian era from the inflow from Wales, which effected glorious results in missionary labors issuing from Ireland during the next two centuries.—Sch. II: 1233.

The Pelagian Trouble.

Bede says that the Pelagian heresy was brought to Britain by Agricola, the son of Servianus; and Pelagian or Morgan as his name was in Welsh, having adopted it, “spread far and near the infection of his perfidious doctrine against the assistance of the Divine grace.”—Bed. B. I: Ch. X. and Ch. XVII. Pages 17 and 27. We call attention to this matter now in order to point out an indicator which shows one special feature of the British Celtic Churches. It will be remembered by the reader, that Pelagius and Caelestius, two Britons, were condemned by the African Councils held at Carthage the birth place of Pedit-Baptist Churches, for opposing infant baptism; but the councils at Jerusalem and Caesarea, Palestine, refused to condemn Pelagius, and the bishop of Rome sided with Pelagius until compelled by political pressure to yield; even then, some bishops, even in Italy, refused to join in the condemnation. The reasons for the different stands taken by the different councils and bishops were, that the Carthage councils favored infant baptism, but the churches in Palestine and of Italy had not at that time become Pedit-Baptist Churches. Pelagius as a native of Britain and a member in one of the British Celtic Churches was opposed to infant baptism as contrary to what he had learned and seen in the British Celtic Churches. And even Bede in the foregoing quotation did not condemn Pelagius for opposing infant baptism, but only for being “against the assistance of Divine grace.” This seems to indicate that infant baptism had not been put in practice in the churches

of Britain up to the early part of the fifth century : there might have been some exceptions, though none are recorded.

The Roman Church Entering Britain.

Bede says that in A. D. 592, Gregory, a man renowned for learning and behaviour, was promoted to the Apostolic See of Rome, who being moved by Divine inspiration sent the servant of God, Augustine, and with him several monks, who feared the Lord, to preach the word of God to the English nation."—Bed. B. I : Ch. XXIII : Page 34. Augustine and his 40 missionaries landed on the Isle of Thanet, east of Kent, in the south-eastern part of England, A. D. 596. The "English nation" was then being formed out of Germanic tribes who had crossed over to Britain. Vortigen, King of the Britons invited some Germanic tribes to come to help him to resist the depredatory invasions of the Picts and Scots. Hengist and Horsa, two exile chiefs from Jutland accepted the invitation, and with a large number of Angles and Saxons reached Britain, in A. D. 449. Others followed them until at the close of the fifth century, only the west coast of their country was left for the Welsh Britons. The Angles and Saxons formed seven kindgoms in what is now England. The seven kings elected one king to be their Bretwalda, that is Emperor. They were heathen ; and the Britons were sorely disappointed in them, because they stole their country from them. It is no wonder therefore that a Welsh historian frankly acknowledges that "The Church of Wales took but a grudging part in the conversion of England to Christianity."—Wales. Pages 125-6. Ethelbert, King of Kent, Bretwalda III.; was born A. D. 552. He married Bertha, daughter of Charibert, King of Paris, France, A. D. 557, or perhaps earlier. The young Queen took with her to her new home in Kent, England, a Roman prelate, Luidhart, bishop of Senlis, Gaul, The Queen and her bishop were the first Roman

Christians to settle in Britain, and the first members of "the Church of England." They prepared the way for Augustine and his fellow missionaries from Rome to come to Britain. Ethelbert received Augustine and his associates kindly. He promised that they should preach without molestation, and should be supported at his expense. He furnished a residence for them at Canterbury, his own capital. There was also at that place a church for the use of the Queen and others who might wish to attend. Augustine and his missionary band marched to Canterbury, carrying a silver cross, and an image of Christ, singing as they went.—"Turn thy wrath and thy displeasure from this city, O God, and turn it from thy holy house, for we have sinned." Then they cried out, "Haleluia."—G. Pages 16-17; Sect. 40-2. "On the feast of Pentecost, A. D. 597, King Ethelbert professed himself a Christian, and received the sacrament of baptism; and on the following Christmas ten thousand of his subjects followed the example of their sovereign."—Ling. Vol. I: Page 90. "St. Augustine pursuant to the orders received from the Holy Father Gregory, was ordained at Arles, archbishop of the English nation, by Atherius, archbishop of that city."—Bed. B. I: Ch. XXVII. Pages 40. Pope Gregory, in A. D. 601, sent to England several laborers and ministers of the word, such as Mellitus who, in A. D. 619, became bishop of Canterbury, Justus, Paulinus, and Rufinianus; and by them all things in general that were necessary for the worship and service of the church:—sacred vessels and vestments for altars and also ornaments for the churches and vestments for the priests and clerks as likewise relics of the holy apostles and martyrs, besides many books. He also sent letters wherein he signified that he had transmitted the Pall—the mantle of an archbishop—to Augustine. He also gave instructions how to constitute the Roman Episcopacy in Britain. Augustine was to ordain in several places twelve bishops, subject to his jurisdiction. The bishop of

London in the future was to be consecrated by his own Synod and receive the honor of the "Pall" direct from Rome. York was allowed Metropolitan honor—chief city of province and seat of mother church—whose bishop was to have the Pall of an Archbishop, and was to ordain twelve bishops for his province. All priests in Britain were to be subjects to Augustine; after his death, the bishop of York was to preside over the bishops ordained by him; and the bishops of London and York were to have equal authority—the first ordained, to have the precedence.—*Bed. B. I: Ch. XXIX. Pages 54-5.* Thus a new form of Christianity and of churches was established in Britain with headquarters at Canterbury—subject to Rome, and patronized by the Anglo-Saxon invaders, particularly by those of Kent: the present Episcopacy of the Church of England is the continuation, in a modified form, of that established by Pope Gregory through Augustine. There were thereafter for many years three separate independent classes of Christian churches in the British Isles: the British Celtic Churches in Wales with headquarters at St. David, Pembrokeshire, South Wales; the British Celtic Churches of Ireland and Scotland with headquarters at Iona; and the new Roman Churches with headquarters at Canterbury and Rome. There were close connections in faith and practice between the British Celtic Churches in Wales, Ireland, and Scotland; but they differed from one another in some matters. The churches and monasteries of Ireland and Scotland carried on their missionary labors among the Anglo-Saxons who had settled in what now is England. But the churches and monasteries in Wales had all they could do to protect themselves from the depredations of the Anglo-Saxons who had robbed them of the best parts of their country and were bent on driving them out of existence entirely so as to have all of the country for themselves; and as tools in the hands of the Roman Church they were in the meantime try-

ing to rob them of their religion. From the very time Augustine arrived in Britain there was no rest nor peace allowed the British Celtic Christians, until finally they succumbed to Popish tyranny. The Roman missionaries succeeded to have the heathen Anglo-Saxons in large numbers to accept the Roman religion. Then Augustine as the Roman Archbishop of all Britain called upon the bishops, monks and churches of the British Celtic Christians to submit to his authority; the Welsh Britons rejected his appeals. He had a personal interview with the leaders under the "Oak of Augustine" in Herefordshire; and a second meeting was held at the same place, in A. D. 602, to hear what arrangements could be made. "There were present in that Synod seven bishops of the Britons, and many most learned men, particularly, from their most noble monastery which in the English tongue called Bancornburg, over which the Abbot of Dinooth is said to have presided at that time": that was the monastery at Bangor—Iscoed—Flintshire, North Wales. Augustine told the British bishops: "You act in many particulars contrary to our church, and yet, if you will comply with me in these three points, viz; to keep Easter at the due time; to administer baptism, by which we are again born to God, according to the custom of the Holy Roman Apostolic Church; and jointly with us to preach the Word of God to the English nation, we will readily tolerate all the other things you do, though contrary to our custom."—Bed. B. II: Ch. II: Pages 69-70. This statement of Augustine is another indicator as to the British Celtic Churches: they differed greatly from those of the Roman type. Augustine, in A. D. 597, had sent to the Pope for instructions regarding various points of difference between the British and the Roman Churches. Pope Gregory replied regarding the support of the clergy, that the bishop and his family were to have their support at home; and other clergy "not received into holy orders, who could not live continent, were to

take wives, and receive their stipends abroad.—**Bed. B. I: Ch. XXVII, P. 41.** These arrangements were some of the points which Augustine offered to the bishops of the British Celtic Churches: they were allowed to marry, though contrary to the Roman custom. Regarding infant baptism, the Pope replied that a babe might be baptized in one hour after birth, if there be any danger of death soon. It will be noticed that Augustine does not say anything about the teachings of the Scriptures, but insisted upon the Britons to administer baptism “according to the custom of the Holy Roman Apostolic Church.” The Church was accustomed to pour oil into the water making thereby mark of the cross before the candidate was dipped into it; and also to kiss the baptized after rising from the water; and to breathe in his face, to drive away evil spirit and to impart instead thereof the good spirit, according to the customs of African Churches. It may also mean that the British Celtic Churches only immersed the candidate once, and that Augustine desired them to immerse three times according to the then custom of the Roman Church. But most likely, what Augustine meant was that the British Celtic Churches should adopt infant baptism according to the custom of the Roman Church, but which had not become as yet a custom in Britain. Augustine declared that in baptism the person baptized is born again unto God. This was the Cyprian theory of baptism; but it had no adherents then in the British Celtic Churches, as far as known. Augustine insisted that the British bishops should adopt the Roman custom of giving new birth to infants by baptism. The British bishops rejected all of the terms Augustine laid before them. To revenge for this, the Roman “Archbishop of all Britain” induced the Anglo-Saxons to go in battle array against the Britons. A Roman Catholic authority says that the battle at Chester took place, A. D. 603, Edilfrid—Ethelfrid—grandson of Ida, King of Northumbria and son-in-law of Aella, took

Chester, and Bangor was demolished.—Ling. Vol. I. P. 96. But a recent Welsh historian says : “About 613 the Angle King Ethelfrith defeated the Britons at the battle of Chester.”—Wales. Page 29. Bede recites the account thus : “The English under Ethelfrid King of Northumberland appeared in battle array against the Britons with whom were great number of monks from Bangor Monastery praying for their brethren. King Ethelfrid being informed of the occasion of their coming said : “If they cry to their God against us in truth, though they do not bear arms, yet they fight against us because they oppose us by their prayers.” He therefor commanded them—the monks—to be attacked first, and then destroyed the rest of the impious army, not without considerable loss to his own forces. About twelve hundred of those who came to pray are said to have been killed, and only fifty to have escaped by flight.” Bed. B. II : Ch. II : Pages 71-2. This battle was only the beginning of contests between the three rivaling forces,—the British Christians,—the Roman Christians, and the Pagans,—involving the religious destiny of the British Isles. To be able to understand the religious interests and the developement of the Roman Church, and the final defeat of the British Celtic Churches in Britain, as well as to erect some historical indicators to point out the kind of religious practices which characterized the various churches in the British Isles, the following facts are stated. Kent having been made a Roman Catholic State, every effort and means were put forth to capture the other Anglo-Saxon States, by and for the Roman Church. “Edwin, son of Aella, married Edilbergâ daughter of Ethelbert of Kent. The young Queen was allowed to have for her religious teacher and priest, Paulinus, a Roman missionary, who had lately received the Episcopal consecration.”—Ling. Vol. I : Page 98. Edwin became King of Northumbria, A. D. 617, and he had to go to war immediately with the Wessexians. Before entering the battle-

field, Edwin promised his Queen and her bishop that if he returned victorious from that war, he would become a Christian. He conquered; and bishop Paulinus baptized Edwin and about 3,000 of his subjects, in a large baptistery, about two miles from Harbottle, Northumberland, on Easter, A. D. 627.—A. M. C. Vol. 12: 517; and A. 254-5. So Northumberland was thus added to Kent as a Roman State, as to religion. But in A. D. 633, Penda, King of Mercia, and Cadwallon, King of Britain, united in waging war against Edwin; and Edwin fell slain at Heathfield.—G. 19: Sect. 48. Oswald, Edwin's successor as King of Northumbria, attacked and killed Cadwallon in battle, A. D. 635, near the "Great Wall." When Edwin was conquered the Roman Church lost its supremacy in Britain, because Penda the pagan restored paganism to power in Mercia and Cadwallon the Christian restored the British Christianity to power in Wales. And Oswald, King of Northumbria, also favored the British Christianity. He had been exile from his country during the overthrow of his family from power, A. D. 617 to 633. During those years Oswald had been receiving hospitality and instruction in the British monastery at Iona. And when his family was restored to power in Northumbria, he returned and took with him missionaries to Christianize his people. But in A. D. 642, Oswald was slain in battle at Maserfield, and Penda became the Bretwalda, and he restored Paganism to be the religion of most of the Anglo-Saxons. Oswy, King of Northumbria, conquered and killed Penda in battle at Wenwald near Leeds, A. D. 655, and thereby Christianity was re-established in the country.—G. 20: Sect. 51. At that time there were two classes of Christian Churches among the Anglo-Saxons: Kent acknowledged Canterbury and the Roman Church, while Northumbria acknowledged Iona and the British Celtic Church. But there were some in Northumbria who had been baptized by Paulinus, and hence were Roman Christians. More-

over Oswy's wife, being the daughter of the King of Kent, had been trained in the Roman faith. It became a serious question at last among the Anglo-Saxons as to which church should be supreme. To decide this question, Oswy, King of Northumbria and Bretwalda, of the Anglo-Saxon Heptarchy convened the great "Whitby Synod," A. D. 664, Colman, bishop of Lindisfarne and successor of the great Aidan, represented Columba and the Iona British Celtic Churches; and Wilfrid, a person who had been raised in the British Church, but had spent ten years in Rome, and upon his return favored the Roman Church, and had become tutor in the Bretwalda's family, represented the Roman Church. The Bretwalda's wife was a zealous partisan of Rome, and Wilfrid being a teacher in the royal household, the most potent influence was Romeward; and some say that there was a secret conspiracy to secure favorable decision for the Roman party at the Synod. Wilfrid referred to Christ's words to Peter regarding the keys of the kingdom of heaven; and Bretwalda Oswy said: "Is it true, Colman, that these words were spoken to Peter by our Lord?" Colman answered, "It is true, O King." Then said the King, "Can you show any such power given to your Columba?" Colman answered, "None." Then said the King Bretwalda, "Do you both agree that these words were principally directed to Peter, and the keys of heaven were given to him by our Lord?" They answered, "We do." Then the King concluded, "And I also say unto you, that he is the door-keeper, whom I will not contradict, but will, as far as I know and am able, in all things obey his decrees, lest, when I come to the gates or the kingdom of heaven, there should be none to open them, he being my adversary who is proved to have the keys."—*Bed. B. III: Ch. XXV. P. 159-160.*

(d.) *THE RESULT OF THE WHITBY SYNOD.*(1.) *The Result of the Whitby Synod in England.*

For his success in gaining such a victory for the Roman Church in the Whitby Synod, A. D. 664. Wilfrid was made a bishop of all the diocese of York which he occupied for 40 years, though often expelled by the civil powers, and as often his appeals to Rome, always restored him to his bishopric.—Sch. III: 2522. Oswy as Bretwalda of all the Anglo-Saxons carried them with him to the Roman Church in very short time. From that time the reorganized churches in England” (the Anglo-Saxon part of Britain) were attached to and under the control of the Roman Church. In A. D. 668, at the request of Bretwalda, Oswy, Pope Vitalian (A. D. 657-672) sent Theodore of Tarsus, a Greek Monk, to be archbishop of Britain, with Canterbury as headquarters. That man formed and established the Episcopacy of Britain on the political lines then existing there.”—G. 22: Sect. 56. This was a re-arrangement of the Episcopacy established by Augustine by orders of Pope Gregory sixty-seven years previously. The arrival in Britain of the heathen Norsemen started a new series of wars between them and the former foreign invaders; and when the “Wedmore Peace Treaty” was signed between the Norsemen and the Anglo-Saxons in A. D. 878, there was left for Alfred the Great, King of Anglo-Saxons, the first invaders, very little territory besides Wessex; and Christianity had almost disappeared from the country of the Anglo-Saxons. But Alfred the Great, ruled wisely and increased in power and influence, and always and everywhere urged the people to accept Christianity. So the lost territory was gradually regained. The following quotation furnishes an indicator. In A. D. 880, “Gothrun, King of the Nothern English yielded” (when baptized at King Alfred’s hand at a place called Allen, near Athelway) “his breath to

Orcus ; he had taken the name of Athelstan, as he came out of the baptismal laver." "And there King Alfred, receiving him as his son by adoption, raised him up from the holy laver of baptism."—E. Ch. Pages 34 and 63. By A. D. 954, Christianity of the Roman type was supreme among all the foreign invaders, and Edred their King was considered the "Anointed of the Lord," and pledged to govern religiously, justly, godly, and mercifully."—G. 31 ; Sect. 79. Offa, King of Mercia, sent an embassy to Pope Adrian I., to secure from him a decree making Adulph, Archbishop of Litchfield, independent of the archbishop of Canterbury, for which the Pope was to have annually 365 mancuses,—mancus being equal to 30 pennies or 60 cents. Owing to the existence of two rivaling Popes, and the appointment of an archbishop for Britain being made by the one who was finally rejected by the Council of Milan, A. D. 1064, there was not a very friendly feeling between Rome and England, when William, the Conqueror, landed in Britain A. D. 1066. It is claimed that the Pope gave William a consecrated banner, a ring, and some of St. Peter's hair, to encourage him to victory in Britain.—M. 10. It is also claimed that William had with him a bull from the Pope excommunicating Harold, the Pretender to the English Crown, and all who would favor him.—G. 61 ; Sect. 30. William seated himself safely on the English throne through the potent help of Rome. He appointed his friend Lanfranc, a native of Italy, but who had gone to Normandy, France, where he met William and made a secret alliance with him to help one another to power,—the one as King, the other as archbishop, of England, was made archbishop of Canterbury, A. D. 1070 ; and all of the Anglo-Saxon bishops were unseated, except Wulfstan, bishop of Worcester, who retained his seat until his death in A. D. 1095.—A. M. C. Vol. 40. Archbishop Lanfranc was Romish in all his religious affairs ; but he claimed independency for his King both in ecclesiastical and political mat-

ters. And according to the Popish instructions given to Augustine as first archbishop of Canterbury, Lanfranc allowed the married priests to continue to live with their wives, but ordered the higher clergy to keep apart from their wives; and no priest was permitted to marry after A. D. 1076.—Sch. II: 1274. The Pope demanded obedience of the King; but William replied: "Obedience I never desired to give, and I do not now desire it: I never promised it, and I do not find that my predecessors have given it to you."—G. 41: Sect. 112. Thomas Becket, a Norman by blood, became Lord Chancellor to King Henry II; A. D. 1155, in which office he proved himself a master executive of the State matters, and of inestimable value to his King and country; but having been made Archbishop of Canterbury in A. D. 1162, he proved himself in that office, a man in the wrong place: but was devoted to the service of the Pope whom he regarded as his new master to be obeyed in all things. When the King and his barons and bishops framed and adopted, January 25, A. D. 1164, the "Clarenton Laws," Archbishop Becket protested against them, and signed and sealed them only at the royal command: the Pope, therefore, pardoned the archbishop for doing it, because he did it involuntary. The Clarenton Laws provided that the clergy, like all others, when accused of any crimes, were to be tried according to the civil laws and by civil officers, and not according to ecclesiastical laws and by church officers, as had been the custom until that time. Becket desired to make the priesthood in all matters independent of the civil authorities, even in cases where the clergy were accused of stealing or even of murdering. The king and the archbishop on account of these things became enemies of one another. The king suspended the archbishop, who then went to the Pope, who compelled the king to re-instate him. After Becket returned from the Pope, he was slain at the altar of St. Benedict in the Canterbury Cathedral, December 29, A. D. 1170; in memory of

which event the Roman Church Calendar designates that date as "St. Thomas' Day"; and "Chaucer's Canterbury Tales" are based on the pilgrimages made to view the consecrated relics of Thomas Becket at Canterbury. The Pope compelled the king to repent and do "penance" for the murder of Becket, and also to change the Clarenton Laws, in A. D. 1174.—G. 53: Sect. 146. King John was compelled, May 15, A. D. 1213, to acknowledge the supreme authority of the Pope to appoint the archbishop of England. But in A. D. 1366, King Edward III., influenced his Parliament to reject the claims of Pope Urban V., to appoint his favorites to office and to financial contributions: and to tell him: "King John, nor any other King, could place himself, his kingdom, nor his people, under subjection, but by our consent." That ended the political power of the Pope in Britain.—G. 122: Sect. 349. But the State Church continued to be part of the Roman Church up to the time of Henry VIII., A. D. 1534.

(2.) *The Results of the Whitby Synod in Ireland.*

Notwithstanding the Popish decision of the Whitby Synod, the Irish Christians remained faithful to the British Celtic Church and the rule of Iona; and continued to prosper in religion, in education, and industry, at home and abroad, independent of both Canterbury and Rome, until A. D. 701.—K. 302. One author says: "Ireland being a blazing centre for civilization until the landing of the cruel Land-Leapers, about the close of the eighth century. "These invaders were Picts, Danes, and Norsemen which ruined Ireland while they tyrannically ruled it. By degrees Ireland became somewhat Romish, especially those Land-Leapers who also forced the natives to pay some respects to Rome. But even until the "Anglo-Norman Invasion" when Giraldus Cambrensis—(called also Gerald, and Girald De Barri, born at the Castle of Maenor Pyrr, Pembrokeshire, South Wales, about A. D. 1147; and made arch-

deacon of Brecknock, A. D. 1172)—accompanied the army from Britain and became “the first war reporter.” the Irish Church which had obtained such glowing fame in its earlier days, had long since grown into very bad repute with Rome. “She still allowed her bishops to be irregularly multiplied, and consecrated contrary to the Rome Rule, by one bishop only; above all, the collection of Peter’s Pence, being the sum of one penny due from every household, was always scandalously in arrears, nay, often no attempt was made to collect it at all.” “Henry of England obtained from Pope, Hadrian IV., a Bull sanctioning and approving of the conquest of Ireland as prompted by the ardour of faith, and love of religion, in which Bull, he is desired to enter the island and therein execute whatever shall pertain to the honour of God, and the welfare of the land.” The result of this invasion was that at a Synod the Church of Ireland was solemnly declared to be finally united to that of England. And it was laid down that as “by Divine Providence she has received her Lord and King from England, so she also submit to a reformation from the same source.” The church in Ireland became part of the Church in England. The plot for the massacre of the Protestants in Ireland, A. D. 1641, was planned by Catholics among whom was Hugh McMahon, the bishop of Clagher. Pope Innocent X., in A. D. 1646, felt that the time had come to establish the Catholic religion in Ireland, and, if possible, for its union with one of the Catholic Powers of Europe; and in order to achieve this object, he dispatched as his nuncio—embassador—in Ireland, Rineraín, Archbishop of Ferno, who rushed up and down Ireland arousing all the Catholic community against both English parties alike. And he united his recruits with those of Owen O’Neil in the insurrection. But the effort failed and Rineraín feeling that whatever happened his project of a separate Ireland had become impossible, fled to Italy.” After the death of Charles II., A. D. 1685, James became

King of England and his whole efforts were to make Ireland a stronghold and a refuge for his Roman Catholic subjects, in order that by their aid he might make himself independent both of England and of the Parliament. To this end, he put Roman Catholics in office, and his army was thoroughly Catholic in creed. The success of William of Orange, and the defeat of James thwarted the aim and blasted the hopes of the Catholics. By the determined efforts of Daniel O'Connell, a barister, the Act of Catholic Emancipation, or Catholic Relief Bill, became law, April 13, A. D. 1829. Through the liberal labors of Gladstone, a Bill for the Disestablishment of the Irish Church was passed by Parliament and received the royal assent, July 26, A. D. 1769.—Ir. 79, 92, 241, 255-8, 381-2, and 407. Thus in brief is the history of religion in Ireland. At present there is no State Church; the Churches of England and of Rome as well as various other churches there are all on equality as to privileges, and independent of the State.

(3.) *The Result of the Whitby Synod in Scotland.*

After the Whitby Synod, the Christians in Scotland remained faithful to the British Celtic Church faith and practice, and independent of Canterbury and of Rome until A. D. 710, when they went under the Roman yoke; but the monks of Iona held out until A. D. 716.—K. 302. About those dates, the Christians of Scotland became subjects in part to Rome and the English Catholic Prelacy. But even in A. D. 1317, Robert de Bruce, King of Scotland, ignored a Bull of the Pope. Bruce, in spite of the efforts of Edward II., of England, and of the Pope, insisted victoriously for the independency of the Scottish King and of the Church in Scotland. In A. D. 1525, the Scottish Parliament prohibited the importation of Luther's books; but Tyndale's Version of the New Testament reached Scotland. In A. D. 1535, the Parliament ordered all persons who had "heretical books" to deliver them to the civil author-

ities within 40 days, under penalty of imprisonment and confiscation. Notwithstanding this, a Scotchman, Patrick Hamilton, the abbot of Ferne, who while in Germany, had listened to Luther, and had become infatuated with his teachings, after returning to Scotland in A. D. 1527, began to teach the Lutheran doctrines, for which he was burned to death before the College of St. Andrews, Edinburg, February 29, A. D. 1528. Hamilton had written a treatise in favor of Luther's doctrine in Latin which was translated into English after his death. Cardinal Beaton held court at Perth, January, A. D. 1544, to which he summoned many persons accused of heresy. A number were banished; three men were hanged; and the wife of Robert Lamb, burgess of Perth, had her hands and feet bound, and in that condition she was thrown into a pool of water and drowned. But after practicing much cruelty, at last, the Cardinal himself fell under the hands of an assassin in his castle at St. Andrews, May 29, A. D. 1546. "Thus perished the ablest champion of the Roman Catholicism in the kingdom."—Scot. 70-73, and 120. The further development of Christianity in Scotland will be treated in connection with the Presbyterians further on in this book.

(4.) *The Results of the Whitby Synod in Wales.*

Previous to the Anglo-Saxon invasion, all of the present Wales and England and most of Scotland was a British Welsh territory, and therefore the religious history of Wales in the earlier centuries include that of the whole of Britain. But, as in Ireland, so in Wales, the foreign invaders and "Land-Leapers" forced the Roman religion upon the natives against their stubborn resistance. After the Whitby Synod, the Welsh continued faithful to the British type of Christianity, and "defied the growing power of Rome until A. D. 809; the British Church retaining its own method of tonsure and its own calculation of the date of Easter." But at last, Wales had to become

a Roman Church territory. St. David had been the seat of the Archbishop of Britain since the sixth century; but about A. D. 1100, the English Roman "archbishop of all Britain" put forth extra efforts to subdue the bishoprics of Wales,—St. David yielded A. D. 1115; and Bangor, A. D. 1120. But in A. D. 1134, St. David again assumed its former position, as the archbishopric of Wales. In A. D. 1188 Baldwin, Archbishop of Canterbury, and the noted Giraldus Cambrensis, archdeacon of Brecknock, made a tour of Wales apparently in behalf of the Crusaders, but really and indirectly, to establish the Romish authority of Canterbury over the four Welsh dioceses, by celebrating masses in the four Welsh Cathedrals—Bangor, St. Asaph, St. David—and Landaff. But in A. D. 1198, for some cause or other, Giraldus had changed his position, and declared the independence of the church in Wales, with St. David—the Cathedral and its Patron Saint—as the seat of its archbishopric. He made three journeys to Rome to argue for this independency, and against the archbishop of Canterbury and King John of England; but all in vain. All the Welsh bishops were compelled to acknowledge the supreme authority of the Roman Archbishop of Canterbury, A. D. 1203. But in A. D. 1212, Llewelyn, the Great, of Wales, secured from Pope Innocent III., release from the allegiance of Wales to King John of England; and so, at that time, Wales was in favor at Rome while England was under the Popish ban. In A. D. 1391, Walter Brute, one of the Wycliffe Lollards in Wales, pleaded for simpler creed and purer religion. His theology was clearer and less mystical than that of Wycliffe. In its justification by faith was made plain. He wanted the Bible instead of the "Church," and Christ instead of the Pope for standard of doctrine, and head-ruler of the church; and "gospel simplicity instead of the vague ceremonies of the Mass." The great Welsh Prince, Owen Glendower, who secured independence for Wales for 7 or 8 years, during

which time, he was its ruler, stated the aims of his war in a letter dated in A. D. 1406, to be : (1.) The independence from the King of England ; (2.) The independence of the Welsh Church from the English Roman Archbishop of Canterbury,—but not from the Pope who at that time was in his favor ; (3.) The establishment of two Welsh Universities,—one in North Wales, the other in South Wales. But these efforts all failed to accomplish the worthy aims of Glendower, and his fellow Welshmen. After many other struggles against subjection to Canterbury, the independency of the Churches in Wales finally disappeared altogether in A. D. 1536 ; when King Henry VIII., at the request of the Welsh nation, extended the laws of England to be the laws of Wales also. And from that time the established State Churches in Wales have remained one in faith and practice with the established State Church of England. But many non-conformist and dissenting churches of various kinds also exist in Wales which will come under notice further on.

The Destruction of Popish Relics.

When Thomas Cromwell was head officer of Henry VIII., he sent agents throughout the country to remove and destroy popish ceremonies and relics. Richard Devereaux, bishop of Dover, found two special images among the Black Friars at Bangor, North Wales, of which he wrote to his master : “But the holiest relic in all North Wales I send to you here. There may no man kiss that, but he must kneel as soon as he see it, though it were in the foulest place in all the country ; and he must kiss every stone, for in each is great pardon. After that he has kissed it, he must pay a meet of corn, or a cheese of a groat,—or 4 d. (8 cents) for it. It was worth to the Friars in Bangor, with the other image, which I have also closed up, twenty marks a year in corn, cheese, cattle, and money.” Ellis Price, another agent in Wales, wrote to his master regarding a

popish relic "at Llanddervel, in the valley of the river Dee"; "there was a huge image of Dervel Gadarn in armour, in whom the people have so great confidence, hope, and trust that they come daily on pilgrimage unto him; some with kine, others with oxen or horses, and the rest with money, in so much that there were five or six hundred pilgrims, to man's estimation, that offered to the said image the fifth day of the present month of April. The people believed that the said image of Dervel Gadarn could fetch them out of hell when they be damned."—Wales, 125-6, 105, 131, 267, 279-82, and 342-5. Thus, it can be seen how Roman Christianity had won victories over Welsh Christianity; and how the Roman Church had paganized the Welsh nation and how it was poverizing the people; and how it had deluded them into false belief and un-Scriptural religious expectations, as represented in their worship of those images.

(2.) *Historical Gleanings From the British Celtic Fields.*

It is reasonable to draw the following conclusions from the historical Indicators as found in statements related and quoted from the highest authorities, ancient and modern, regarding the doings of the British Celtic Churches and their successors:—

(1.) Christianity was taken to Britain as early as the second century, if not earlier, and very likely from Rome.

(2.) The Christianity of the Church of Rome at that time had not been polluted with paganism and other heresies and un-Scriptural ceremonies. So it was not the Roman Popish Church of later centuries, but rather the evangelical Scriptural church of the second century that introduced Christianity into Britain, about one hundred years before Cyprian and North African bishops had conceived infant baptism; and about 250 years before Boniface, bishop of Rome sanctioned the Cyprian innovation; and about 300 years

before the bishop of Rome was made a "Pope."

(3.) The churches in Britain remained pure in faith and practice for a longer time than did the churches in other countries, particularly so until the fourth century, according to Bede. B. I: Ch. IV. P. 10. Circumstances were favorable unto this end: Britain was a far away, isolated country,—too far to be affected by the influences of the turbulent elements at work in Carthage, Jerusalem, and Rome, and the countries around them during the first three hundred years; Constantius Chlorus ruled Britain with comparative mildness during the fierce Galerian persecution in other countries which raged in A. D. 308-311; and early in the fifth century the Roman rulers withdrew their military forces from Britain, and allowed the Britons to care for themselves. Therefore the influences that caused changes in other countries did not disturb very much the churches in Britain.

(4.) It appears that neither infant baptism nor sprinkling or pouring was introduced into the churches in Britain at least until the sixth century. It is evident in the records concerning the Welsh Pelagius and the Irish Coelestius that infant baptism was not practiced in and by the British Celtic Churches at the beginning of the fifth century: nor was it practiced there when Augustine arrived in Britain, A. D. 596. The following statement of Bede may serve as Indicator as to both the subjects and mode of baptism in Britain at the time. Referring to the war of the Picts and Scots against the Britons in A. D. 429, he says: "The holy days of Lent were also at hand, and were rendered more religious by the presence of the priests in so much that the people being instructed by daily sermons, resorted in crowds to be baptized, for most of the army desired admission to the saving water. . . . The army advanced, still wet with the baptismal water."—Bede. B. I: Ch. XX. Page 31. This testimony of the father of British Church history plainly shows, though unintention-

ally, that infant baptism was not practiced in Britain at that time : the soldiers "resorted in crowds to be baptized"; that shows that they had not been baptized in their infancy ; or that they were not attached to any Pedo-Baptist Churches ; they were instructed by daily sermons before they were baptized, and the baptism was by immersion, because they "advanced still wet with the baptismal water." The same is also true as to the baptism of King Gothrun, in the time of King Alfred, the Great, in the ninth century as already quoted. As far as baptism decides the question, the British Celtic Churches were Baptist Churches, and not Pedo-Baptist Churches. But after the arrival of the Roman Augustine missionaries, the Cyprian African infant baptism was introduced and gradually forced into practice in Britain ; but some continued to reject it ; these were compelled in course of time to become Anabaptists, rebaptizing those who had been baptized in their infancy in obedience to civil law. After the Whitby Synod decision making the State Churches of Anglo-Saxon England, subject to the Popish Roman Church, as the Anglo-Saxons succeeded in aggressive invasions over more British territory, they forced Romish customs on the native inhabitants ; and this meant, among other innovations, infant baptism, as is proved by the law enacted, in A. D. 689, by Ina, King of the Western Saxons, compelling all to have their children baptized, or suffer great penalties.—S. Vol. I : 204-6. But for a long time after infant baptism had been forced into general, but not uniniversal, practice in Britain, immersion continued to be the general mode of baptism in all the churches.

"Clinic Baptism."

It appears that the kind of baptism administered to sick Novatian about the middle of the third century, became a favorite baptism in cases of dangerous sickness, and it was therefore called "clinic baptism." Clinic comes from a Greek noun meaning bed,

and a verb meaning to recline. "A clinical convert is a convert on his death-bed. Anciently, those receiving baptism on their death-beds were called clinics."—W. U. D. Novatian was sick, and believed to be on his death-bed, he had not been baptized, though he was being instructed in preparation for baptism before he was taken sick: he could not go into the water, so water was poured all over him on his bed or couch—for baptism: that is the first recorded clinic baptism. Cyprian the father of infant baptism replying to a question by Magnis regarding the Novatian clinic baptism replied: "12. You have asked also dearest son, what I thought of those who obtained God's grace in sickness and weakness, whether they be accounted legitimate Christians, for that they are not washed but sprinkled or poured upon with the saving water." Cyprian approved the "clinic baptism" of sprinkling or pouring, instead of the "washing" as in immersion.—Cyp. Vol. I: Ep. 75: P. 311. Cyprian was a man who felt and acted, as many men do at present, as if he had perfect authority to decide all questions of religion independent of what saith the Holy Scriptures. By his free use of his independent notions he insisted that infant baptism should be practiced for the Salvation of the souls of newly born babes; and again he sanctioned sprinkling or pouring as clinic baptism sufficiently legal for the salvation of sick and weak persons. This clinic baptism became a common practice in cases of dangerous illness. But "baptism was performed by thrice immersion during which the formula of baptism was pronounced; sprinkling was also common in case of the sick."—K. 119. People who were forced both by the church "curse" and the civil law to have their children baptized, gradually substituted the clinic baptism—sprinkling or pouring—for the regular baptism by immersion, because it was easier and quicker done. The clinic baptism reached Brittany, France, where some of the priests administered it to children which were dangerously

sick. But there were those who argued that such "baptism" was not legal, so an appeal was made to Pope Stephen III.,—A. D. 752-757—who replied: "If the baptism is administered in that way (pouring) in cases of necessity, in the name of the Holy Trinity, it should be considered valid."—Rob. 429, Pam. No. 135. The "clinic baptism" soon crossed over from Brittany to Britain; and it was forcing itself into general practice when Kennwolf, King of Mercia, convened a council at Calcuitt—Chester, A. D. 816, which decreed: "The priests must not throw holy water on the children's heads, but always immerse them in the laver, after the example of the Son of God himself, when he was immersed three times in the waters of the Jordan."—Sch. Vol. I: 201; and A. 426. The councils held at London, A. D. 1200; Sarum, A. D. 1217; and Oxford, A. D. 1222, confirmed the decrees of A. D. 816, and enforced anew immersion. Arthur and Margaret, brother and sister of King Henry VIII., were immersed in their infancy A. D. 1486 and 1502; and King Edward VI., and Queen Elizabeth when they were infants were also immersed.—A. 427-8. The first "Book of Common Prayer" of the English Church, A. D. 1549, directed that baptism should be by tri-immersion. An eminent pious Welsh parson in the Church of England in Wales, Rhys Pritchard, A. M., of Llanymddyfri, who died, A. D. 1644, turned the creed of the Church of England, also of Wales at that time, —into Welsh poetry in which he sets forth baptism as tri-immersion, and requiring "repentance and lively faith, as two things necessary for every man who earnestly came to ask for gracious baptism."—C. C. 603-4. But though the teachings of the Old British Celtic Churches regarding baptism had remained in the creed of the State Churches even after the secession from the Roman Church, they had really become Pedo-Baptist Churches. Immersion continued to be the baptism administered in all the Churches in Britain—the British Celtic and the Roman Canterbury

types, and the present Church of England as well, until the beginning of the seventeenth century ; but it was not universally practiced by them. A church council, held at Liege, Belgium, A. D. 1287, provided a formula for the baptizing of children by pouring or sprinkling ; and another council held at Ravenna, Italy, A. D. 1311 decreed liberty of choice to baptize either by immersion, or pouring, or sprinkling.—Sch. Vol. I: 201. The natural result of this liberty of choice induced the State officers and those of their subjects to whom religion was only forms of outward ceremonies imposed by law and custom upon them, but with pretensions and promises of great benefit especially eternal Salvation and heaven, to adopt the easier form of baptism,—sprinkling ; which, gradually, became general, but not universal, in all the State Churches,—both Roman and others. In A. D. 1556, a little book was published by the Calvinists in Geneva, Switzerland, teaching and directing that baptism should be administered by putting water on the forehead,—why on the “forehead” is a mystery unsolved ! That year, John Knox of Scotland introduced the Geneva practice of baptizing by putting water on the forehead to the churches in Scotland ; and that form of baptism became the baptism of the “Covenanters” and the Churches of Scotland, through Knox’s influence in A. D. 1565.—G. M. Vol. I: 856.

The Westminster Assembly of Divines.

The British Parliament appointed 120 English bishops, most of whom were Episcopalians, with some of Puritan inclinations ; 6 representatives from Scotland ; 20 members of the House of Commons, and 10 members of the House of Lords, to be a committee to prepare and recommend a complete system of religion and worship for the Church in Britain. An important fact regarding this committee will explain why they took the action they did in regard to baptism. The Long Parliament being at war with the

King, and pressed hard by his forces, and exposed to the utmost peril in the battle fields, sent four commissioners to the Scotch General Assembly, which was in session at Edinburg, August A. D. 1643, to entreat the Scots to assist their brethren in England in their war against their tyrannical King. The Scotch Assembly and the English commissioners entered into an agreement—called “Solemn League and Covenant”—to unite their forces to establish and extend the Reformed religion, which Knox brought from Geneva, in all of the British Isles. This meant, among other things, that putting water on the forehead was to be the baptism of the Reformed churches. So the six representatives of Scotland were made the representatives of the Geneva Reformed religion, and the English commissioners had pledged to uphold their views in the Long Parliament at London. The committee thus composed was called, “The Westminster Assembly of Divines.” They met at Westminster, London, July 1, A. D. 1643, and continued to hold daily sessions, except Saturdays and Sundays, until, A. D. 1648, when their work was completed, and the “Westminster Confession of Faith” was made. It must be born in mind that the members of the Westminster Assembly of Divines were not at liberty to act as their scholarship and Scriptural knowledge, and Christian piety would dictate. They were tied down by the opinion and tastes of the majority; and subject to any alterations made by the Parliament; and the Parliament was compelled by its pledge to the Scotch Assembly to do all in conformity with the “Solemn League and Covenant,” which the Long Parliament and the Westminster Assembly of Divines ratified and signed, September 22, A. D. 1643. In view of these facts, it was to be expected that when the Westminster Assembly of Divines took up the article on baptism, that “putting water on the forehead” would be the form adopted. August 7, A. D. 1644, a great debate was carried on in

the Assembly regarding baptism. The Hebrew and Greek scholars of England argued that the word baptize demanded immersing; others argued that the word was not so confined as that in its meaning. But the pressure of the Solemn League and Covenant, permitted no choice—it had to be sprinkling—to please Scotland. A vote was taken on the article regarding baptism: it was a tie vote; 24 on either side; the chairman decided in favor of adding to baptism as immersion the words that “pouring or sprinkling water on the face was sufficient, and the easier way to do it.”—A. 438. That decision helped wonderfully to establish sprinkling instead of immersing as the act of baptizing in Britain. But even to the present day the Book of Common Prayer of the Church of England says as to the act of baptizing an infant: “And then naming it after them (if they shall certify him that the child may well endure it) he shall dip it in the water discreetly and warily.”—“But if they certify that the child is weak, it shall suffice to pour water upon it.” Again in regard to adults, it says: “And then shall dip him in the water, or pour water upon him.”—B. C. P. 360 and 374. Thus, it will be seen that only in case of weakness of the child, pouring is permitted; but strong children must be dipped in water. In case of adults, choice between dipping and pouring is allowed, as is the case with many other Christian bodies to-day. But judging from the practice of the English Church, almost all of the children brought to its baptism are “weaklings.” The Church of England in America permits the choice between dipping and sprinkling in every case whether the child be weak or strong.—A. B. C. P. 233 and 234. Notwithstanding all the forces at work and the religious changes made in the territory of the Old British Celtic Churches, neither infant baptism nor sprinkling or pouring ever became universal practice in Britain.

Lord Brooks in his “Treatise on Episcopacy,”

which was published in A. D. 1644, in England, said : "The Anabaptists refuse baptism to their children until they attain the age of understanding and proper conception ; but in other things they agree with the Church of England."—A. 429. The Church of England at that time only immersed. These undoubted facts of history prove conclusively that the British Celtic Churches were Baptist Churches as to their baptism, baptizing only believers ; and that by immersion. And some Christians of that type continued in Britain through all the trials and changes up to the dawn of liberty. (5.) The British Celtic Churches were Episcopal. They had bishops and archbishops ; but there are no proofs that those terms represented anything then similar to what they do now in the Roman and English Episcopacies. The standing and authority of ecclesiastical officers have changed wonderfully during the ages of the growth of Popery and State Church powers. Originally a bishop meant a pastor, that and nothing more ; archbishop designated a pastor of a large growing church which was central and located in an important political city, as is shown in a former part of this work. Besides the reader must bear in mind that almost all of the writers of ecclesiastical histories which were written during the first one thousand years after the arrival of Christianity in Britain, and whose works are still extant were compelled by circumstances to use popish terms to promote the interest of the Roman Church. Gradually the Episcopacy of the British Celtic Churches changed by contact with the Roman Episcopacy ; which at last superseded it altogether. (6.) It appears that the British Celtic Churches were made State Churches by King Lucius at their very beginning. The King became the first convert ; and he induced his subjects to follow his example. He gave lands and houses for the use and support of the churches. As to their general principles, they seem to be about the same as all other Christians of their time. They

were very zealous for the Holy Scriptures as their sole standard of Christian doctrine and practice. When a foreigner succeeded to have Pelagius to believe and propagate what they considered "heresy" which Bede explains as "perfidious doctrine against the assistance of Divine grace," "The Britons craved aid of the Galician prelates." "And having consulted together in a great Synod by unanimous choice, the Apostolical priests, Germanus, bishop of Auxere, and Lupus of Trojes, were sent into Britain to confirm it in the faith."—Bede, B. I: Ch. X, and XVII; Pages 17 and 26. This shows that the British Christians believed in the doctrine of the depravity of human nature and in the need of the Divine grace to regenerate the soul and aid in conquering sin, which Pelagianism denied. It is not to be presumed that the British Celtic Churches were perfect or free from error in faith and practice; even the Apostolic Churches themselves were not so. The historian who is bent on finding perfect churches, or churches of the exact type of the Baptist Churches of the twentieth century, will search ecclesiastical fields in vain, for he cannot find what he fondly seeks. But the unprejudiced historian will find in Britain Churches which did not baptize infants until compelled by Roman rule to become Pædo-Baptists; churches which did not baptize only by immersion, and which, in later years, practiced tri-immersion, until compelled by Popish and civil law to admit pouring and sprinkling as baptism; churches which believed in the need of Divine grace as the saving power from sin; and churches which depended wholly on the Bible for their religious doctrines and practices: such were the British Celtic Churches. The observing investigator will discover Christians in Britain clinging to these very principles and practices during all the ages from the second century on until the civil governments granted religious toleration; when all Christendom by the confined presence of these Divine principles burning in the minds and hearts of

men and women became a great caldron boiling into fervent agitation for full religious liberty and reform, in the sixteenth century. Then the Baptist non-conformists in Britain, as elsewhere, came forth from their forced secrecy into publicity, strong in numbers, vigorous in faith, and courageous to do their part to restore pure Christianity into practice, and to re-transform the Pedo-Baptist Churches to what they were before their forced transformation to conformity with the Roman Church.

(3.) *THE BAPTIST DENOMINATION.*

The Baptist Denomination is a collective name designating those Christian Churches which are distinguished from other Christian Churches by their views and practices of baptism. The Christians and churches of this class were known by various names, as heretofore related, previous to their appearance under the name of Baptists and Baptist Churches, and Baptist Denominations ; so here, only their history as churches and denomination under this new name will be given.

(1.) *The Baptists at Babylon.*

Persecution drove Peter and other leading Christians from Jerusalem. He and his son, Marcus, and probably others, went to the regions of the Parthians who ruled Babylon at that time. There were some Parthians and Medes among the great multitudes of converts on the day of Pentecost A. D. 33 ; and it was natural and necessary for Peter or some other Apostle to visit them in their native country, to confirm them in the faith and to preach the gospel to the Babylonians. About A. D. 60, Peter wrote an epistle in which he makes mention of the "Church that is at Babylon," and also of "Marcus my son."—1 Peter 5 : 13. Some would make "Babylon" to mean Rome, and "Marcus" to be the "John whose surname was Mark."—Acts 15 : 37. But these suppositions are the results of Popish zeal in manufact-

uring links to connect Peter with Rome and with Celi-bacy. But there are abundant proofs that there were many Christians in Babylonia and along the shores of the Euphrates and Tigris rivers in the first centuries; and they serve as historical indicators of the presence of Peter in Babylon and of a "Church at Babylon," as mentioned in the epistle. In A. D. 215, there were in Babylon a sect of Christians called Mughtasilahs, or Baptizers. They were quite numerous at that time near the Euphrates and the Tigris. They are known in history as "Mandeans," and Christians of John the Baptist; but they themselves in their own tongue assumed the name, "Subba," that is, Baptists. The most important of all their religious ceremonies was their "Masbatha," or baptism by which they received children into the communion of "Subba." A second baptism was performed on sundry occasions; and a third baptism during the five days of the festival of baptism. These people built their houses of worship in the vicinity of flowing water for baptizing conveniences. They had also a kind of communion, or Lord's Supper.—Sch. II: 1396 and 1467-9. In these facts are found traces of the original Christian ordinances—baptism in water; and baptism a prerequisite for communion. But in course of time, by inter-mingling with pagans, and being cut off from intercourse with the Christian world, the Baptists at Babylon gradually changed in faith and practice until at last they became so corrupt and heretical that for centuries past their religion has ceased to be worthy of the name of Christianity. But scattered and persecuted Christians in other countries have been more fortunate to preserve their religion more scriptural, although laboring under great difficulties and surrounded with adverse circumstances.

(2.) *The Baptist Church at Schleitheim, Switzerland.*

February 24, A. D. 1527, the "Brotherly Union of Certain Believing, Baptized Children of God, As-

sembled at Schleithem," a little village near Schaffhausen, Switzerland, adopted a "Confession of Faith;" and prepared with it a circular letter of greeting which they sent to other "Congregations of Christian Believers, Baptized." This letter proves the existence of Baptist Congregations, although their localities are not given nor are they now known; but they were known to the Baptists at Schleithem. It was necessary for them to prepare that Confession of Faith, and to send it to their fellow Baptists to show in what things they agreed among themselves, and differed from other non-conformists who were also called Anabaptists and Catabaptists. The Confession contained seven articles. Article first says: "Baptism should be administered to all who have been taught penitence and change of life, and who believe really that their sins are done away with through Christ, and in general who wish to walk in the resurrection of Jesus Christ, and who wish to be buried with himself into death that they may rise again with him. So we administer it to all who demand it and require it of us themselves after this manner. By this all baptism of infants is excluded—that chief abomination of the Roman pontiff," etc. Article second says: "This is our opinion regarding abstention or excommunication: All ought to be excommunicated who after they have given themselves to the Lord that they may walk in his precepts, and who have been baptized into the one body of Christ and are called brothers and sisters, yet either slip or fall into sin and imprudently are thrown headlong. Men of this sort ought to be admonished twice in private; the third time they should be corrected publicly before the church according to the precept of Christ. But this ought to be done according to the command of the Divine Spirit before the breaking of bread, so that all who break and eat one bread and drink from one cup may be together in unison in the same love." Article third says: "In the breaking of bread we thus agree and unitedly

determine that they who wish to break one bread in commemoration of the broken body of Christ, and to drink of one cup in commemoration of his shed blood, shall first come together into one body of Christ, that is the Church of God, in which Christ is head. And this is particularly through baptism," etc. Zwingli in replying to this article says one thing which removes all doubt as to who were admitted to the communion table in that Baptist church; he says: "You admit no one to the Lord's Supper unless he have first united by baptism into the one body of Christ." Again he says: "But you would not speak here of the church's baptism, but of heretical baptism, i. e., your sect's. Again: "What you mean really is that no one in your evil church should hope to be a participant at the table of the Lord unless he has been rebaptized."—Z. 183-184. Article fourth is a lengthy one. It recites alarming facts regarding the mixture of paganism and worldliness and lusts with what was called religion, and says: "From all of which we ought to learn that what is not united to our God and Christ is nothing but an abomination which we should shun. Here we understand are all the popish and secundo-popish works and the contentions of idolatry, processions to churches, homes of feasting, states and alliances of unbelief and many like things. . . . We ought to be alien and separate from all of these. . . . By the strength of this contribution (the possession of the Spirit of God) there fall away from us the devilish arms of violence, such as swords and other arms and things of this character, and all use of them for either friend or enemy by reason of this word of Christ: Ye must not resist evil." The reader must not be deluded by Zwingli's tirade against the Catholic to accept his misconstruction of this article. The passage regarding the sword and the arms evidently refers to the general custom in those days of forcing people to be nominal Christians by civil and military means. In Switzerland it was the custom

to carry side arms in the Senate, Courts, popular assemblies and even at baptisms (Z. 192), representing thereby their readiness to use the "sword" to enforce their views. The Baptists on the other hand separated themselves from state powers and military means, and from all who favored such means for religious purposes whether they were friends or enemies. The Baptists then, as always, relied on the efficacy of preaching the gospel as means to produce and sustain christians. This article was particularly objectionable to Zwingli, because he was a military man; and by military means expected to make Zurich and himself masters in that section of Switzerland, in the pursuit of which he lost his life on the battlefield. He had no use for those who would not carry arms and use the sword in favor of his "church." Article fifth explains the relation of church and pastor, and how a pastor was subject to the same discipline as all other members. It says: "We thus determine about pastors of the church of God, that there be some pastor of a flock according to the order of Paul in all things, who shall have good testimony from those who are outside the faith. Let it be his duty to read, warn, teach, instruct, exhort, correct or excommunicate in the church, and to preside well over all the brethren and sisters, as well in prayer as in breaking of bread, and in all things pertaining to the body of Christ to watch that it may be supported and increased, that the name of God be cherished through us and be praised and the mouth shut to blasphemy. But support ought to be supplied him from the church which elects him, if he lack. For he who serves the gospel should live by the gospel, as the Lord ordained. . . . But if a pastor be either driven out (for unworthy conduct), or be led by the cross to the Lord, another should succeed him at once, so that the people and flock of God be not scattered, but receive consolation and be preserved." Zwingli became frenzy over this article because these Baptists provided that their elected

pastor was to be supported by his people whom he served. Zwingli says: "They concede, then, under this rule the support to the pastor of a heretical church which they deny to the bishop of the Christian church"—Z. 195. And who was that "bishop of the Christian Church"? Well, Zwingli or his appointee in his State Church. Zwingli acknowledged that the Baptists were too heavily burdened with taxes, and he asks how were they going to assume additional burden in the support of their pastor. Alas for the reformer of Zurich! He taxed the people almost to poverty, and compelled the people to support him and his appointees in the State Churches against their will, and ridiculed the principle of the Baptists contributing to the support of pastors elected by them to serve them in the gospel. Zwingli says that "these monsters are led like wild boars into our liquid pools to prove us, so that it may appear whether we are faithful or not."—Z. 196. Article sixth explains more fully what they meant by the sword; and it is this: "The sword is an ordinance of God outside of the perfection of Christ, by which the evil man is punished and slain and the good man defended. In the law the sword is ordained against the evil for punishment and death, and for this the magistracy of the world is constituted. But in the perfection of Christ,"—meaning the church and the perfect society as to principles and purposes—the embodiment or representation of the perfection of Christ—"we use only excommunication, for the admonishing and exclusion of the sinner, for the destruction of the flesh alone, as admonishment and warning that he sin no more." The meaning of the article is that the church is not to use corporal punishment or material means to bring and hold people in the Christian Churches; but rather use moral and scriptural persuasion and scriptural means as the only appointed weapons for religious and church discipline. Article seventh is quite elaborate, and yet it is not as plain as desirable. It per-

tains to taking oaths. To understand the real import of this article it must be borne in mind the conditions under which it was prepared. The Baptists were persecuted and condemned by the civil magistrates who were religious bigots and avowed enemies of their belief. The Baptists in forming this article tried to be wise as serpents and harmless as doves; and by a scriptural process of reasoning they formulated a theory to excuse and exempt themselves from taking any oaths before such magistrates under such circumstances. They did not wish to be placed, by telling the truth, in a position to make themselves guilty before men who sought their blood; nor were they willing to swear lies by denying the truth; nor to pledge under oath to abstain from doing what they felt they must do in order to have a conscience void of offense towards God and towards men. Such were the teachings of the Baptist Churches in Switzerland and elsewhere in the first part of the sixteenth century, according to this the oldest known confession of faith prepared by the Baptists. The confession, with very little modification in the articles concerning the "sword" and the "oath," is agreeable in every essential feature to the belief and practice of the great body of Baptist Churches in America and in Wales at the beginning of the twentieth century.

(3.) *The Baptists Driven From Switzerland.*

Zwingli at Zurich was dictator both in religious and civil matters. In his pretended "refutation" of the Baptist Confession of Faith he acted the drowning man reaching to catch stray straws; and utterly unable to sustain himself from sinking into the floods of errors, defeated, though deluding his zealots with pretensions of victory: they knew no better; because they knew not the Scriptures as is shown on previous pages. But what he failed to do as a theologian, he accomplished as a political tyrant by means of the cruel laws enacted by his servants at

Zurich, March 7, A. D. 1526. What Zwingli left undone by way of destroying the Baptist Churches or driving them out of Switzerland, John Calvin at Geneva completed the work. "Calvin's aim was to found a Kingdom of God in the Spirit of the ancient prophets, and ruled by equally vigorous laws" "The members of the Consistorie had authority to enter private houses, and to regulate even the smallest concern of life, and they admonished or punished offenders as they thought fit," "Superstition was rife and increasing, and every kind of torture was used to extort confessions from accused persons." "Offences against himself personally, Calvin treated as blasphemy, as he identified himself with the prophets of old." An example: "Pierre Amieux, a councillor said that Calvin was a bad man. For that expression he was led in his shirt through the city with a lighted torch in his hand, and was required to confess his fault in three different public squares, and forbidden to preach till satisfaction was done to Calvin."—Swit, 283-5. The cruelties of Zwingli and Calvin coupled with that of the Pope removed the Baptist Candlestick from Switzerland, as did also the cruel laws of Charles V., and others drive the Baptists from Germany.

(4.) *The Baptists in the Netherland—Holland.*

During the reigns of William of Orange and his son Maurice, the Netherlands especially Holland furnished a retreat and refuge for the Anabaptists who flocked thither from all other countries. In A. D. 1577 William wrote a letter to the authorities of Middelburg, praising the Anabaptists for the timely and liberal help they had given him while carrying on the war for liberty and the Republic. And in A. D. 1591, Maurice also wrote to the same authorities commanding that peace and quiet be allowed the Anabaptists as to all others in accordance with Article XIII of the Utrecht Union agreement, which was made A. D. 1579. These very letters suggest that the

Anabaptists were molested to a great extent, though not deserving it, even in Holland during the latter part of the sixteenth century. Thousands of them went to Britain where foreigners were treated more leniently than were the native non-conformists. Persecution in Britain drove many of the Puritan non-conformists, Anabaptists and others, to Holland and elsewhere during the opening years of the seventeenth century. So, the non-conforming element moved from country to country according as toleration or liberty was withheld or granted. The records of London, England, show that ten Anabaptists from Holland suffered martyrdom in Britain in A. D. 1535, and others from the same country saved their lives by repentance. In A. D. 1536, King Henry VIII., of England ordered his clergy to teach the people to consider the Anabaptists heretics to be drowned. It was estimated that there were in England 10,000 refugees from Flanders in A. D. 1562; and in A. D. 1687 there were in and around London, Norwich and Suffolk about 75,000 heads of families of Dutch and Waloons. "Waloons" were Anabaptists from France and Flanders who went to North of Holland, and many of them from there to England. These Anabaptists from Holland were educated and also skillful artisans. Queen Elizabeth allowed them more religious liberty than to her own people. But "each artisan was by law required to take at least one English apprentice. These apprentices became members of the family according to the good custom of the times, and were subjected to a home religious training. These refugees came from a land where education was universal. Each man brought his Bible, which he could read for himself and neighbors. Earnestness they had, for they came not to better their condition but simply to find religious freedom."—P. Vol. I: 488-95. Thus, the Holland Anabaptists conferred a double blessing on the inhabitants of Britain; they taught trades,—the best known in the industrial world in that age, and Bible religion,—the most ele-

vating ever known, to those apprentices. The results were that Britain became a bee hive of industry which gave, in Queen Elizabeth's reign, to England her golden era of prosperity, such as she never had before in her history. And the presence and labors of those foreign Anabaptists strengthened and increased the native Anabaptists to such boldness, powers and numbers that they were ever afterwards making rapid progress. In A. D. 1571, the Church of England formed and adopted her "Articles of Religion." Article 38 refers to certain Anabaptists who believed that all goods of Christians are common property for all. There might have been some individuals then as now, who held that "the Riches and Goods of Christians are common property, as touching the right, title, and possession of the same"; but such belief was not common among Anabaptists only under the same circumstances and in the same sense as the Christians at Jerusalem "had all things common."—Acts 2: 44. Upon the restoration of royalty and Episcopacy A. D. 1660, the Book of Common Prayer was revised; and in its Preface the revisers say that they had to add a chapter on "The Ministration of Baptism to such as are of Riper Years," which, though not so necessary when the first book was formed, notwithstanding that, because of the increase of the sect of Anabaptists that have crept into our midst through the careless unlimited liberty of the latter times, has now become necessary." This great increase of Anabaptists aroused opposition and even persecution which compelled many of the Holland Anabaptists to return from Britain to their native land; and with them went large numbers of British Anabaptists and others to Holland and settled in different cities there. As to the Holland Anabaptists in Britain, their peculiar and objectionable doctrines may be learned from the quotation from a recent author who refers to them thus: "But, although received and given shelter, they excited the indignation of the English

prelates by their heretical doctrines, insisting on the necessity of adult baptism, and declaring that the Saviour died for the redemption of all mankind, and not for that of a select few, . . . and taught that the the civil government had no concern with religious matters.”—P. Vol. II : 178-9.

(5.) *The English Baptist Church at Amsterdam.*

Amsterdam is a city in Holland. There was in that city, a church or congregation whose origin is not postively known. But that church adopted a “Declaration of Faith by English people staying in Amsterdam, Holland, in A. D. 1611.” In its Article B. it says: “Every church is to receive in all her members by baptism, upon confession of their faith and their sins, and that is the fruit of preaching and hearing the gospel, according to the ancient arrangement and custom; and therefore the church that is established in any other way, or of different persons, is not according to the New Testament” The following appear to be some facts which relate somewhat to that church.

John Smyth.

John Smyth was born in England, date and place unknown; but he died in Holland A. D. 1612. Smyth was educated at Cambridge, and received his B. A., and M. A., in A. D. 1575-9. He was a lecturer at Lincoln, and vicar at Gainsboro, Lincolnshire, England. The Holland Anabaptists had done great work, and had gained many followers in and around Smyth’s parish. Smyth undertook to study their teachings, and debated with them, and other Puritan non-conformists quite often. After nine months of hard study of the Anabaptist doctrines and the Puritan teachings, Smyth concluded that these non-conformists were more Scriptural than was the established church of England in whose priesthood he was. The Anabaptists were very numerous in the neighborhoods of Epworth, Crowle, and West Butter-

wick, Lincolnshire, England. There was a non-conformist church whose headquarters was at Epworth; but it had congregations assembling in several localities. That church adopted a Confession of Faith, January 4, A. D. 1599, which designated them as "Baptized Believers." Smyth withdrew from the Church of England, A. D. 1602, and united with a non-conformist Puritan congregation for a while. For this he was put in prison. After consulting with the "Baptized Believers," in A. D. 1604, and after further study and investigation, he concluded to unite with them: Elder John Morton baptized him in the river Don, about two miles from Epworth, midnight, March 24, A. D. 1606. He began to preach in that neighborhood immediately. The baptizing and preaching in the night show how difficult it was for the Anabaptists to carry on their Christian work at that time in Britain; and also how almost impossible it is for any now to know the extent of the membership of the Anabaptists and locations of their churches in England. Persecution was rife, and the State Church officials were watching for a catch of any and all Anabaptists, and other non-conformists. After preaching and baptizing, all in the night, Smyth and others felt compelled, April 9, A. D. 1609, to leave the country and go secretly to Holland "for the purpose of preserving the ordinances of the House of God."—E. B.—N. XII. When they arrived in Amsterdam, Holland, they found that an English Church there was almost divided; the members quarreling with one another regarding the visible church and other matters. Arminianism and Calvinism also were causing much discussion and dissension among Christians in that city. Smyth and his fellow Baptists from England attended the services of that English Independent or Union Church for a while. But Smyth wrote and published a book on the "Beast," in which he denounced infant baptism. Many became his enemies; and nothing was too mean or wicked for them to say and do to revile

Smyth: they even fabricated stories and even writings as if they were his, to represent him as a vile and inconsistent christian: this appears to account for the report that he baptized himself in Holland. Following this uproar, Smyth, Helwys, Morton and some 36 others formed themselves into a Baptist Church some time between A. D. 1609 and 1611; but those who are bent on denying Smyth's baptism in England and asserting his self-baptism in Holland, make the date of forming that church A. D. 1608. There are mysteries in both the history of Smyth and of the Baptist Church at Amsterdam; but it is very possible that the Church which Smyth and others formed was the church which made that "Declaration of Faith by English people staying in Amsterdam, Holland in A. D. 1611." Little is known as to the history of the Baptist Churches in Holland; but of their existence, there are ample proofs in what has already been said of the Anabaptists going from Holland to Britain, and from Britain to Holland. Some Baptists in London thought that the Baptists in Holland were in the direct line of the historical Apostolic Succession; so they sent Richard Blunt to be baptized in Holland, about A. D. 1641. A German author says that the Reformed religion was carried to Holland, at first in the form of Lutheranism; but that was replaced by the Baptists who were called Mennonites, Waterlanders, and Doopsgezinder.—Sch. II: 1005 and also Enc. B. XVI: 12. A recent author referring to the Anabaptists in Holland, and the many converts made to their faith, from among the Puritan refugees, and the great changes going on in religious affairs, says: "The new converts took for themselves the name of Baptists; and in 1611, a number of them returned to England and founded in London the first church of General Baptists. By 1623, they had churches corresponding with what were known as Waterlander Mennonites of Amsterdam, in Lincoln, Sarum, Coventry, and Tiverton.... Thus it came about that the persecuted Anabaptists

of Holland, taking their doctrines from the early Christians, gave birth to the powerful denomination of Baptists which has played so important a part in the religious history of England and America.—P. Vol. II : 200-1. The Baptist Anabaptists in Holland cast off their former names because their names were class-names, including different kinds of non-conformists. They formed terms in their dialects which being translated into English mean Baptists, leaving the “Ana” and the “Cata” aside and used the simple but very significant term “Baptists.” And the Baptist Anabaptists in Britain did the same when they formed their first Confession of Faith in 1643. The State Churches by persecution succeeded to drive the Baptists from Holland as well as from all the countries on the continent of Europe. But the Baptist principles survived all. These principles included the following doctrines: Adult, or believer’s baptism; unlimited atonement; pure church; and separation of Church and State. These were the principles they taught in England; and for these principles they suffered persecution everywhere. They adopted terms which suggested dipping or immersion as their distinguishing names. They were not perfect in all points of faith; they were not exactly in all practices of their religion and church affairs one with the Baptists of to-day; but in their leading features they were Baptist Churches.

(6.) *Baptist Churches in England.*

There are traditions lingering in the neighborhoods of Warrington, Lancashire, England, to the effect that the Hill Cliffe Baptist Church existed in the early part of the fourteenth century, and, it is claimed, that a tombstone was dug up near the Baptist Chapel there containing inscriptions of a member of that church who was buried A. D. 1323. The record of said church also, it is asserted, reaches back to A. D. 1523; and it shows that one Mr. Warburton, who died, A. D. 1594, was pastor of said

church. Mr. Robinson of Cambridge, when he wrote his introduction to the Claunder's Sermons, had before him a document written by Bishop Gray of Ely, proving beyond all doubts that there was a congregation of Baptists in Charleston, Cambridgeshire, England, in A. D. 1417.—A. J. M. Page 9. The existence of a Baptist Church at Epworth and surrounding neighborhoods in Lincolnshire, England in A. D. 1599, by whose pastor John Smyth was baptized in A. D. 1606, has already been shown. That church seems to be the oldest of the surviving Baptist Churches in England. It is true that some writers, even Baptists, have treated these statements as over zealous Baptist desires developing along the line of traditions into pretended historical records. They refused to accept them as facts of history because the original documents are not now extant. For the same cause much of what is accepted as substantial history could be rejected. If all statements regarding the past which depend for verification and authenticity upon original documents which cannot now be found are to be doubted and rejected, what are we to believe? Even most, if not all, of the Bible must be doubted and rejected for the same cause or reason! True, the Bible has ample circumstantial and internal evidences in its favor; even so are there circumstantial evidences of the existence of the Baptists in all ages in Britain, as has already been related. That we cannot trace and point out every link in the Baptist historical chain, does not disprove the existence of Baptists; whereas sufficient reasons are given why they did not parade the public literary highways of the nations and countries where they were persecuted and driven into secret existence, and only occasionally appearing in public. That other documents convey contradictions of the Baptist claims, prove nothing only the perfidity and the imperfections of envious selfish rivals. There were men mean enough to write volumes of misinformation and bare falsehood regarding Jesus Christ, his apostles, and the purest

Christians in the earlier centuries. And there were some zealots who were audacious enough to even interpolate the writings of the Anabaptists in order to deceive the reader to believe that the Baptists believed and wrote what they never did. Some historians are too ready to elevate themselves to be judges of matters beyond their qualifications. They decide questions regarding nations and countries without possessing sufficient data; they assume to know more than the people who are natives and investigators of national traditions and records found in their own literature and language. These would be historians of what happened among people and in countries that are to them foreign, dispose of the records as merely unfounded traditions! There are some again that make much of remarks made in the record books of the earlier known Baptist Churches in England and Wales, where the recorders of those churches say that they were the only Baptists in the country. Such statements might be true as far as the knowledge of the recorders went; but they could not know what was going on in secret in other parts of the country during those perilous times. Elijah said to the Lord: "Yet I, even I only, am left." But the Lord replied: "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." So there might have been in Britain Baptist Churches of which the Baptists of London and of Ilston knew nothing. The Jersey records and the Kiffin M. S. are not to be taken as undoubted histories only to the extent as their statements agree with other known facts. That part of the so-called "Kiffin M. S." which says regarding baptizing by dipping the body in the water resembling the burial and rising again, that "none having then (in A. D. 1640) so practiced it in England to professed believers" is wholly incorrect as the following historical facts prove.

Dr. Featly's Dippers Dipt.

Daniel Featly, D. D., was born at Charlton, Oxfordshire, England, A. D. 1582. He was a Parson in the Church of England at Lambeth and Acton; and was made a member of the Westminster Assembly of Divines, A. D. 1643; he died, A. D. 1645. Dr. Featly held a public discussion on baptism in Southwark, London, in A. D. 1641. Four Anabaptists took part in that discussion, defending their views against those of Featly. Dr. Featly wrote and published a book after that discussion, which he named "The Dippers Dipt, or the Anabaptists duckt and plunged over head and ears at a disputation in Southwark." He presented the book to the Long Parliament in session at the time. The book was in great demand; a fifth edition of it appeared in A. D. 1648. In that book Dr. Featly complains that the Anabaptists preached in every city and town, and that "large multitudes of both sexes went into their Jordan and to the river;" and that this had been carried on by them for "twenty years, immersing men and women in the rivers, in their way," and that near his own home. He says further that the authorities of Vienna used to drown the Anabaptists, so that, as he said, "those who desecrated baptism by second immersion, lamented it by a third immersion." This incidental remark, made for the purpose of arousing the British Parliament to do as did the Vienna authorities to the Anabaptists, serves to show that in Vienna the custom was to baptize by immersion; and that there were in that city Anabaptists who reimmersed upon profession of personal faith in Christ those who had been immersed when they were infants; and that the authorities gave them a "third immersion" by drowning them. As to the results of that "Disputation and the publication of that book," the author seems to exult in great victory for him over the Anabaptists. But the following facts show that the victory was for the Anabaptists.

Baptist Churches in London.

At the granting of some religious toleration in Britain the Non-Conformists made their appearances at first, as Independent Churches of mixed congregations, independent of their distinctive peculiarities. Such was the Independent Church in London, formed as is believed about A. D. 1616, of which Henry Jacob was pastor until he left for Virginia, America, in A. D. 1624. John Lathrop became pastor of that church after Jacob had left. Lathrop and 42 of the members were imprisoned, in A. D. 1632, for two years. Lathrop was released on the condition that he would leave the country; and he and 30 others went to America in A. D. 1634.—G. M. Vol. I: 392. During Lathrop's pastorate, a member of his church took his child to a parson of the Church of England to be baptized, although Lathrop had baptized the child already. This led to a discussion on baptism, and caused much disturbance in the church; but for fear of interference on the part of the government, all agreed to become peaceful for the time being. But another Baptist upheaval took place in that church, the result of which was the peaceful dismissal of a number of the members to form a Baptist church at Wapping, London, September 12, A. D. 1633; John Spilsbury was made the first pastor of the Baptist church.—Enc. B. Vol. I: 354. Henry Jessey followed Lathrop in the pastorate of the Independent Church. During his ministry the subject of baptism again caused much discussion in the church which resulted in William Kiffin and a number of others leaving the church and uniting with the Baptist Church at Wapping, in A. D. 1638. But in couple of years afterwards, baptism again caused Richard Blunt and others to leave the Independent Church to become a Baptist Church. At that time the historical apostolic succession theory was one of the burning topics of discussion among Christians. Some believed that a person who had not received Episco-

pal ordination had no authority to baptize ; that was the reason why that member of Lathrop's church took his child for baptism at the hands of the parson of the Episcopal church. And that was the reason for sending Richard Blunt to Holland to be baptized, as they believed, by a minister who was in the Apostolic succession. Blunt, having been baptized in Holland, returned to London in A. D. 1641. He baptized first a man by the name of Blacklock ; after that Blunt and Blacklock baptized 52 or 54 others. Then those baptized formed themselves into a Baptist church, and met to worship at Devonshire Square, London. Jessey the pastor of the Independent Church gave up infant baptism ; and after some more study of the subject gave up also sprinkling ; and finally he was baptized on the profession of his personal faith in Christ, by Hanserd Knollys, June, A. D. 1645. Such were some of the results of Dr. Featly's Disputation and book ! It is possible that Kiffin after he had become a member of the Baptist Church at Wapping in A. D. 1638, had become a minister, and that when a new Baptist church was formed in A. D. 1641, at Devonshire Square, Stoke, Newington, London, that he had his membership transferred to the latter church which now claims him as its founder. However that may be, Kiffin became one of the most influential Baptists of the seventeenth century. He died, A. D. 1701. The Devonshire Square Baptist church has lived and prospered ; in 1902 it had 700 members. There was a Baptist church at New Gate, London, which had, in A. D. 1624, one hundred and fifty members. That church followed the "Amsterdam Confession of Faith." William Kiffin, Thomas Patience and thirteen others in London, in A. D. 1643, had prepared and signed by them "A Confession of Faith by Seven Congregations of the Church of Christ in London, commonly (but unfairly) called Anabaptists." It explains that it was made and published in order to defend its authors from the erroneous assertions

made by the pulpit and press against them. That Confession with some modifications was published in A. D. 1644, 1646, 1651 and 1652. It says that baptism is "an ordinance of the New Testament given of Christ, to be dispensed upon persons professing faith, or that are made disciples; who, upon profession of faith, ought to be baptized, and afterward partake of the Lord's Supper. . . . That the way and manner of dispensing this ordinance is dipping and plunging the body under water." It will be seen by comparison that this Confession of Faith of the Baptists in London agrees with the Confession of Faith of the Baptists in Holland, as to baptism and communion: "The Holy Supper, according to the institution of Christ, is to be administered to the baptized." In A. D. 1645, the General Baptists had in London and vicinity 40 churches; and there were there also many churches of Particular Baptists. In A. D. 1662, twenty thousand Baptists signed a petition asking Charles II., to grant more religious liberty. In A. D. 1692, the General Baptists numbered 30,000.—Sch. Vol. III: 2202. The English Baptists held annual sessions of their associations in Somersetshire, and other shires in England, from A. D. 1653 to 1657. In A. D. 1677, the London Baptists published a Calvinistic Confession of Faith which was also adopted by the General Association of British Baptists in London, A. D. 1689; and it was republished in A. D. 1697. The same Confession, with few modifications was adopted by the first Baptist Association in America, in A. D. 1742. The Baptists in England were divided into General and Particular Baptists. The General Baptists were Arminians as to the atonement, believing that Christ died for all, or that the sacrifice of the Lamb of God is sufficient to atone for the sins of the whole world. The Particular Baptists were Calvinists, believing that Christ died only for the elect, and hence, that the atonement is limited. There were other slight differences between them. But the two extremes have

been abandoned, and the Baptists are not divided now on these human made lines. At present most of the Baptist Churches in England are open or free communion Baptists; and not a few of them have even gone as far as not to regard baptism as necessary for church membership. They have lost many churches which were once Baptists; but are now Congregationalists. Their "open door" and "liberal christianity" and "brotherly charity" do not help the Baptists in England to make such rapid and wonderful progress as do their so-called "strict" brethren in America.

(7.) *The Baptist Churches in Wales.*

The British Celtic Churches held out against Popery longer in Wales than anywhere else; but at last they too became corrupted and Popish. But there were in Wales "few names which did not defile their garments" very much, but held "the mystery of the faith in a pure conscience," during all the ages. The Wycliffe Lollards labored in Wales, and had there many followers. Some of them held and taught Baptist doctrines. Thomas Llewelyn, Glyn Eithinog, Rhigos, near Hirwaun, in Glamorganshire, seems to have been the first Welshman, in latter centuries, to preach to congregations of non-conformists in Wales. The fragments of history that have reached us concerning this man represent him as a bard, a scholar, and a Baptist evangelist. It is claimed that he translated the English New Testament of Tyndale into Welsh, in A. D. 1540; and that his translation was the one which Salisbury and others published as their own, in A. D. 1567.—W. E. 73.

The Baptist Church at Olchon.

It is believed that the Lollards, and also John Penry, a person afire with evangelistic zeal, but who was martyred on the altar of religious reform, A. D. 1593, labored in the valley of Olchon, near the junction of

Breconshire, Monmouthshire, and Herefordshire; and that as some of the fruits of their ministry, a Baptist church was formed there under the pastoral care of Howell Vaughn in A. D. 1633. The history of that church from that date up to A. D. 1650, is not known. But two men from that neighborhood, John Myles and Thomas Proud went to London to be baptized in the opening part of A. D. 1649. They were baptized by the Baptist Church which worshiped in Glass House, Broad Street, whose pastors were William Consett and Edward Draper. Why Myles and Proud went to London to be baptized is not known unless that the Baptist Church at Olchon was without a pastor, or that the political state of affairs had not settled sufficiently in Wales to justify the Baptists to become public. But it is quite possible that God had special hand in the case, over-ruling all in His providence to bring these men to London at that time for special purpose which appears in the fact that they were immediately employed by the Parliament and sent back to Wales as authorized ministers to preach the gospel to their fellow countrymen.

The Baptist Church at Ilston, Swansea.

Myles and Proud were instrumental to form a Baptist Church at Ilston, near Swansea, Glamorgan-shire, October 1, A. D. 1649. The Ilston Baptist Church moved to Swansea about A. D. 1698. Ilston is a small village of about five or six beautiful dwellings, a post office, a tavern and a very ancient parish church. About one mile up a narrow rocky glen covered with various trees, between Gower Inn and Ilston, are the ruins of an old house in which the Ilston Baptist Church used to meet for worship: it is not known whether it was a chapel or merely a dwelling house of a family of Baptists who opened their house for religious services: there were many such places in Wales in those days. The scenery is admirably romantic, and the mind and heart become rapturous while contemplating the memories which

cluster around that sacred glen. Between the rocky hills and the ruins of the old meeting house are found traces of an old baptistry, and the stream of a small creek running between the stones of the watery grave where Myles used to bury believers with Christ in baptism. The old church records, supposed to have been written by Myles himself, show that Myles was pastor, and that the ordinance of baptism was regularly administered there up to August A. D. 1660. The records of the church stop in that year,—the year of the restoration of royalty in the person of Charles II., when religious tyranny began to reign anew in Britain. The time between May 26, 1660 and August 24, A. D. 1662 was a time of solemn suspense, awful to contemplate! The Baptists became quiet, waiting development under the threatening reign of the restored royalty and the re-established Episcopacy. When the Act of Conformity came into force, the Baptist ministers withdrew from the parish churches' and Myles and others went to America in A. D. 1663. People from Aberafon, Aberdulais, Llangenech, Llanelli, Felinfoel and Caerfyrddin went to worship in the Baptist meeting place at Ilston, where also the first Welsh Baptist Association held its first session, A. D. 1650. The records of the Ilston Baptist Church say: "When there was no company or society of professors holding forth and practicing the doctrines, worship, order and discipline of the gospel, according to the ancient establishment in all Wales, as far as we have heard, since the time of the backsliding," we have the happiness of being the first in all these parts among whom the religious ordinance of baptism was restored, and the Baptist Church was gathered together." But they did not know all. The war was on; King Charles I., was executed January 29, A. D. 1649; the country was a boiling caldron; and Wales especially was in favor of the King, and felt angry at those who opposed and executed him. After peace had been restored, it took long time for the people to become

satisfied with the the new order of things. The Baptists were insulted and abused by both the Episcopalians and the Presbyterians. Therefore desecration required the Baptists to wait for more favorable conditions before they would become public as churches.

The Baptist Church at Llanharan.

Llanharan is a county and a village in Glamorganshire, Wales. Myles and Proud were instrumental to form a Baptist Church of baptized people living in the farming neighborhoods of Mynyddislwyn, Gelligaer, Bryches Mynor, and Llanharan,—its first place of meeting,— Glamorganshire, about the close of A. D. 1649 or the opening of A. D. 1650. That church is now known as the Hengoed Baptist Church, and is in a flourishing condition.

The First Welsh Baptist Association.

The first Association of Modern Baptists in Wales was composed of three Welsh Baptist Churches—Olchon, Ilston, and Llanharan. Its first session was held at Ilston, September 6 and 7, A. D. 1650. Annual sessions were held until A. D. 1656. The Baptist Associations in England and Wales suspended about the same time. To understand the cause of this suspension, the reader must acquaint himself with the political and religious situation in Britain during the revolution and the great changes which followed, under the rule of Parliament and Oliver Cromwell. The Government enacted a law February A. D. 1649, entitled “An Act for the better Propagation of Religious Knowledge in Wales. Under that act the government appointed a commission composed of 71 persons who were “Triers for examination of candidates for Church livings, and the removal of ignorant and scandalous clergymen.” Several Baptists such as John Myles and Vavasor Powell, were made members of that Commission. Several Baptists were hired to preach and be pastors

in Wales, who did double work—faithful to their appointed mission under the government, and also faithful to their heavenly master.

Vavasor Powell.

Powell was born in Radnorshire, North Wales, A. D. 1617. He was educated at Oxford ; and for a time was a curate for his uncle in the Church of England at Clun, on the borders of Shropshire. In A. D. 1641, he began to preach the pure gospel, and to labor for reform ; but he had to flee that very year to London to save his life. He was for a while a chaplain in the Parliamentary army ; he preached also in Kent for about two years. September 11, A. D. 1646, the Government's committee on religion, hired Powell at a salary of £66.10s or about \$334 per year, to preach the gospel in Wales. He was employed thus until A. D. 1656. In A. D. 1649, he was made chief of the Commissioners to look after the religious work in Wales ; and one of the "Triers" to examine preachers for Wales under the Act of Parliament. Powell was a bright light of Christian truth moving up and down the mountains and valleys of Wales shedding forth the light of the gospel everywhere he went. He succeeded also to have others appointed preachers ; so that there were in Wales by A. D. 1652, one hundred and fifty devoted godly men preaching the gospel, most of whom preached daily, or at least four or five times every week. Powell was in London when Cromwell was proclaimed Protector, in A. D. 1653 ; and that evening he denounced that Proclamation, in the Black Friar Church, London, for which he was arrested. He was released ; but he could not restrain himself from opposing the Protectorship. In A. D. 1655, Powell and 321 other Welshmen signed and published what was considered an attack on the Cromwellian Government. In A. D. 1656 Powell became a Baptist, and continued as such to labor for the conversion of sinners and the salvation of souls with wonderful success. He was instru-

mental in forming 22 Baptist churches, in Wales; and his followers were about 20,000. He was arrested and put in 13 prisons during his laborious career. He spent in all about 8 years a prisoner; and he died in the Fleet Prison, London, October 27, A. D. 1670 or 1671. While in one prison, Powell published a book which he named, "The Bird in the Cage Chirping," in which he explained what his churches believed. They were what now would be called Open Communion Baptists; and on that account they did not belong to the Welsh Baptist Association.

Myles and Proud also who were baptized in London were immediately hired by the Commissioners and sent as preachers to Wales. Proud was made parson of the parish church of Cheriton, and Myles parson of the parish church of Ilston, South Wales. Both continued in charge of these parish churches until they were turned out by the Act of Conformity in A. D. 1662. These ministers continued to be Baptists and rendered great service to their denomination even while in charge of the parish churches and under government pay. They differed from Powell in being "strict" or "close communion Baptists," as almost all the Welsh Baptist churches are to this day. Thomas Evans, Jr., a native of Llanafan Fawr, Breckonshire, Wales, a Baptist minister, was also hired by the government as preacher in Wales. He was in charge of the parish church of Maesmynys, Breconshire, Wales, from A. D. 1653 to 1662, when he lost that church because he would not conform with the orders of the Episcopalians. But even while in charge of the parish church, he labored as a preacher in Llanigon, Olchon, Gelli, and neighboring settlements; and in A. D. 1654 he made a preaching tour in Glamorganshire, and was present in the Baptist Association that year, at Aberafon.—L. L. G. 47-8. There were several other Baptist ministers in Wales receiving pay for their service from the government. The connection of these Baptist ministers with the parish churches and with the government

accounts for the suspension of the Baptist Associations. "Ephraim is joined to idols."—Hos. 4: 17.

A New Start.

After the Toleration Act had become law, the Baptists in Britain rallied their forces together for united aggressiveness. They met in a General Association in London in September, A. D. 1689. Among others, there were present six ministers representing six churches in Wales. A Confession of Faith was adopted for the Baptist Denomination. The Welsh Baptists continued in the London Association and attended and reported to the annual meetings until A. D. 1692; after that they belonged to the Baptist Association which met annually at Bristol until A. D. 1700, when they reorganized their own Welsh Association, to meet annually at different places in Wales. The Welsh Baptist Association printed a translation of the Confession of Faith of the General Association in A. D. 1721. The Association in A. D. 1734 resolved that all the churches should declare in their annual letters to the Association, their acceptance of the London Confession of 1689. The resolutions of the Baptist Associations in Wales are interesting because they show how the Baptist Denomination developed in Wales until it became what it is to-day; and especially so because of the fact that the American Baptists received their denominational model from Wales. The Baptist Churches in Wales by A. D. 1831 had increased to such an extent that it was necessary for them to be divided into three associations of the same faith and order, in which were 223 churches. In doctrine they were Calvinistic; in polity, congregational: they had home rule; but their independency was not of that kind which many Baptist churches of later times have assumed. They were independent of the State Government; and independent of one another in local affairs; but they consulted and obeyed the Associations in every important matter. The Associa-

tion had oversight over all the churches, which submitted all their difficulties to be adjusted by the Associational Conferences. In great crises of troubles in churches their cases were considered by the Association, and all the churches were requested to meet on certain days during the year to pray for those churches which had troubles in them. They had great faith in God as a hearer and answerer of prayer. And they generally succeeded by those means to restore peace and harmony in the churches. The churches were not selfish: they arranged to have the greater talents of the pastors of the larger churches to serve the weaker churches as often as possible; and that without adding to the financial burdens of the weaker churches. The independency of many of the Baptist Churches of to-day, which often causes disasters and cripples their efforts for the salvation of souls, was unknown to the Baptist Churches of former days, the fruits of whose successful labors, the present churches are reaping.

STATISTICS OF THE BRITISH BAPTISTS IN 1903.

England:	1801	churches;	1378	min;	245,628	mem.
Ireland:	33	"	25	"	2,727	"
Scotland:	123	"	117	"	17,954	"
Wales:	840	"	547	"	110,955	"
Channel Is:	5	"	4	"	436	"
Isle of Man:	1	"	1	"	47	"
Totals...	2803		2072		377,747	

The Hand Book of the Baptists of Great Britain for 1903, from which the statistics are taken, gives no information as to the number of baptisms, as if they were ashamed to mention the ordinance which Christ himself honored with obedience and command. Therefore we cannot tell to what extent the increase in membership reported—representing but an average of less than two per church—is really Baptist, nor how far it stands for an unbaptized element. But it is clear that with a rate of progress of

two additions to each church per annum Baptists are gathering in but an infinitesimal proportion of even the annual growth in the population. The figures in relation to England where "open" communion is the general rule show a very small gain in membership, whether baptized or unbaptized. In Wales there was gain in every particular. With few, if any exceptions, the Welsh Baptists are true to their principles, and add to themselves none but baptized believers. So when they come to the table of the Lord they invite, or welcome, only those who are walking orderly according to the commandment of the Lord. In Scotland and Ireland also there was gain. "Open," or mixed, communion, and church membership, are playing havoc with the Baptist cause in England.

(8.) *THE BAPTISTS IN AMERICA.*

(1.) *The Baptists and Religious Liberty.*

The United States of America is an arena where perfect fair play is secured to all Christians to carry on their war of doctrines for religious supremacy, and where the survival of the fittest is made possible by the granting of full liberty to all to worship God according to the dictates of each individual conscience: this liberty is for acts of homage to the Deity; but does not include carnal acts for the indulgence of passions between the sexes contrary to the civil and moral laws of the land and of the New Testament; nor acts which are dangerous to life, or negligent of the laws of health and of healing. This blessed feature of American life is the result of the changes brought about in the early history of the country through the heroic Christian efforts of Baptist people and of those who became enamored with their divine principles. The various colonies were at first settled by people who had fled from the political and religious tyranny of Europe; but after reaching a free country, they enacted laws curtailing the liberty so as to compel all to accept their form of religion:

none others were permitted to dwell in the colonies ; examples of which appear in the following facts :

Roger Williams.

Williams was of Welsh blood and probably a native of Wales, and was born between A. D. 1599 and 1606 ; he died in Rhode Island, America, April A. D. 1683. He received good education at Charter House School and Oxford and Cambridge Colleges. He graduated a B. A. in A. D. 1627. He was an efficient scholar in Latin, Greek, Hebrew, French and Dutch, which enabled him the more easily to learn the dialects of the American Indians in after times. Williams served as a parish parson in the Church of England for a while in Lincolnshire, England. But he became convinced that the Church of England was not the Church of Christ. He was observant enough to understand the signs of the times. William Laud was the rising star of the reign of King James ; and he and that King were bitter enemies of Puritanism. Laud was made archbishop of Canterbury, A. D. 1633 ; and he proved himself in that high office an obedient servant of King Charles I. Laud was the ruling spirit of the Star Chamber, and of the Court of High Commission. In his time and through his influence, James I. and Charles I. enacted laws, in A. D. 1618 and 1633, requiring the parsons to read every Sabbath in the churches the Book of Sports. Laud would not allow Bibles to be brought from Geneva, Switzerland, to Britain. He persecuted all non-conformists, in every way the adversary of the truth suggested to his heart and mind. During about 10 years of Laud's tyranny 20,000 people left Britain for America, among whom were some of the best scholars, ministers, lawyers, business men, artisans and farmers. In view of what he could foresee coming, Roger Williams and his wife Mary and about 20 others sailed in the ship *Lyon* from Bristol, England, December 1, A. D. 1630, and landed in Boston, America, early in February, A. D.

1631. Other Puritan Christians had settled in and around Boston. In December, A. D. 1620, about one hundred Pilgrims landed at Plymouth Rock, Boston, Massachusetts. Others arrived in A. D. 1621 and 1623. And between A. D. 1628 and 1640, about 21,000 immigrants from Britain arrived in New England, America. They were Pilgrims and Puritans seeking a home where they could enjoy religious liberty. The Plymouth Pilgrims had severed all connection with the Church of England; but the Puritans of Salem and Boston still continued to consider themselves to some extent members in the Church of England. The Pilgrims formed themselves into a body politic for civil and church purposes. The Puritans had a charter for the Massachusetts Bay Company. John Winthrop was made governor of the colonies at Charlestown, Boston, Watertown, Roxbury, Mystic and Saugus. The Pilgrims and Puritans united in establishing similar governments, with State Churches, of the Congregational type. Such were the conditions of things when Roger Williams reached Boston, February 5, A. D. 1631. Williams being a powerful preacher and a religious refugee from Britain, was accorded, at first, warm welcome; and was invited to become a pastor at Boston; but he refused the Boston call and accepted the invitation to become assistant pastor at Salem, April A. D. 1631. The Boston people sent a protest to the Salem people against Williams; but the protest had no effect in Salem. However, May 18, A. D. 1631, the authorities at Boston enacted a law that "No one shall be accepted into this body politic who is not a member in one of the churches of this colony." Williams was accused of preaching and teaching Anabaptistic doctrines. In August A. D. 1631 Williams became assistant pastor at Plymouth, and afterwards a pastor at Salem. October A. D. 1635, the Massachusetts authorities declared Williams guilty of teaching doctrines contrary to the teachings of the colony churches. Six weeks were allowed him to

leave, but the time was extended until the Spring, on the condition that he refrained from teaching the doctrines of the Anabaptists. Having learned of a plot against him, Williams and his family and some friends departed secretly, in the dead of the winter, from Boston and reached Narragansett Bay, and settled at Moonshansich, now Providence, Rhode Island, June, A. D. 1636. Early in A. D. 1639, Williams baptized Ezekiel Holliman; or some say, Holliman baptized Williams first; then eleven others were baptized; and these baptized persons formed themselves into the first Baptist church known on American soil. Williams was pastor of this church for a short time. In A. D. 1640 the Williams colony at Providence formed a civil government; and in A. D. 1644 the Long Parliament in London, England, granted a charter for the colony in which Williams had secured provisions guaranteeing perfect religious liberty to all in the colony and the separation of the churches from the state government.

John Clarke, M. D.

Dr. Clarke was born in Bedfordshire, England, A. D. 1609. He became a great Hebrew and Greek scholar, as well as a skillful physician, and an evangelical preacher of the Baptist type. In A. D. 1637, Clarke landed in Boston. At that time the colonists were in a religious war among themselves regarding doctrines and ordinances. The authorities had just enacted laws forbidding strangers to buy homes, or even to stay for more than three weeks, in the colony, unless by special permission. Many protested against these laws: for doing so, some were disfranchised, some fined, and some made exiles. Clarke, Coddington and 17 others signed an agreement among themselves in Boston, March 6, A. D. 1638, to become a body politic to make a new colony on Delaware Bay, near the Williams Providence colony. When they went to Williams he helped them in various ways, and took them to the Indian

chief of whom they bought land called Aquedneck, on Narragansett Bay ; and deeds were signed March 27. A. D. 1638.—They made their first settlement at Portsmouth. In A. D. 1639, Newport, 23 miles east of Providence, was settled. These settlements increased fast and prospered well. In A. D. 1641, Winthrop, Governor of Massachusetts, wrote a letter in which he said that many of the Aquedneck people had become Anabaptists. But it was in A. D. 1644 that first Baptist Church was formed at Newport. Winthrop said that there were also in the colony, some of the Friends and others of various religious beliefs ; all enjoying perfect religious liberty. Clarke being the leading spirit in that colony as Williams was in the Providence Colony, and being a Baptist minister, he secured religious liberty to all in his colony as Williams had done in his. Bancroft says : “The paths of the Baptists were paths of freedom, pleastness, and peace” ; and again, “in A. D. 1651, John Clarke, the tolerant Baptist of Rhode Island, one of the purest and most disinterested patriots, as he began to preach to a small audience in Lynn, was seized by the civil officers. Being compelled to attend public worship with the congregation of the town, he expressed his aversion by indecorum, which would have been without excuse had his presence been voluntary. He and his companions”—Holmes and Crandall—“were tried, and condemned to pay fines of twenty or thirty pounds ; one of them”—Holmes “who refused to pay, was whipped unmercifully.”—U. S. Vol. I: 608 and 312. The charges against these men were that they had preached in a private house, and baptized persons contrary to the custom of the Congregational Colony Churches, and that they had denied the validity of infant baptism.

In that same year Williams and Clarke went to England to secure more liberty in the American colonies and especially a new Charter for Rhode Island. While in London in A. D. 1652, Clarke published a book which he named “Ill News From New

England." It was an appeal to Parliament and also to the Massachusetts' authorities to change the cruel laws under which he and his companions had suffered the previous year. And in pleading for liberty, he explained the Baptist principles. The Massachusetts authorities had enacted an additional law, November 13, A. D. 1644, by which all opposed to infant baptism and other theories and forms of the Congregational Churches were expelled from the Colony. Roger Williams, in the same year, published in London his "Bloody Tenet of Persecution for Cause of Conscience." In A. D. 1647, John Cotton a leading Congregationalist of Boston, Massachusetts, published a reply to Williams' book in his "Bloody Tenet Washed and made White," in which he defended the cruel laws of his Colony. In A. D. 1652, Williams published his answer to that of Cotton, in his "Bloody Tenet yet more Bloody." Thus, Williams and Clarke labored by example, by pen and tongue for religious liberty. Their chief mission to England was successful in part in A. D. 1652; and fully in A. D. 1663 when they obtained a Charter from King Charles II., securing for the Rhode Island Colony the liberty for which they had labored so long and so faithfully. Clarke returned to the Colony with the new charter in A. D. 1664; and immediately resumed his duties as the first pastor of the first Baptist Church at Newport, Rhode Island, and continued so up to his death, April 20, A. D. 1672. These two Baptist Pioneers were the actual founders of the American religious liberty. Religious liberty and separation of Church and State were prominent features of the doctrines of the Anabaptists in all their history everywhere. Those features of their teachings affected the European nations to some pleasing extent as is seen in the adoption of the Peace Agreement signed at Augsburg, Germany, September 25, A. D. 1555; and after 30 years of war, an essentially same kind of Peace Agreement, the Westphalia or Munster Agreement, was signed Octo-

ber 24, A. D. 1648. These Agreements allowed every ruler to choose his religion, and his subjects had to adopt the religion of the ruler, or move away, and go to a territory whose ruler's religion was acceptable to them. That was the kind of liberty granted in the Franko-German—Roman-Spanish Empire. In A. D. 1689, the Act of Religious Toleration became a law in Britain; that law permitted all, except Roman Catholics, to practice their religion, but the Episcopal Church was the State religion and all had to support it financially; it was not full liberty and equality; but only "Toleration." William Penn a cion of the Tudyr family of Penmynydd, Anglesey, North Wales, having inherited from his father in A. D. 1670 an annual income of £1500 or \$7,500 with a warrant for £16,000 or \$80,000 against the British Government, accepted in A. D. 1681, for said warrant, a tract of land which is now the State of Pennsylvania, America. Penn was a "Friend"; he settled a large colony of his fellow Friends on his new possessions; and granted a large degree of religious liberty to all who settled on his land. But the Penn Colony's liberty was not equal to the Rhode Island Colony's liberty. Penn's liberty did not differ very much from the Maryland Colony's liberty. These colonies were far in advance of all the other American colonies in matters of religious liberty; but the Rhode Island Colony was far in advance of all. Even after the British law had granted toleration in A. D. 1689, the Massachusetts Colony enacted a law compelling everybody in the Colony to pay their equal share of taxes to support the colony churches. But the Baptist doctrine of religious liberty as in practice in Rhode Island had its advocates in the other colonies also. Illustrations of this are found in the following: Nathaniel Jenkins was a member and a preacher in the Rehoboth Baptist Church—a branch of the Rhyd-wilym Baptist Church, South Wales. He came to America and became pastor of the Baptist Church at Cape May, West Jersey, in A. D. 1702; he died in

A. D. 1753 or 4. "He was a man of good parts and tolerable education ; and quitted himself with honor in the loan office, where he was a trustee ; and also in the Assembly, particularly in 1721, when a bill was brought in to punish such as denied the doctrine of the Trinity, the Divinity of Christ, the inspiration of the Holy Scriptures, etc. In opposition to which Jenkins stood up, and in the warmth and accent of a Welshman, said, 'I believe the doctrines in question as firmly as the promoters of that ill designed bill, but will never consent to oppose the opposers by law, or with any other weapon, save that of argument, etc. Accordingly, the bill was suppressed, to the great mortification of those who wanted to raise in Jersey, the spirit that so raged in New England.'"—H. W. B. 115. The same principle and spirit appear in the stand taken by the first Baptist Church in Philadelphia, Pa., in A. D. 1773, when the Roman Catholics had erected a small chapel on Walnut street in that city. No sooner had they done this than there were expressed many protests against the act. It was regarded by no few in the community as an unwarranted thing. Not only did Colonial officers rise up in protest, but even Governor Gordon, who brought the matter before the City Council, informing it, to use his own words, that 'a house had been lately built on Walnut Street, in Philadelphia, where mass was openly celebrated by a Catholic priest, contrary to the laws of England.' This position taken by the Colonial officers and by Governor Gordon was met and earnestly opposed by members of the first Baptist Church, who insisted that 'all sects were protected by the laws which had been established by William Penn and all were equally entitled to religious liberty.' 'The council therefore refrained from interference.' Read Spencer's 'Early Philadelphia,' Page 63. By the time the Colonists were ready to frame and adopt a Constitution for their new government in A. D. 1787, the Baptists had become great factors—the largest and most active

religious forces in the New World. This is seen in the following clause in said Constitution: "But no religious test shall ever be required as a qualification to any office or public trust under the United States."

—Article VI: Sect. 3. The same assertion as to the Baptists forces is confirmed by the Religious Statistics of the Colonies gathered during the years 1780-1790 which show the relative religious forces in the Colonies at that time to be as follows:

Baptists: congregations, 872; ministers, 722.
 Congregationalists: congregations, 700; ministers, 575.
 Episcopalians: congregations, 200; ministers, 150.
 Friends: congregations, 500; ministers, 400.
 Lutherans: congregations, 60; ministers, 25.
 Methodists: congregations, —; ministers, 177.
 Presbyterians: congregations, 419; ministers 177.
 Reformed (German): congregations, 60; ministers, 40.
 Roman Catholics: congregations, 52(?); ministers, 26(?).
 Universalists: congregaton, 1; minister, 1.—Sch. Vol. III: 2447.

Another confirmative incident is related in connection with the Baptists in Virginia. A Baptist Conference was held at Richmond, Va., August 8, 1789, which passed a resolution appealing to President George Washington to use his influence to have the Constitution of the United States amended so as to make religious liberty more explicit and secure. Washington promised to do all he could to realize the worthy object of the appeal. The result was that September 23, 1789, the United States Congress adopted the First Amendment to the Constitution, which says: "Congress shall make no law respecting an establishment of religion or of prohibiting the free exercise thereof, or abridging the freedom of speech or of the press; or the right of the people peaceably to assemble, and to petition the government for redress of grievances."—Article 1 of the Amendments. History verifies the words of Loche who said: "The Baptists are the first propounders of absolute liberty, just and true liberty, equal and

impartial liberty"; also of Bancroft's words : "Freedom of conscience has always been a trophy of Baptists."—P. P. Oct. 27, 1902.

(2.) *The Development of the Baptist Denomination in America.*

Handserd Knollys, an English Puritan, who became a minister, and who baptized Jessey the pastor of the Independent Church in London, June A. D. 1645, went to America in A. D. 1638; and after a short stay at Boston, he became pastor of a church at Piscataway, now Dover, N. H. While Knollys was pastor at Piscataway, his church passed through the same experience as the Independent Church in London, it became divided on infant baptism; this shows that there were in that church people holding Baptist sentiments. Knollys returned to England; and the Baptists left Piscataway in A. D. 1641, and went to Long Island, and thence to New Jersey, where, as soon as the Act of Toleration A. D. 1689, in London had come into effect, they became known as a Baptist Church. The first known Baptist Churches in America were the first Baptist Church at Providence, formed by Williams and others in A. D. 1639; and the first Baptist Church at Newport which probably was formed in A. D. 1640 and more fully organized in A. D. 1644,—both in Rhode Island. In one of his letters in A. D. 1649, Roger Williams stated that many in Seekonk had lately agreed with Clarke and the Providence people regarding the "new baptism" and the way to immerse; and that Clarke and Lucar had lately been there immersing them. Williams declared that he thought that their way of baptizing was the nearest to the primitive practice instituted by Jesus Christ; but yet he was not altogether satisfied about Clarke's authority to baptize nor even regarding the mode of administering the ordinance. It is possible that the "new baptism" was one immersion which made it "new" to Williams because when he left England, the Church of

England baptized by three immersions. But Clarke being a Baptist in England, and after coming to America corresponded with the Baptists in London, who about that time were attracting considerable attention by single immersion, introduced that mode of administering the ordinance to the Rhode Island people. As to the authority to baptize, that had reference to the doubts regarding the historical Apostolic Succession which were rife in many minds at that time. The labors of Williams and Clarke were not without great results even in New England. As early as A. D. 1651 there were Baptists who, like William Witter, a farmer two miles from Lynn, held membership in the Baptist Churches of Rhode Island while living in Massachusetts.

Two Scholarly Converts to Baptist Doctrines.

Henry Dunster was born in Lancashire, England, A. D. 1612. He became a great scholar in Oriental languages, and a high authority in Hebrew. He was also a gentleman of undoubted piety. Having imbibed the Puritan spirit, to avoid persecution, he went to America in A. D. 1640. He became the first president of the college which is now Harvard University. In A. D. 1653, he began to preach against infant baptism; and April 7, A. D. 1657, he and Thomas Gould, of Charleston, were put on trial before the authorities of Massachusetts for refusing to have their infants baptized. Dunster appealed to a higher court; but was compelled to resign the presidency of the college "on account of his frank avowal of the Baptist heresy."—Tyl. Vol. I: 223. Charles Chauncey was a native of Herefordshire, England; he was educated at Westminster and Cambridge; and was made teacher of Hebrew and Greek in Cambridge University. He was also a parson in the Church of England at Ware, Herefordshire, from A. D. 1627 to 1635. He was condemned, fined, and imprisoned for refusing to read in the church on the Sabbaths, the Book of Sports. He went to America, and acted as co-pastor with John Reymer in the Congregational

Church at Plymouth, Massachusetts, for three years ; and as pastor of the Congregational Church at Scituate from A. D. 1641 to 1654. In A. D. 1654, he became the successor of Dunster as president of the Harvard College, which office he held and filled with honor and great success for 17 years ; he died in A. D. 1671. During his ministry at Plymouth, Chauncey expressed his views regarding baptism ; he said that baptism means immersion ; and that therefore he could not serve the church which practiced sprinkling. The church, while acknowledging that immersion is lawful baptism, claimed that it was not convenient, and that it would endanger the health of the children if they were immersed during the winter, and that it would not be right to postpone their baptism until summer. The Church suggested that the two pastors be allowed to baptize in their own way—Keymer to sprinkle and Chauncey to immerse. This was not satisfactory to Chauncey. Therefore the church arranged to have a discussion on baptism. The leading ministers in the Colony debated with Chauncey : his views were sent in written form to all the leading churches in New England to be examined and refuted ; but the replies were unsatisfactory. The result was that the Baptist principles became known more widely, and found acceptance in the minds and hearts of many in Massachusetts. Dunster spread the seed of believer's baptism, and Chauncey, the seed of immersion, and a great Baptist harvest was reaped in after years in New England.

(3.) *The First Baptist Church at Boston.*

Thomas Gould, the man who was put on trial the same time as Dunster for refusing to have his child "baptized" had been a member of the Congregational Church ; but he was refused communion, December 30, A. D. 1656. He was accused of holding an Anabaptist meeting in his house for which the court disfranchised him and others, October 11, 1665. But that very year, the Baptists formed themselves

into a Baptist church with Gould as its pastor; it held its meetings at first secretly at Charleston near Boston; but afterwards moved to Boston. April 17, 1666, Gould and his fellow-Baptists were put in prison for absenting themselves for a whole year from the Congregational Church. The Baptists in Boston became more public and more numerous; and that caused the enraged Congregationalists and the colonial authorities to arrange for a public discussion on baptism in a meeting house in Boston, April 14, 1668. The colonial authorities selected their best ministers to present their side; and the Baptists from Newport, Rhode Island, were present ready to help Gould and his fellow Baptists. The house was crowded, and for two days the Congregationalists argued for their views; and when they were through, the authorities refused to allow the Baptists to present their views at all; and declared in favor of the Congregationalists! And persecution continued as before.

But Philip Squire and Ellias Callender put up a small building on what is now Stillman Street, Boston. They did not say what the building was to be; hence they were not molested while building it. But it was a church edifice for the Baptist church—the first known Baptist chapel in New England. The first services were held in it February 5, A. D. 1669. But trouble came, the authorities closed the door of the chapel against its owners,—the church was not allowed to enter it and to worship in it. But the news of the royal proclamation of Charles II., independent of Parliament in A. D. 1677, to the effect that all Protestants should be allowed liberty to worship according to the dictates of their consciences, brought some relief to the Baptists in New England; and by May A. D. 1680, matters had so changed that from that time on the Baptists in Boston were allowed full liberty to use their little house unmolested.

(4.) *The Baptist Church at Swansea.*

Rev. John Myles, pastor of the Ilston Baptist Church in Ilston near Swansea, South Wales, came to America in A. D. 1663. A large number of the members of the Ilston Baptist church accompanied or followed their pastor to America. They, at first, settled at Wannamoisett within the limits of Rehoboth, in the Plymouth Colony of Massachusetts; and Bithin about 10 miles to Providence, Rhode Island. but in A. D. 1667, they secured the privilege to form a colony of their own on a tract of land not far off, on which they settled; and they named the place Swansea in honor of a town of that name in their native land. Soon after the arrival of the Baptists from Wales the following persons met in the house of John Butterworth in Rehoboth: Rev. John Myles, Nicholas Tanner (who was baptized at Ilston, Wales, March A. D. 1651), James Brown, Joseph Carpenter, Eldad Kingsley, Benjamin Alby and the host, John Butterworth, and probably others with them; they united themselves together as the Baptist church, with Myles as their pastor. There were Baptists in Rehoboth before the arrival there of the Baptists from Wales. Some assert that Obadiah Holmes and others had formed a Baptist church there as early as A. D. 1649. But the facts seem to be that the Baptists, being considered outlaws in Massachusetts, only met to worship in groups here and there as occasions afforded opportunities, but held their church membership in the Rhode Island Baptist churches until the arrival of the reinforcement from Wales in A. D. 1663. As far as it is known, Myles was the first ordained Baptist minister to reach America. He was a good preacher, and was made a kind of an assistant to Mr. Symmes, pastor of the Colonial Congregational church in Rehoboth. But the pastor being somewhat disagreeably jealous of the popularity of Myles as a preacher, the church was forced to seek a new man to replace both Symmes and Myles. Myles was even fined £5 or \$25, July 2, A.

D. 1667, for preaching without permission from the Plymouth court. But in that year Myles and his fellow Baptists were given permission to form a settlement of their own where they prospered both as a little colony and as a Baptist church. The Swansea Baptist church was strongly Calvinistic and was in other respects thoroughly Welsh as to type in contradistinction from the English type of Baptist churches, not in language but in doctrine and practice. They believed in the laying on of hands on the baptized before admitting them to church membership and communion,—they also believed in singing psalms and hymns in public worship, and they required baptism as a prerequisite to communion. A large number of the members of this Swansea Baptist church having, in after years, moved to Cahansey, New Jersey, became a church by themselves and refused to unite with the Baptist church at that place for about 23 years, because of the difference between them on the points named, as distinctively Welsh type. But there were other kinds of Baptists at Swansea who became an Arminian Baptist church in A. D. 1685. It seems that from 1663 to 1667 the Baptist church at Rehoboth had but a nominal, or at least, a semi-public existence. During which time Myles acted in a double capacity in being pastor of the Baptist church and assistant preacher in the Congregational church. The cause of this was that the laws of Massachusetts did not permit any but Congregational churches to exist within its boundary; and insisted on all to attend services in the Colonial Congregational churches. This was not altogether a new experience for Myles; because he had been acting in a double capacity from A. D. 1649 to A. D. 1662 in Wales, as pastor of the Ilston Baptist church and as parson of the Ilston parish church; and he had, to some extent, become contaminated with the un-Baptistic plan of a church and state connection with only a limited religious liberty. And therefore the history of the first business transactions

in the Baptist-Swansea colony reveals some unpleasantness and dissensions that do not correspond with the general principles of the Baptists. But otherwise Myles and the others were thorough Baptists of the Welsh type, which also became the American type. But finally peace and prosperity smiled on the Swansea-Baptist church; and after hard and successful labors and much suffering for cause of conscience in the Master's service, Myles was taken from his work to his reward: he died at Tyler's Point, February 3, A. D. 1683.

(3.) *The Baptist Church in New York City.*

It is claimed that Rev. William Wickenden, of Providence, Rhode Island, was the first Baptist minister to preach in New York City; and that was in A. D. 1656. But he was imprisoned and banished from that colony. An investigator of Baptist history says that another attempt was made to preach Baptist doctrines and form a church in New York City, in A. D. 1669. Near the close of the seventeenth century or the beginning of the eighteenth century a Baptist minister, William Rhodes, from Rhode Island, preached the gospel and baptized converts at Oyster Bay, Long Island, New York. About A. D. 1711, Rev. Valentine Whightman began to preach in New York City; and in A. D. 1714, Whightman "baptized Nicholas Evers, a wealthy brewer, and a freeman, and an inhabitant of the city of New York, together with others, in the river and in the presence of a large crowd, one of whom was Governor Burnet of New York." Evers' house was licensed for a Baptist meeting place in A. D. 1715; and in A. D. 1721, the governor gave Evers a permit to "be a preacher of a congregation of Anabaptists which has had its beginning about five years ago within this city—New York—and has so continued hitherto." According to this official record the first Baptist church was formed about A. D. 1715; and Evers became its pastor. But by A. D. 1724 another Baptist church with

Robert Feeks as pastor had been gathered and formed in New York City. But this church also disappeared afterwards ; and "no permanent Baptist church was formed there until A. D. 1762."—B. Q. Vol. IX. Page 6.

(6.) *The Baptist Church in South Carolina.*

Some Baptists settled on Cooper River, not far from the present city of Charleston, South Carolina. Dr. Broadus claimed that these Baptists had a church in Charleston in A. D. 1683 ; but others say that the Baptists at Cooper River became a Baptist church in A. D. 1685, and moved to Charleston about A. D. 1693. This church was the first Baptist church in the South.—B. Q. Vol. IX. Page 6.

(7.) *The First Baptist Churches in Pennsylvania.*

The first Baptist church known to have been formed in Pennsylvania was gathered and organized in A. D. 1648, at Cold Spring, Bucks County, not far from Philadelphia ; and its pastor was Thomas Dungan, a native of Ireland : this church disbanded in A. D. 1702.

The Pennepeck Baptist Church.

In A. D. 1687, five Welsh Baptists from Llanddewi and Nantmel, Radnorshire, Wales, and an Irish Baptist from Kilkenny, Ireland, and an English Baptist—Samuel Vaus—from England, arrived in America and settled in Lower Dublin, Philadelphia County, Pennsylvania. These and others, in all, twelve in number, formed themselves into a church which became known as the Pennepeck Baptist Church, January A. D. 1688. Its first pastor was Elias Keach, son of the well known Baptist minister, Benjamin Keach, of London ; and Samuel Vaus was its first deacon. This church became a center of Baptist activities ; and its influence was felt in all the neighboring settlements.

The First Baptist Church in Philadelphia.

The Pennepeck Baptist Church was the real mother church of the Baptist churches in Pennsylvania; being located not far from Philadelphia, it sustained, for many years, a mission station in that city. The Baptists began to preach in Philadelphia in A. D. 1696: they held their meetings in a stone house which was located where now is called Second and Chestnut streets. In A. D. 1698 the Baptist congregation in Philadelphia became a branch of the Pennepeck Baptist church; and worshipped in the stone building until A. D. 1707; after that for some time they worshipped in "Anthony Morris' new house." After some years of agitation and much unpleasant feeling between the church and the branch, on account of some donations made to the branch by some friends, 56 members withdrew from the Pennepeck Baptist church and became the First Baptist church of Philadelphia, May 15, A. D. 1723.

The Welsh Baptist Immigrant Baptist Church.

In A. D. 1701, sixteen members of Baptist churches, in Cardiganshire, Carmarthenshire, and Pembrokeshire, South Wales, having concluded to go to America, were at their request organized into a Baptist church with Thomas Griffiths as pastor. This "Immigrant Baptist church" sailed from Milford Haven, Pembrokeshire, Wales, in the sailing vessel, "James and Mary," in June, A. D. 1701, and landed at Philadelphia, America, in September of the same year. They were hospitably received and welcomed by the Baptists of Pennepeck and Philadelphia; but they remained a separate church. They affiliated freely with the Pennepeck church, and united with them in worship as occasion and circumstances offered them opportunities. During the one year and a half which the Immigrant church spent with the Pennepeck church 22 new members were added by letters and by baptism, so that the church numbered

in all 38 members when they and other Welsh people settled in a colony of their own.

The Welsh Tract Baptist Church.

In A. D. 1703, the members of the "Immigrant Church" bought from William Penn 30,000 acres of land in New Castle County, little south of the city of Philadelphia; and they named it "The Welsh Tract." The Immigrant Welsh Baptist Church built a meeting house on the Welsh Tract in A. D. 1703, so that while they were preparing homes for their families, they did not neglect to provide a home for God's family also. Some of the Immigrant Church remained at Pennepeck, and some of the Pennepeck church went and settled on the Welsh Tract." There was some dispute between the Welsh Tract Church and the Pennepeck Church regarding the laying on of hands. It was the old disagreement that had caused trouble elsewhere, as in Cohansey, but the trouble was finally amicably adjusted by an agreement to allow members of the one church to commune occasionally in the other; but none were to be admitted to full membership in the Welsh Tract Church without the laying on of hands. The Welsh Tract became a great settlement. More Welsh immigrants arrived every year and settled on the Welsh Tract, in Philadelphia, and in the neighborhood as well as in New Jersey; and large numbers of them were Baptists. Many Baptist ministers also came over and settled as pastors in the Welsh Tract, Philadelphia and New Jersey. The Welsh became the dominant factor in Baptist affairs in Philadelphia and in all the country around it, and also in New Jersey. One name and one fact will be sufficient to show the Welsh as to activity and tendency. Abel Morgan served for many years as pastor of the first Baptist church in Philadelphia. He was a Welshman both by blood and training, and a thorough Baptist. He prepared and published in Philadelphia a Welsh Concordance—the first Concordance of the Scriptures

known; this was 7 years before the appearance of Crudence Concordance, and 43 years before Peter Williams' Concordance was published. This fact shows that the Welsh were numerous at that time in America, most of them were in and around Philadelphia and New Jersey; and they were Bible lovers; otherwise it would be the height of folly to bring out such a book.

(8.) *The Philadelphia Baptist Association.*

In A. D. 1707, representatives of five Baptist churches met in Philadelphia and formed the Philadelphia Baptist Association—the first in America. The Churches were the Pennepeck, organized in A. D. 1688; Middleton, organized in A. D. 1688; Piscataway, organized in A. D. 1689; Cohansey, organized in A. D. 1690; Welsh Tract, organized in Wales in A. D. 1701; immigrated to America the same year and settled on the Welsh Tract in A. D. 1703. Three of these churches were located in New Jersey, and two in Pennsylvania. Four of the five churches were composed mostly of Welsh Baptists. The Welsh Tract Baptist Church continued to keep its records in Welsh until A. D. 1732. “The minutes of the Philadelphia Association meetings in this city (Philadelphia) in A. D. 1731, in 1733, and in 1740 prove that full half of the pastors were Welshmen.”—Welsh 70 and 71.

Adopting a Confession of Faith.

September 25, A. D. 1742, the Philadelphia Baptist Association having become a great body adopted a Confession of Faith as a symbol of the doctrinal unity among all the Baptist churches in America. The Confession of Faith adopted by the General Association of the Baptists in Great Britain, held in London in A. D. 1689, was adopted by this body of American Baptists; but with some modifications. The London Association had a foot-note added to the article on communion, stating that the question as

to who should be allowed to commune was left open to the choice of the churches. This was necessary on account of the difference between the Welsh and English Baptist churches. The Baptists of England favoring then as they do now "open communion;" but the Baptists in Wales then as now favoring and practicing "close communion." The Welsh element being dominant in the Philadelphia Association, the Welsh practice was adopted by that Association by changing Article 31 so as to provide that only baptized believers are to have communion. Two articles were also added to the British Confession favoring singing in worship and the laying on of hands on the baptized before admitting them to church membership and communion. Thus the Philadelphia Baptist Association adopted the distinctive features of the Baptists in Wales rather than those of the Baptists in England; so the American Baptist Denomination bears the impress of the Welsh Baptist Denomination ever since. The Philadelphia Baptist Association made rapid progress; churches increased and members multiplied. Churches were dismissed to form other associations of the same faith and practice; but notwithstanding that, the Philadelphia Association had, in A. D. 1770, thirty-four churches. From Philadelphia Baptist influence, Baptist principles, Baptist practices spread in every direction through Pennsylvania, New Jersey, and New York, where Baptist churches and Baptist Associations were formed; from which the Baptist tide overflowed with the waters of the Ocean of Divine Truth the entire United States. And the American Baptists have entered foreign fields laboring in preaching, teaching and living the gospel of peace and eternal life in many countries; aiming at making disciples of Christ of all nations.

(9.) *The Welsh Baptists in America.*

As has already been shown the Welsh Baptists played an important part in introducing Baptist prin-

ciples and establishing Baptist Churches in the very beginning of Baptist activities in the American colonies. Many of the first Baptist Churches in America used the Welsh language; but the language disappeared gradually from the churches which then became English speaking churches. At first these Welsh Churches were found in farming settlements and in towns and cities where employment was to be had: such was the case in Swansea, Massachusetts, in and around Philadelphia and New Jersey; in Utica and New York cities; and in Oneida and Cattaraugus Counties, New York; and in and around Ebensburg, Pennsylvania; and in various settlements in Ohio, Wisconsin, Iowa and Minnesota. Then came a new wave of Welsh immigrants to the mining and iron districts of Pennsylvania and Ohio and other States. In the period between A. D. 1870 and 1895 there were in America six Welsh Baptist Associations; the Welsh Baptist Association of North Eastern Pennsylvania being the strongest. There were then some large churches and some noted preachers in those Associations; and the Welsh language was the language of all. They did much work for their own nation, and they were not backward in helping the Baptists enterprises according to their means in a foreign land. But now there are only two Welsh Baptist Associations in America; and almost all of the churches in these use the English language one part of the Sabbath, and have Welsh service only in the morning. It is very probable that in many localities especially where there are plenty of Baptist Churches which use only the English language and abundantly able to take care of the English speaking population, that the Welsh Baptist Churches have been too ready abandon their own special work to become rivals of the English speaking Baptist Churches. In many a locality there are quite a number of Welsh people of Baptist inclination; but the Welsh Baptist Churches abandoned them and in their actions say unto them: "Be lost if you do not work out your salvation in

English." Where there are no English Baptist Churches, the Welsh Baptist Churches ought to share with their English speaking neighbors. But where there is an English Baptist Church able to take care of the field, and where the materials for a Welsh speaking Baptist Church have been exhausted, let the Welsh Baptist Church having finished its work, die a natural death and pass on to her reward ; rather than drag an existence rivaling another struggling church where one strong church could do more service than two weak churches for the salvation of souls. Some timely help rendered to a weak Welsh Church might enable it to do glorious work among Welsh people who are too much neglected in many places. One special lesson of the Pentecost, too often ignored, is that the Holy Spirit exemplified the fact that every one should have the privilege to hear the gospel in his own tongue wherein he was born ; not the children only but also the adults. Too much haste to turn the Welsh Churches into English Churches have resulted in having the Welsh Baptists far down in the minority, beyond any reason, compared with the Welsh Congregationalists and the Welsh Calvinistic Methodists in America. The Welsh Baptist Associations in America reported for 1902, all total 4,682 members ; whereas the other Welsh denominations report each from 11,000 to 12,000 members. This disparity does not exist between these denominations in Wales.

(10) *The German Baptists in America.*

By German Baptists here are meant Germans that are Baptists of the American type. The history of the German Baptists in America differs from that of the Welsh. The glory of Welsh Baptists shines in the the early history of Baptists in America ; but the German Baptists are not conspicuous in the formation period of the American Baptist Denomination : their sun seems to shine when that of the Welsh Baptists is setting. It is not what the German Bap-

tists have done, but what they are doing, and are prepared to do that attracts special attention. Some of the German Baptists nevertheless have interesting and even glorious history in America. At the present time they have three Great Conferences. The Atlantic Conference, the Southwestern Conference, and the Eastern Conference ; the last name has a history covering fifty-two years of active service. They also have Associations in Illinois, Iowa, Kansas, Nebraska, North Dakota, Oregon, Texas and Wisconsin ; besides churches elsewhere which are connected with English speaking Associations. During 1902, the American Baptist Home Mission Society aided 82 German speaking Missionaries who labored among the German people in America at the expense of \$17,906.36. The report shows for 1902 new mission fields occupied, 12 ; mission organized into churches, 5 ; missions churches became self-sustaining, 2 ; new churches organized, 9 ; new church edifices dedicated, 13. A writer gathered statistics in March 1903, and reported that there are in the United 260 German Baptists Churches, with 23,300 members : and these churches received 1,123 by baptism during 1902. The German Department of the Theological Seminary at Rochester, New York, furnishes educational facilities for German students for the ministry.

The Baptists in Germany.

After the Protestants had been granted a legal existence in the German Empire, they, like the Roman Catholics, persecuted the Anabaptists ; and by enforcing cruel laws against them, compelled them to suffer death, imprisonment, exile, or bury themselves in obscurity. Hence the Baptists were not known to exist in Germany from the sixteenth to the first half of the nineteenth centuries. But in 1800 Johann Gerhardt Oncken was born in Oldenburg ; and after receiving good education in Germany and in Britain, he was sent to labor as a missionary in Hamburg and Bremen under the auspices

of British Continental Society, in 1823. After some years of successful labors, while studying the New Testament, he became convinced that only believers should be baptized, and that only immersion is Christian baptism. He knew nothing of the Baptist denomination; but in short time after his conversion to Baptist belief he learned that there was a large body of Christians that practiced the very ideas which were engendered in his new conceptions of baptism. At that time Rev. Barnas Sears a professor in the Hamilton Literary Institution—now Colgate University, Hamilton, N. Y., America—was at Hamburg, Germany, pursuing some special study. Mr. Oncken went to Mr. Sears to ask for baptism at his hands. So, April 22, 1834, Prof. Sears baptized Mr. Oncken and six other believers. The baptism took place in the river Elbe, near Hamburg; and the next day these seven baptized believers became the first Baptist Church in Germany. From that time on the Baptists have kept a visible existence in Germany, though bitterly opposed and calumniated in every way by Catholics and Protestants alike. But matters are changing; and the Baptists have now fair prospects in Germany. There is a German Baptist Union which holds a triennial Conference when members and delegates from Germany, Holland, Switzerland, Austria-Hungary, Roumania and Bulgaria meet to consider and plan for the furtherance of the Baptist interests. The statistics published in 1903 show in Germany 173 churches, 434 Sunday Schools, 2,001 teachers, and 31,761 members in the churches; and 2,144 baptisms during the year: net gain in membership for the year, 1,092. The larger Union reported 3,715 baptisms, 204 churches, 43,795 members, and the net gain for the year, 2,134. So between the United States and Germany there are at present more than 400 German Baptist Churches, in which are about 55,000 members.

(11.) *The Swede-American Baptists.*

Captain Schroeder, a native of Sweden, was converted and baptized in the Mariners' Baptist Church of New York City, November 3, 1844. The following year he returned to his native land. There he, as a Baptist full of faith and zeal, labored to enlighten his fellow countrymen in the gospel as it is understood by the Baptists. He succeeded to have some converts, and they were baptized at midnight, to avoid molestation, and the first Baptist Church in Sweden was organized with six members, in A. D. 1848. From such a small beginning, the Swedish Baptists increased so that in A. D. 1897 they numbered 60,000 of whom 40,000 were in Sweden and 20,000 in America. Being persecuted in their native land, large numbers of the Swedish Baptists immigrated to the United States of America. About A. D. 1852, the first Swedish Baptist Church in America was organized in Illinois. In the beginning of A. D. 1903 there were in the United States more than 200 Swedish Baptist Churches which reported about 21,000 members. The Swedish Baptist Churches are located in Illinois, Iowa, Kansas, Michigan, Minnesota, Nebraska, Wisconsin, North and South Dakota, Oregon, and Washington. Illinois and Minnesota are their strong-holds in America. The Baptists in Sweden are now well organized for aggressive work; they have their Missionary Union with Home, and Foreign, and Publication, and Educational departments. In A. D. 1902 they reported 568 churches; 42,011 members; 251 ministers; and 513 lay preachers; with 2,208 baptisms for the past year.

(12.) *The Danish and Norwegian Baptists.*

Rev. F. L. Rymker having been baptized in America and employed as a colporter and missionary by the American Baptist Publication Society began his labor in Norway in 1857; and the following year at Porsguind, he baptized two believers—

the first in Norway. January 8, A. D. 1850, the first Baptist Church in Norway was organized with seven members. To-day there are in the country more than 2,700 Baptists gathered in 35 churches. The emigration to America, however, has caused a constant loss of members. There are sixteen ministers, who give all their time to the service, and a comparatively good force of lay preachers, who give only a part of their time to preaching, supporting themselves mainly or in part by some secular occupation. The Baptists have 32 Sunday Schools, with 1,777 children and 157 teachers. There is no restraint by the State against training by Baptists of the children of parents belonging to the established church. There is an Association of Norwegian Baptist Churches in North Dakota, which has 12 churches; 11 ministers; and 390 members. In addition to these there are Norwegian and Danish Baptist Churches which are united in an association in Washington, with 4 churches; 3 ministers; and 192 members. Then there are some Norwegian and Danish Churches included in the Scandinavian Baptist Associations in Illinois, and in South Dakota. There is also a Danish Baptist Association in Nebraska with 5 churches; 5 ministers; and 208 members. These Dane-Norwegian forces are only the beginnings of what promise to be mighty influences in the religious affairs of the people of America. The Danish-Norwegian Theological Seminary at Morgan Park, Illinois—being a part of the Divinity School of the University of Chicago, furnishes opportunities for the training of young men to labor among these people who are coming in increasing numbers to America.

(13.) *Russo-Polish Baptists.*

Poland at one time was an independent country and had a powerful Kingdom with Warsaw as its capital; but for more than a century and a quarter it has been divided among three powers,—Russia,

Prussia and Austria, the largest share falling to Russia. The Baptists started their work in Russia, beginning in Poland, in a wonderful way. One G.F. Alf, a schoolteacher, besides teaching the young, had to lead divine services in the village where he was employed, by reading a sermon. This caused him to think seriously about his personal condition and not long after he sought and found peace in Christ Jesus. Then he began to hold prayer-meetings with the children and adults. Accused of this he was deposed by the Lutheran consistory after five years of blameless work as a teacher. He went to his parents and helped his father on his farm; but he could not be silent, and he began to testify there of what the Lord had done for him. This aroused the envy of the unbelieving clergy and they sought and found an opportunity to take him a prisoner, and with his hands tied upon his back brought him before a judge. After an imprisonment of three days he was released, the judge declaring that praying was allowed according to law! Some time after this Alf came in contact with a certain Asmann from East Prussia, who traveled on business in Poland. He was not a Baptist himself, still he told Alf about the views and practices of the Baptists. The consequence was that Alf and a number of his associates were induced to study the Bible more closely and a number of them came to the conclusion that they ought to be scripturally baptized. Brumer Weist, pastor at Stolzenberg in East Prussia, on Sunday, November 28, 1858, baptized the first nine, and on the following day seventeen more. The first Baptist Church was organized of these people in Kicin, Poland, in A. D. 1861; but one author says that the church was not fully organized until A.D. 1868. This was the beginning of the work in Poland, and ten years afterwards the number had increased to one thousand. Progress was not unobstructed, however, and the trials, imprisonments and banishments were many. In this the Lutheran clergy played

rather an inglorious part, but all this did not check the advance. Baptist Churches were formed at Kurruwek in 1870, and at Zezulín in 1873. These three had at the close of 1874 a total membership of 1,570, with a number of preaching stations over the greater part of Poland. A number of these have since become churches. In A. D. 1902 they reported 15 churches, 54 preaching stations, 4,281 members and 24 chapels. Since 1877 they have formed themselves into an association, known as the Polish Baptist Association. The net gain in membership since their organization has been 2,411. This number would have been much larger had not many of them gone farther into Russia, especially Vahymien, where, in A. D. 1864, two churches were formed, one in Horschtschik and one in Soroatschin. In May of the same year eleven believers were baptized at Newdanzig. In the eastern provinces, the work began in 1862; and in 1864, the first church was founded. In this way the Baptists spread over Russia from north to south.

The Baptists have five associations. These are the Baltic, the Esthonian, the Polish, the West Russian and the South Russian. The first two are composed of Lettes and Esthonians, the other three are chiefly Germans. These, together with three churches not belonging to any associations owing to geographical position reported in A. D. 1902 as follows: Churches, 108; chapels, 130; preachers, 117; preaching places, 457, and members, 22,244. Many of the Russians and Poles have immigrated to America where now are one Bohemian Baptist church with 91 members; one Polish Baptist church with 42 members; one Russian Baptist church with 80 members. There may be other Baptist churches of these people, but which, as yet, have not been reported. The Russian Baptist church is located at Liberty, North Dakota. Rev. O. A. Williams, the superintendent of the district, visited those Russians and reported in 1901: "In one settlement of seventy-five

families, all of whom live in sod houses, there are 125 Baptists. In the Sunday morning service 120 people crowded into the humble home of one of the members. Such religious fervor and depth of spirit as characterized this meeting one seldom witnesses. Their deep poverty in temporal matters, on account of the loss of crops, seems to draw them close to God, and to enrich their Christian experience."

The next year this Russian Church sent \$50.25 for home missions. Bro. A. Naclaus, the missionary, wrote: "I inform you that I was out near Velva, June 1, 1902, and we had meetings forenoon and afternoon. Thank God, one old man came to Christ. I believe that on the 22nd there will be seven candidates to be baptized. Then last Sunday, June 8, I was out at Liberty. Thank God, he has richly blessed us; nine men came to Jesus. The meeting was filled with the Holy Spirit. Meeting was begun at 10 o'clock and closed at 2:30."

These brief outlines of the most numerous foreign nations which flock into the United States these years may prove helpful in showing great possibilities; and the responsibilities resting on the American Baptists for their proper utilization. In the process of Americanizing these foreign-speaking churches, let wisdom and christian zeal for the truth of the gospel, and the salvation of souls be more prominent than the anxiety to hurry them to become English speaking churches. Let not care for the children result in the neglect of the parents and other adults: the children that will not learn the foreign language, should be led into English speaking churches, rather than turn the foreign-speaking churches into English churches, and thereby deprive the adults of religious privileges in their own tongue. Let the foreign-speaking churches continue to labor for the salvation of the adults; while their English speaking children attend English-speaking churches: and where, and when, the foreign-speaking people shall have disappeared for any cause, then and there,

let the foreign-speaking church die an honorable death, having done its whole duty.

(14.) *American Baptist Enterprises.*

The American Baptist Denomination is made up of two component elective executive bodies : one in the south, and the other in the north of the United States, as basis of operations.

The Southern Baptist Convention.

The Baptists of the southern states held their anniversary in Savannah, Georgia, May 1903; and their various societies reported as follows for the past year, and their present standing :

THE FOREIGN MISSION BOARD.

"Never have we been able to report so many baptisms in one year on the foreign fields, or such large contributions at home. A greatly increased interest is noticeable in the home land.

We rejoice that we can come to the Convention again, the sixth year in succession, and report "No debt." And this has not been brought about by curtailing the work but while steadily enlarging it.

Receipts from all sources for the year have been \$218,512.62, an increase of \$45,073.13 over the preceding year. The expenses have been 10½ cents on each dollar contributed. The Women's Mission Circles gave \$36,852.57, included in above gross receipts. The Board has missionaries at work in Brazil, Italy and Mexico; in China, Japan and Africa.

The Convention has a force of foreign and native workers of 309; and they reported 1,790 baptisms for 1902.

HOME MISSIONS.

The report of the Home Mission Board showed :

Missionaries.....	671
Churches and stations.....	3,133
Baptisms.....	8,969
Churches constituted.....	127
Sunday schools organized.....	494

The total actual amount of cash received during the year was \$100,450.29, a gain of \$9,671.75.

REPORT OF THE SUNDAY SCHOOL BOARD.

The year has been one of unbroken advancement, and the good hand of our God has been upon us ; our line of march has been headed by the pillar of cloud and the pillar of fire.

Financial Success.—The receipts for the year, as shown in the financial statement, have reached the total of \$97,508.54—exceeding the receipts of last year by \$8,162.83. There are no liabilities, and everything is in excellent shape.

Baptist Anniversary of the North.

The three great societies of the Baptists in the northern states held their anniversaries in Buffalo, New York, May 1903 ; and reported as follows :

THE AMERICAN BAPTIST HOME MISSIONARY SOCIETY.

The receipts for the year were \$621,387.32. Of that total amount for all purposes, and from all sources, \$287,080.19 were contributions ; and \$173,589.76 special gifts, legacies, etc. ; and the remainder were for some special purposes in the lines of the society's work.

The report of the treasurer presented the following, which show what had been expended for work among different nationalities :

Americans.....	\$117,185 75
Bohemians.....	440 00
Chinese.....	4,707 52
Cubans.....	8,082 97
Danes.....	5,841 35
Finns.....	273 88
French.....	6,014 85
Germans.....	17,906 36
Hungarians.....	390 00
Indians.....	6,078 56
Italians.....	4,115 78

Japanese.....	683 17
Jews.....	1,033 32
Mexicans.....	11,334 26
Negroes.....	6,287 48
Norwegians.....	5,090 75
Poles.....	871 41
Porto Ricans.....	9,908 66
Portuguese.....	346 12
Russians.....	300 00
Swedes.....	20,260 64

Total for Missions.....\$227,152 83

As additional items regarding the work of this society during 1902 the following figures were given : Total number of missionaries aided financially, 310,—as follows : Germans, 82 ; Scandanavians, 139 ; French, 14 ; Mexicans ; 19 ; Indians, 29 ; Chinese, 7 ; Poles, 3 ; Italians, 13 ; in Cuba, 6 ; in Porto Rico, 9 ; baptisms reported, 5,883.

THE AMERICAN BAPTIST MISSIONARY UNION.

This is the Foreign Missionary Society.

The treasurer reported receipts and expenditures as follows :

Receipts—

Donations.....	\$396,843.56
Legacies.....	74,638.22
Woman's Society of the East...	87,260.26
Woman's Society of the West...	36,129.61
Woman's Society of Oregon....	500.00
Union Debt.....	32,455.25
Lott Cary Convention.....	1,090.00
Annuity Bonds Matured.....	5,231.90
Bible Day Collection.....	857.49
Income of Funds on Bond Ac- counts.....	45,850.15
Added to Permanent Funds and Bond Accounts.....	39,911.23

\$722,767.67

Debt April 1, 1903 23,450.79

\$746,218.46

Expenditures—

Appropriations for the year . . . \$670,870.11

Added to Permanent Funds and

Bond Accounts 39,911.23

Debt April 1, 1902 35,437.12

\$764,218.46

This Union carries on missionary work as follows:

Burma: Stations, 672; churches, 713; missionaries, 170; members, 41,147.

Assam: Stations, 163; churches, 77; missionaries, 54; members, 6,898.

South India: Stations, 561; churches, 116; missionaries, 96; members, 55,210.

China: Stations, 100; churches, 57; missionaries, 66; members, 2,962.

Japan: Stations, 64; churches, 30; missionaries, 54; members, 2,213.

Africa: Stations, 69; churches, 8; missionaries, 33; membership, 3,099.

Philippine Islands: Stations, 5; churches, 2; missionaries, 5; members, 121.

MISSIONS IN EUROPE.

	Preachers.	Churches.	Members.
France	30	27	1,089
Germany	185	173	31,761
Sweden	792	565	42,878
Spain	3	3	113
Russia	128	112	22,662
Finland	12	36	2,162
Denmark	42	29	3,941
Norway	16	36	2,794

Twenty new missionary families were sent out to foreign fields as additional laborers during 1902.

Totals under the fostering care of the Union: Missionaries, 1,713; churches, 2,040; members, 222,031; native helpers in heathen lands, 3,595.

THE AMERICAN BAPTIST PUBLICATION SOCIETY.

The treasurer reported as follows: The aggregate sales for the year are \$710,595.28; merchandise, \$413,280.02; periodicals, \$297,315.26, showing an increase of \$15,800.10 over the sales of the previous year. In the Missionary Department the receipts for the missionary work from churches, individuals, income from invested funds, bequests, and so forth, were \$121,713.90, an increase over last year of \$12,103.37. The deficit at the beginning of the year was \$25,046.80. It is now \$22,386.47, showing a decrease of \$2,660.33. For Bible work we have received \$13,359.31, making the entire amount coming into our missionary treasury for use during the year, \$135,073.21. In addition to this amount we have received in annuity funds \$5,720. The total amount received during the year from all sources exclusive of temporary loan, is \$908,981.73.

These figures are given that the reader may know how much money the American Baptists contribute in one year for missionary enterprises at home and in foreign lands; and the totals are as follows for the last year:

The Southern Baptist Convention	\$ 416,471.45
The Baptists in the Northern States	\$2,253,136.72

A grand total for 1902, of \$2,669,608.17

According to the Year Book for 1903 the theological seminaries of the Baptists in the United States number 9; instructors, 77; students, 1,088; value of property, \$1,137,625, exclusive of that of the collegiate schools with which some of them are connected. The amount of endowments, \$2,952,101; volumes in libraries, 171,459.

The universities and colleges number one hun-

dred, with 2,033 instructors—1,249 males and 779 females. Students, male, 15,523; female, 15,458; total, 31,314; students for the ministry, 1,919; total value of property, \$19,558,856; endowments, \$19,731,786. Volumes in libraries, 938,675.

The academies number 105, with male teachers, 363; female teachers, 465; total, 828. Scholars, male, 6,879; female, 7,877; total, 15,041; students for the ministry, 337. Total value of property, \$4,006,667; endowments, \$1,509,078; volumes in libraries, 95,434.

(15.) *Baptist Statistics.*

United States, as per report for 1902: Churches, 44,829; ministers, 30,809; members, 4,330,462. Canada, as per government census for 1902: Members, 316,000. In all the World: Members, 5,140,494. Total baptized during 1902, in all the world, 258,511; of which, 233,098 were in the United States.

The Baptists in the United States are increasing much faster than the population: in 1890-1900, the population increased 21 per cent., and the Baptists, 33 per cent. Of every 100 of the population of the United States, counting men, women, and children, 18 of them, on the average, are actual members in Baptist churches.

Special Features of the Baptist Missionary Work.

“The Baptists were the first denomination of British Christians that undertook the work of missions to the heathen.”—Enc. B. Vol. 3: 356. They have continued that work with a commendable aggressiveness ever since. The Baptist aim has ever been exerting itself to give the Word of God to all men in their own language, word for word and phrase for phrase in literal translations. All of their missionaries are commanded to do that wherever and whenever they translate the Scriptures into the dialects of the heathen. John Thomas, a Baptist missionary from Britain to Calcutta, India, was the first

to translate part of the Bible into the Indian languages. That was in A. D. 1786-93. What Thomas began then was continued by another Baptist Missionary from Britain, the laborious Ward, who, March 18, 1800, "presented the first printed sheets of the gospel according to Matthew to his fellow Baptist missionary, Cary; and February 8, 1801, the last sheet of the New Testament in Bengali was finished." Since that time the Baptists of Britain and of America have continued to be leaders in the work of giving the Bible to all nations in their own tongue wherein they were born. In 1804, the British and Foreign Bible Society was organized: "its sole object being to encourage a wider dispersion of the Holy Scriptures." The Baptist united with all other christian bodies to support that society until 1832, when the Society refused to print Doctor Yates' Bengali New Testament, because it contained literal translations of the Greek words for baptism and its cognates. The Society insisted that those words should not be translated but transferred. The ridiculousness of such cowardly act may be seen in one example related by Rev. Thomas Evans, a missionary at Rangoon, Burma in 1856. Evans was conversing with a native teacher whose vernacular was spoken by 600,000 people. Referring to a New Testament in Hindi, published by the British and Foreign Society, the native teacher said: "You seem to be afraid to translate into our language." "Baptisma" seems to have been the initiative rite into the new religion. But that word has no affinity to any of our Indian languages. "Bap" means father; "tis" means thirty; "ma" means mother: so these three in one—"Baptisma," would read—father thirty mother." But this, I suppose, is not its meaning; and I can only conclude that it is a word from some other language, of which we, people of India, know nothing. The Baptists translated the word "baptisma" into "doabki" which means immersion, as does the original Greek word. The American Bible Society was

organized in 1816, to circulate the Holy Scriptures without note or comment. But in 1836, that society refused to print and distribute versions of the Bible with literal translations of "baptisma" and its cognates. Therefore the Baptists in 1837, formed a Bible Society of their own which, after changing names many times is now a part of the American Baptist Missionary Union. This society labors to furnish literal and correct translations of the Bible into all languages, and to distribute the same among all people. The British and Foreign Society in 1902 accepted the Baptist translations, and agreed to print and distribute the same in India ; so the breach is healed. It is not bigotry, but zeal for purity and plainness in the translation of the Holy Scriptures that caused the Baptists to have Bible Societies of their own.

(17.) *Doctrines and Practices of the Baptists.*

The Baptists regard the entire Bible as the Word of God, and the only written Divine Revelation regarding religion and salvation. The New Testament is the Divine Revelation of religious doctrines and practices for the present age ; and is to continue so until the end of time. Hence the Baptists have no other standard for belief, for ordinances, for practices, for church or for worship. The Baptists are simply New Testament Christians.

(18.) *The Baptists in Opposition to the Roman Church.*

(a.) THEY DIFFER AS TO RELIGIOUS STANDARD.

The Teacher's Catholic Bible, published with the approval of Cardinal Gibbons, in 1899 in its "Preface" says : "The Sacred Scriptures form a part of Divine Revelation ; the other part being contained in the depository of the church, and designated as the unwritten Word of God. This distinction is most happily found couched in the language of St. Paul (2 Thess. 2 : 14), "Wherefore, brethren, stand

fast and hold the traditions which you have learned, whether by word or by our Epistle." The Apostle of the Gentiles thus gives precedence to the unwritten Word of God presented to man by the church, whilst she, under the influence of the Holy Spirit, assumes the office of sole interpreter of the written word, thereby regarding her the sole guardian of the deposit of divine revelation in its two-fold form."—This surely is assuming more and far different office of the church than the actual text quoted, and the historical facts related elsewhere in said Catholic Bible, justify. It is not the "Church" but Paul that speaks in that text: the "Church," as a church, is no where represented in the Bible as depository of traditions and of the office of interpreter of the Holy Scripture. The disciples, the christians, the men and women, are they who are represented as reading, studying, and interpreting the written as well as the unwritten Word of God—all by the Holy Spirit in them, as individuals, and not as a "Church." "Tradition" means that which is handed down from age to age by oral communication. The "tradition" referred to in 2 Thess. 2: 14, must be understood in the light of historical facts regarding the New Testament: at the time Paul wrote the Epistles to the Thessalonians. The aforesaid Catholic Bible gives the dates at which the various parts of the New Testament were written as follows: Matthew, 6; Mark, 10; Luke, 24; John, 63; Acts, 30; Romans, 24; Corinthians, 24; Galatians, 24; Ephesians, Philippians, Colossians, and Hebrews, 29; Timothy and Titus, 33; James, 28; 1 Peter, 15; 11 Peter, 35; John's Epistles, 66; Jude, when all the Apostles except John were dead; Revelation, 64. The numbers refer to the number of years after the ascension of Christ. Therefore when Paul wrote the Epistles to the Thessalonians that is, "in the nineteenth year after our Lord's ascension," the only parts of the Divine Revelation of the New Testament then written were the gospels written by Matthew and Mark, and the

first Epistle of Peter. Hence all of the other parts of the New Testament were in "Tradition," that is in oral communication—unwritten. But that is not the case now : what was then only in "tradition" or in oral form of the truths of Christianity are now incorporated in the complete written Divine Revelation known as the New Testament. In the "Table of References" the Catholic Bible says : "Councils of the Church, gathered in Christ's name, are assisted by Christ.—St. Math. 18 : 20. And by the Holy Ghost, Acts 15 : 28. Their decrees are diligently to be observed by the faithful.—Acts 15 : 41 ; Chap. 16 : 4. A note in the Catholic Bible says on Math. 18 : 20. "There am I in the mid'st of them. This is understood of such assemblies only as gathered in the name and authority of Christ ; and in unity of the church of Christ." That explanation seems to be perfectly correct ; and by it most of the church councils after the fourth century especially such councils as those held at Constance and Trent were not in any proper sense "assemblies only gathered in the name and authority of Christ"; but they were gathered in the name and authority of Emperors who knew but little of Christ. The councils were not "in unity of the Church of Christ," but in the forced superficial unity of the church of the empire. It was not what "seemed good to the Holy Ghost" (Acts 15 : 28) but what seemed good to political officers and to State Church officials, unknown in the New Testament churches, that these church councils decreed. The church council at Jerusalem in which the Holy Ghost guided all, decreed "to lay no further burden upon you than these necessary things."—Acts 15 : 28-29. But the Roman Church Councils have laid heavy burdens on the "faithful" in fastings, penances, image worship or picture veneration, auricular confessions, mass hearings, prayers to saints and for the dead, and payments of money for priestly acts and purposes, which are not only unknown to the New Testament but are totally

adverse to the words and spirit of the teachings of Christ and of his Apostles. The Roman Church realizing the truth of these facts, has added to the Old Testament writings which she acknowledges to be uninspired and originally were not in the Canon of the sacred writings of the Jews. But such books were needed for references to justify saint veneration—holy days, etc. The Roman Church also places traditions above the written Word, and decrees of councils binding on all; because without these she could not begin to defend her system as the Christian religion. But the Baptists are Bible people: the Written Word of God is their sole Divine Revelation and the only source of instruction for religious purposes. The church, and councils, and associations of churches and ministers may discuss and decide various matters of interest to them; but they cannot add to, or change anything, only to be more in conformity with the words and spirit of the Holy Bible. This, then, shows the first point of differences between the Roman Catholics and the Baptists. The Baptists refused, and do refuse, to be one with the Roman Church because that church will not confine itself to Bible teachings, whereas the Baptists will have nothing but the Bible.

The Bible and Mankind.

THE OLD TESTAMENT.

The Old Testament is the epitome of Divine Revelation of the necessary knowledge of the facts pertaining to the history of Creation, of Providence and of Mankind. It contains illustrations of the Principles of Divine Government in dealing with individuals and nations; thus furnishing practical lessons for all people. It contains also moral and ceremonial and political laws and commandments and promises and predictions regarding the Messiah, for the Jews as the chosen people of God under the Patriarchial and Mosaic Dispensations: and the whole being a schoolmaster leading to Christ. The several

parts of the Old Testament were written in Hebrew at different times, in different places and by different men inspired of God. These parts were collected together into one book by Ezra and Nehemiah, assisted by the Great Synagogue about B. C. 432. The Old Testament was translated from Hebrew into Greek by seventy or seventy-two Hebrew and Greek scholars, at Alexandria, North Africa, who finished their work about B. C. 285. The Greek translation is called the "Septuagint" version. These Hebrew and Greek scholars must have understood those languages as the same were written and spoken at that time far better than any scholars in the twentieth century can understand them. When the Bible was written in Hebrew and Greek the writers and translators used letters, words, and phrases as they were then generally used and understood : they were correct in every particular according to the then custom and standard and rules. Rules made centuries afterwards are not to be applied to those writings of earlier centuries. No writings of any modern language could be justly judged and correctly understood in that way. The letters, words, symbols and phrases of the English language have been changed in their meaning and use very much since the sixteenth century ; and how much more so since the eighth century ! To judge the letters, the words, the spelling, construction and meaning of the English of Bede's age or even of Shakespeare's age in the light and according to the rules and usage of English scholars of to-day would bring ridicule on the greatest English authors of those ages, and would mislead the readers of to-day. Honorable scholarship will not subject the Hebrew and Greek Old Testament to the grammatical rules and whims formed and assumed by would-be masters of later ages.

The New Testament.

The New Testament was written during the first century after the birth of Christ. It was written by

inspired men of God—led by the Holy Ghost to record all truths necessary unto salvation through Christ Jesus. It was written in parts at different times and places, and by different men. It was distributed in parts to the churches: one part in one church, other parts in other churches. The various parts were copied by various persons, and not always with proper care and correctness. But all copies that could be found were collected, compared, and put to the severest tests possible; and a copy of the New Testament was had about the middle of the second century; but it was not complete. “No New Testament canon, except a partial and unauthoritative one, existed till the latter half of the second century.” About A. D. 332, Constantine the Great instructed Eusebius to make a complete collection of the Sacred Christian Writings. “The Council of Hippo A. D. 393, settled the canon, which has since been received, including the Old Testament Apocrypha in it.”—K. 332. “The Council of Carthage, A. D. 397, issued a decree respecting the contents of the Sacred Books, and once for all the books of the New Testament as we now have them were settled by authority of the Christian Church.” Another council in A. D. 494 ratified the decree of the council of A. D. 397; and the Council of Trent in A. D. 1540 also ratified the same. The New Testament is the Divine Revelation of Doctrine of Ordinances and order and worship for the Christian churches; and the teacher of salvation from sin, to all men under the New Dispensation. Practical Christianity in all its features is set forth in the New Testament. The Bible has been tested and criticised by friends and foes in all ages. Never was a book put to so severe and crucial trials by scholars, philosophers, scientists and religionists as has the Bible. It has been translated again and again from language to language. Jerome spent 21 years at Bethlehem, Judea, in translating the Bible into Latin, which he completed about A. D. 405. His translation is the “Vulgate,” the

standard at the Vatican in Rome. Many translations were made into English from the time Bede translated the gospels into Anglo-Saxon in the eighth century, until the appearance of the authorized version in A. D. 1611, and the revised version in A. D. 1885. The best Greek-Hebrew-English scholars in the nineteenth century spent many years in preparing the revised version. In all these translations and revisions nothing of any consequence in doctrine and principles and ordinances as to Christianity was found incorrect in the Bible: some verbal alterations were made, but nothing to change the general teachings of the book. It is not wise nor Christian in any group of men to employ themselves in finding faults in the Holy Scriptures after such history.

It should be borne in mind that the Bible and Mankind, and not the Bible and Nature; the Bible and the Sinner, and not the Bible and Science—are the proper couplets for comparison. The Bible—as a teacher for sinners, and as a moral monitor and spiritual reflector—is correct and true to the needs of human nature in every particular. The Bible deals with human nature, with men and women as a fallen wicked race, and as responsible, teachable, and saveable beings and immortal souls: pilgrims through time, traveling to eternity; there to appear in judgment before Omniscient, Almighty and Everlasting God, to render an account for deeds done in the body on earth. The Bible should be judged only as to its fitness to help man to know his moral and spiritual needs and duties. In this its own peculiar and special sphere, the Bible has been an invaluable boon for good to all nations that have had it, and that have put its teachings into practice.

The Bible has proved its adaptness to benefit humanity, by infusing ideas and inclinations into the minds and wills of men and women that impelled them to a higher and nobler civilization than the world ever knew before. But there are some people who assume to be of the higher class of educators,

and professing to be lead by a zeal for a purer Bible, that labor hard to undermine this Rock of Moral and Spiritual Truth. They may be eminent men, but churches and Sabbath schools and Christians should leave their publications, books, papers, quarterlies and Bible and Sunday school helps severely alone. The almighty dollar is the cause of many efforts for the so-called reforms advocated these days. They manufacture new theories and produce new materials so as to furnish employment and emoluments for themselves. Pope Leo XIII issued in A. D. 1902 an encyclical letter in which he said some commendable things, though colored with the peculiar doctrines of the Roman Church regarding the Bible. After referring to the attempts of the "Higher Critics" to destroy the uniqueness and sacredness of the Bible, the Pope says :

"We are therefore pleased to establish a species of council or commission, as it is commonly called, of serious men, whose duty it will be to devote their entire energy to insure that the Divine Words may receive that more minute explanation of them demanded by the times, and may be not only preserved from all taint of error, but ever raised above rash opinions. The fitting seat for such a council is Rome. In order that the men composing this council may collectively fulfill the most serious and honorable of duties, they have for their especial guidance the following principles :—

"First of all, they will carefully investigate the modern trend of thought in this branch of study and regard nothing discovered by modern research as foreign to their purpose, namely, they will use the utmost diligence and promptitude in taking up and promoting by their writing whatever may from day to day be discovered useful for biblical exegesis. Thus they will pay great attention to philology with its kindred subjects and carefully follow their developments.

"Immediately attacks break out on the Sacred Scriptures, we must look for weapons to prevent

truth from going down in a contest with error. So, too, we must look to the study of the ancient Oriental languages and the knowledge of the codices, especially of the earliest codices, in order that they be not held in less estimation by us than by those who are not with us, for both these branches are of great moment in the studies in question.

“Next with regard to the uncompromising maintenance of the authority of the Scriptures, they must exercise earnest care and diligence. They must work especially to prevent among Catholics the prevalence of that objectionable mode of thinking and acting which attributes undue weight to opinions of the heterodox, almost as though the true knowledge of Scriptures were to be sought principally in the show of erudition made by those who do not belong to us in matters of faith and morals, relating to the formation of Christian doctrine that must be held to the true sense of sacred Scripture, which has been and is held by the holy mother church to whom it belongs to judge of the true sense and interpretations of the Holy Scripture ! and so no one may lawfully interpret Holy Scripture contrary to this sense or even in opposition to the unanimous consensus of the fathers.”—P. P. Nov. 22, 1902.

The spirit of the Pope is admirable and his purpose noble ; but Baptists differ from his assumption of authority for the Roman Church to interpret the Holy Scriptures for all ; the Baptists claim the privilege to read, study and interpret the Bible independent of the “fathers” and of the “church.”

(16.) *Baptism.*

As one of the results of different standards of authority in religious matters the Roman Church and the Baptists differ greatly as to baptism—subjects, efficacy, and mode.

(1.) *Infant Baptism.*

The history of the beginning and development of infant baptism has been given under the

heading—"The Origin and Development of Pedo-Baptists." The Roman Church adopted the Cyprian belief and practice regarding the salvation of infants by baptism, and without baptism no child can be saved. The Table of References in the Catholic Bible base infant baptism on Luke 18: 16 and John 3:6. The words in Luke read : "Suffer children to come to me, and forbid them not: for of such is the Kingdom of God." The words in John are: "Unless a man be born again of water and the Holy Ghost, he cannot enter into the Kingdom of God." (Both quotations are from the Catholic Bible). A foot note in the Catholic Bible says: "*Unless a man be born again, etc.* By these words our Saviour hath declared the necessity of baptism; and by the word *water* it is evident that the application of it is necessary with the words." The Baptists on the other hand believe that children which die before the age of accountability and ability to have personal faith, are saved by grace independent of any ceremonial rites of the Christian religion; and that only personal believers in Christ are to be baptized. Which of the two parties are right?

Jesus and the Children.

It is true that Jesus took some children in his arms, prayed for them, and blessed them: and said, "Suffer little children, and forbid them not; to come unto me: for of such is the Kingdom of Heaven."—Math. 19: 13-16; Mark 10: 13-17; and Luke 18: 15-17. But Jesus did not baptize any of those children; neither did he order his disciples to baptize them: there is no word in the three records of the event that would in any way suggest either water or baptism. The fact is that Jesus personally never baptized any one by water baptism.—John 4: 1-2. The naming of a child and the dedication of a child to God can be done equally as well and as effective and acceptable to men and to God by prayer without water as with water in as much as there is no men-

tion of any water being used when Christ received the little children and blessed them by prayer and caressing; but without water baptism in any form or manner.

Baptism and the New Birth.

The figure of regeneration and new birth in baptism, if analyzed properly, will bring out the fact that belief precedes baptism. If baptism be a regeneration, it means that spiritual conception must have taken place in the baptized previous to his baptism. The child is conceived—must exist as a child for some time before his birth: the birth is not a cause, but a result; the conception is the cause, the birth the effect. Conception and birth do not take place at the same time; neither does the birth precede the conception. If baptism, then, be a regeneration process or new birth, it teaches that a spiritual conception, a re-creation of the candidate must have become actual fact before his birth of water baptism. “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.”—John 3: 6. This means that a person must be conceived of the Spirit, by a lively faith—a belief unto eternal life, by the influence of the Spirit of God, “Which according to his abundant mercy hath begotten us again unto a lively hope” (I Peter 1: 3)—as a preparation for the new birth or regeneration in baptism. These are only figures, but they teach facts as to the operations of saving grace: the child of God—the believer in Christ, as such, must exist through conversion, recreation, conception, before he can be born in baptism.

The Baptism of Households.

Some base infant baptism on the baptism of Lydia and her “household” and other households. But the history of those household baptisms as recorded in the New Testament does not justify the supposition that any infants were baptized. See on “the Apostolic Churches.”

Circumcision and Baptism.

Zwingli claimed that infants should be baptized because of circumcision under the Old Dispensation. Zwingli made a fatal doctrinal mistake in assuming that circumcision was a religious act or a ceremony that had reference to the church as a society of saved souls, of the saints of God. Circumcision was a religious ceremony only in the sense that God had ordered it; but God had also ordered Israel to leave Egypt, to go to Canaan, to take land from the old inhabitants, and the setting up of a civil government in Canaan. But these acts had reference only to temporal advantages intended for the seed of Abraham in national privileges. The Jews are called the chosen people of God; "the chosen" does not mean that they were chosen to enjoy eternal life in glory; but rather the chosen nation to have special privileges by which God would show all nations how to live and prosper: they were the chosen agents of God in the world. They had the highest privileges and the best means, if properly utilized, to be the best people in the world, and to be fair examples to other people. But being thus chosen did not mean that they were the only people to have spiritual salvation. The history of Cornelius at Caesarea, who was a devout man and whose prayers and alms had gone up for a memorial before God," proves the correctness of Peter's statement to the effect that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted of him," for spiritual salvation. It was a great advantage to the Jews to have the "Oracles of God" which, if properly used, would enable them to have a purer religion than an other nation had, and also soul salvation as well as temporal blessings. Paul reasons that man is justified by faith without the deeds of the (ceremonial) law. He says that God is the God of the Gentiles as well as the God of the Jews—"Seeing it is one God, which justify the cir-

cumcision by faith, and uncircumcision through faith.”—Rom. 3: 27-31. Abraham had a justifying faith which made him a saved child of God before he received circumcision.—Rom. 4: 9-12. Paul says further, “they are not all Israel, which are of Israel; neither, because they are the seed of Abraham are they all children.—Rom. 9: 6-7. Jesus asserted the same principle when he told the unbelieving Jews, “I know ye are Abraham’s seed; and ye are of your father the devil.”—John 8: 37 and 44. So then, circumcision was not a ceremony of the church, but of the nation; not for salvation, but citizenship in Israel. This being the case, it was not necessary to have ceremony for the girls, because they were not counted as independent citizens: they were represented by their fathers or husbands. But in matters pertaining to soul salvation, both men and women must appear independently before God in judgement; and the religion of one sex will not cover the responsibility of the the other sex: every one must have individual religion. That circumcision was a national ceremony is evident from the testimony of Josephus the Jewish historian of the first century after the birth of Christ: he was an expert on all questions of Jewish history and national customs; and hence a qualified writer on this question. He says of God’s orders regarding Abraham: “But he charged him in order to keep his posterity unmixed with others, that they should be circumcised in the flesh of their foreskin, and that this should be done on the eighth day after they were born. And all his family, and his son Ismael, were circumcised immediately, the son being that day thirteen years of age, he (Abraham) ninety-nine.”—*Anti. B. I. Ch. X: 5*. “And they circumcised him (Isaac) upon the eighth day. And from that time, the Jews continued the custom of circumcising their sons within that number of days. But as for the Arabians, they circumcise after the thirteenth year because Ismael, the founder of their nation, who was born to Abraham of the concubine,

was circumcised at that age.”—Anti. B. I. Ch. 2. At this time it was that two great men, who were under the jurisdiction of the King (Agrippa), came to me out of the region of Trichonites, bringing their horses and their arms, and carrying with them their money also; and when the Jews would force them to be circumcised, if they would stay among them, I would not permit them to have any force put upon them.—Life of Josephus. Sec. 23. Hyrcanus permitted the Idumeans to live among the Jews on the condition that they submitted to circumcision. The Iturians were also permitted to live among the Jews by being “bound to them by the bond of the circumcision of their genitals.”—Anti. B. XIII : Ch. IX : 1 ; and Ch. XI : 3. Thus, it is plain that circumcision was not a church ordinance; the ceremony had no reference whatever to soul salvation. Hence it did not initiate or place the children in the church; and baptism is in no way its successor. Zwingli lays down this basis for action regarding infant baptism : “We have no where the prohibition not to baptize infants of believers unless they believe. I require a prohibition forbidding.”—Z. 164. Also : “But here there is need of a law forbidding, and you have no law, you therefore are the law, and where the lion fails you, pitch on the fox.”—Z. 156. Such reasoning ! The Scriptures do not say that lions and foxes are not to be baptized, hence according to Zwingli’s standard, they ought to be baptized ! If Christians could do any thing that is not particularly forbidden or prohibited what kind of a church would we have ? This liberty based on non-prohibiting or non-forbidding orders or laws is the very root of Popery, against some features of which Zwingli fought with all his might. Circumcision may be the predecessor of boy sprinkling as a ceremonial entrance into the State Church as a national institution; Christian baptism is not a national symbol or a State rite. Baptism is a part of the plan of salvation and one of the gospel means for spiritual advancement. There is a great difference

between the Old Dispensation and the New Dispensation. The Gospel Dispensation is spiritual in its chief benefits. The law of Christ is in the heart. Circumcision is of the heart in spirit, and not in the letter. "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their minds, and write them in their hearts."—Heb. 8: 10. That was the promise; and it meant that a change was to take place from the outward to the inward; from the material to the spiritual; from the temporal to the eternal; from the body to the soul; from earthly Canaan to Heavenly Canaan: "And with the heart one believeth unto righteousness."

Sponsors for Infant Baptism.

Some say that children are to be baptized on the faith of their parents or other sponsors. If parents can believe for their children why can't they be baptized also for their children? If sponsors can assume the responsibility for the children's faith until they come to have faith themselves; why can they not assume the responsibility for the children's baptism until the children themselves come to seek baptism? Is baptism more essential than faith?

(2.) The Efficacy of Infant Baptism.

The Augsburg Confession of Faith says: "Concerning baptism we teach that it is a necessary ordinance; that through the same grace is offered, and that it ought also to be administered to children who are thereby dedicated to God, and received into his favor."—Article IX.

Luther's Small Catechism says of baptism: "It worketh forgiveness of sins, delivers from death and the devil, and confers everlasting salvation on all who believe, as the word and promises of God declare."—Part IV: II. Page 17. A standard authority on Lutheran doctrines says: "The regeneration of infants is *instantaneous*, but the ordinary regeneration of adults is *successive*. In infants there

is not an earnest and obstinate resistance, the grace of the Holy Spirit accompanying baptism breaks and restrains their natural resistance that it may not impede regeneration ; wherefore, their regeneration takes place instantaneously." "The efficacy of baptism is not limited to the moment of its administration, but it continues to confer strength upon its subjects."—Hay. 469 and 451.

According to Luther's teachings, therefore, every baptized child is instantaneously, in the act of baptism, made a child of God ; and he either remains so forever a saved soul, or a regenerated person may lose his regeneration, and become lost anew ; if the latter take place what benefit or of what value is infant regeneration by the Holy Ghost in baptism ? What about those baptized regenerated infants who grow up to be men and women thoroughly wicked and ungodly in character and conduct and die before they reform ? That there are many such people no one can deny. What did their instantaneous regeneration in baptism amount to them ? The Heidelberg Catechism says regarding the benefit of baptism : "That Christ has appointed this outward washing with water, and has joined therewith this promise, that I am washed with his blood and Spirit from the pollution of my soul, that is, from all my sins, as certainly, as I am washed outwardly with water, whereby commonly the filthiness of the body is taken away." Regarding infants it says : "They are also by baptism, as a sign of the covenant, to be ingrafted into the Christian Church, and distinguished from the children of unbelievers, as was done in the Old Testament by circumcision, in place of which in the New Testament baptism is appointed."—Answers to questions 69 and 74, on Pages 43 and 45. How ridiculous this reference to circumcision in view of the facts stated on previous pages ! As to baptism in grafting infants into the church, it would be well to know the church in what sense ? If baptism make infants members of the church are

they thereby made partakers of salvation? If so, what about those who never after they become adults, personally assume church membership in a Christian church nor live a Christian life? Are they still ingrafted into the church? Or can the ingrafted child become cut off, and lose his once secured and possessed salvation? If so, and if he should before death repent, reform, become converted, and seeking salvation, must he be reingrafted into the church by baptism? As to baptized children being distinguished from the children of unbelievers,—in what respect? Are not unbaptized children equal in physical growth, in teachableness, in mental ability to learn, in moral tendency, and in readiness to become Christians after becoming adults, to those children which were baptized in infancy? Dare any one venture to refuse affirmative answers to all these questions, granting the unbaptized children equality in every physical, mental, and spiritual respects to baptized children? Or, again, do unbaptized children which die in infancy fair worse than the baptized infants, in the spiritual world? Will any one say that a child that dies before he is baptized is lost? If not, what good is infant baptism?

The Catechism of the Church of England makes the baptized child to say as to the way he received his name: "My Godfathers and Godmothers in my Baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven."—B. C. P. 377. Again the child replies as a reason why infants are baptized: "Because they promise both (Repentance and Faith) by their Sureties; which promise, when they come to age, themselves are bound to perform."—B. C. P. 382.

The priest in the Church of England says after baptizing a child: Seeing now, dearly beloved brethren, that this child is regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that this child

may lead the rest of his life according to this beginning.”—B. C. P. 360. A. B. C. P. 234. Can a child which is “regenerate and grafted into the body of Christ’s Church be anything but a saved person, and live a Christian life? If that child can grow into an ungodly character and become a lost sinner, what good did his regeneration and his ingrafting in the body of Christ’s Church do to him? According to the Westminster Confession of Faith baptism is only a sign and zeal of being ingrafted into Christ, and of regeneration and of remission of sins.—Article 28. The Book of Discipline of the M. E. Church says: “We hold that all children, by virtue of the unconditional benefits of the atonement, are members of the Kingdom of God, and therefore graciously entitled to Baptism.” “We regard all children who have been baptized as placed in visible covenant relation to God, and under the special care and supervision of the Church.” The pastors are to form the children into classes to instruct them in the nature, design, and obligations of Baptism, etc;” “provided, that children unbaptized are not to be excluded from these classes.”—M. D. 49, 50 and 52. The real benefit to be derived from infant baptism does not appear. The unbaptized children of the Baptists compare favorably, in every respect, with the baptized children of the Roman Church, the Lutheran Church, the Reformed Church, the Church of England and all other churches which practice infant baptism. They are their equals in the family, in the school, on the street, and in the church. They make as smart and as good men and women, and as faithful Christians as do any of those who were baptized in their infancy. These being facts that cannot be controverted by truthful evidences, what good does it to “baptize” a child? You may ask what good does it to immerse a believer? The reply is that Christ commanded that believers should be baptized; and an actual believer has the satisfaction of giving a personal and a willing obedience to the command of

his Saviour in the very way. He Himself set the example before him. There is Christian good in every Christian act done in conformity to Christ's orders. John Wesley in his commentary on Mark 16 : 16 says : "But he that believeth not whether baptized or not baptized will be lost forever." The assassin of President McKinley had been baptized in the Roman Church ; but that baptism did not make him a good man or a Christian. What good was that Roman Catholic baptism to that assassin ? And there are thousands of the like in the world. With all the presumptions of the Roman Catholic Church, the Church of England and others as to the importance and benefits of infant baptism in making the children members of the Kingdom of Heaven and of the Church, and children of God and heirs to eternal life, multitudes of those baptized children, after they had become men and women, left those churches, and consequently were denounced as heretics ; and those very churches killed them by drowning, by burning, or in some other way. Were they still regenerate and grafted into the body of Christ's Church ? Were they still children of God ? If not, then the regeneration secured in baptism does not mean regeneration to eternal life ; but merely human ceremonial socalled regeneration into the state church. In the M. E. Church the children are to be reminded of the pledges made in their baptism, though they themselves were not willing parties to the covenant. The sponsors or godfathers and godmothers in the Church of England pledge for the infants in their baptism what the infants are taught to believe they themselves must perform after they attain proper age. Now infant baptism includes an unfair and an unlawful contract, and unreasonable covenant. The infants per their godfathers and godmothers, or sponsors are forced unknowingly to themselves into a covenant which does not bring them a single benefit ; and a covenant which they know nothing of ; these facts in a court of justice

would make all such covenants null and void in law ; and they are surely so in the court of God. If these baptized children in the M. E. Church had died during infancy, they would have been saved “by virtue of the unconditional benefits of the atonement.”—P. 49. But if unbaptized children had died during the same period of life, they too would have been saved by virtue of the same unconditional benefits of the atonement.—M. D. 1884 : Pages 37-8. Then, being saved by the *unconditional* benefits of the atonement, why should the infants be submitted to the *condition* of water baptism ? If the reply be that the children are not baptized in order to be saved, but rather that they may be dedicated to God, could they not be dedicated equally as well without the drops of water as with them ? Do not Christian parents that do not have their children baptized, dedicate them to God and pray for them and instruct them in the ways of the Lord with equal zeal and efficacy as do those parents who have their children baptized ? The only benefit in baptizing infants is that which accrues to the denomination where they were baptized through an assumed covenant that the baptized children belong to, and should become steadfast members in the denomination where they were baptized in their infancy ; and declare it to be sacrilegious act for them to be baptized in any other way, or to join any other body of Christians. It is wrong and unlawful to take a forged mortgage in that way on the mind, heart, will, conscience and body of a helpless infant, and thereby depriving him, or her, of a personal religious choice after attaining an age when he or she feels the need of salvation on the conditions of the gospel. Let the child enjoy the *unconditional* salvation until he or she becomes of the age of moral and spiritual responsibility. The Welsh Calvinistic Methodists adopted the Cyprian infant baptism ; and they assign three reasons for it, to wit : “(1.) Because God is as ready and willing to save children as He is to save adults.”—Mark 10 : 14

and Math. 18 : 14. God is ready and willing to save all who will come to him.—Math. 11 : 28 and John 6 : 37. This reason seems to convey the idea that God does not save even infants only by baptism ! That was the reason why Cyprian favored infant baptism, by which the African churches became Pedo-Baptist churches. But will the Welsh Methodist say that only baptized children are saved ? “(2.) Children were in the church before the dawn, under the old dispensation ; and it does not appear in the Bible that they are turned out under the gospel dispensation, which is broader in its privileges.” How were the children placed in the “church” under the old dispensation ? It does not appear in the Bible that there was any formality or ceremony whereby children were put in the church under the old dispensation : boys were admitted to national citizenship and privileges by being circumcised ; but circumcision did not put them in the “church,” nor did it save them ; else what about the girls ? They were not circumcised, were they in the “church ?” Or were only boys saved ? Or were all the circumcised saved ? Not so. Gal. 3 : 7. “(3.) The children are proper subjects of grace and eternal salvation.” How ? Unconditionally, or upon being baptized ? Are not all children—“seed of the church” and all others, even the children of the most wicked parents—proper subjects of grace and eternal salvation ? And are not all sinners—men and women—proper subjects of grace and eternal salvation ?—H. a. C. (a.) 49-50. The Roman Church says : “Baptism is a sacrament which cleanses us from original sin, makes us Christians, children of God, and heirs of heaven.”—Cat. 26 and 27. So then, thousands of Christians—children of God—heirs of heaven—were persecuted, imprisoned, drowned, burned by the Roman Church, when she was operating the “Inquisition” verdicts on “heretics,” who had been by her baptized in their infancy ! Even Leon Czolgosz, President McKinley’s assassin in 1901, must have

been a child of God—a Christian, and an heir of heaven, because he was baptized in his infancy in the Roman Church and trained in its schools when a boy. Such doctrine seems to be absurd ; and it has no foundation in the Holy Scriptures ; hence the Baptists refuse to be one with the Roman Church on account of infant baptism which the Roman Church practices ; but which the Baptists reject and abhor.

Infant Baptism Declining in a Free Country.

In the United States there is no law or national custom requiring children to be baptized ; hence the people are allowed to act as they believe in the matter. There are indications in the statistics of the Pedo-Baptists in America that infant baptism is declining among them. In 1899 the Presbyterians reported 26,253 infants, and 21,620 adults baptized ; and the M. E. Church, reported 84,556 infants, and 80,283 adults. baptized. In 1900 the German Reformed Church reported 13,807 infants, and 1,689 adults, baptized ; and in May 1903, at Philadelphia, the Classis of the Reformed Church reported 166 infants, and 125 adults, baptized. These denominations are the leading ones in zeal for and devotion to infant baptism. There is a notable fact in the statistics of 1902, of the Central Congregational Church, Brooklyn. It claims to have 1,000 families, and yet the popular pastor reports the baptism of only five infants. If this does not indicate “race suicide” it shows that infant sprinkling is tending to “innocuous desuetude.”

Adult baptism is becoming quite common among the Pedo-Baptists. This is not because of any increase from among the Baptists ; because statistics prove that the Baptists are increasing faster than any other denomination of Christians. Pedo-Baptists seem to feel the need of extra efforts to induce parents to have their children baptized. Two striking incidents will illustrate this : The pastor of the People’s Methodist Church, at Reading, Pa., an-

nounced that he would give a gold piece of money to every child that would be presented for baptism in his church June 9, 1901; on that day 15 children took the prizes.—P. R., June 10, 1901. A member of Gurnos Congregational Church, at Ystalyfera, South Wales, in 1902, visited the Holy Land and brought back with him a bottle of water from the River Jordan, which he presented to his pastor. The pastor announced that he would “baptize” with the Jordan water all children which would be presented in his church for that purpose on a certain Sabbath; and 16 children were brought in for that honor.—Y. D., July 17, 1903. Inasmuch as infant baptism is not commanded of Christ nor even mentioned in the Bible, it cannot be a divine or a Christian ordinance; and inasmuch as it does no good to the children nor to any one else why not leave it depart in peace, especially since the civil laws do not now insist that it should be administered to the little ones?

(3.) *The Act of Baptism.*

The history already given shows that immersion was the only lawful baptism in the Roman Church until the Ravenna Council, in A. D. 1311, allowed the choice between immersion, pouring and sprinkling. Now the Roman Church says: “Baptism of water is that which is given by pouring water on the head of the person to be baptized, and saying at the same time, I baptize thee in the name of the Father and of the Son and of the Holy Ghost.”—Cat. 27. But the Baptists still baptize by immersion only; hence the two bodies on that account cannot be one body. It has been already noted how the Westminster Assembly of Divines made sprinkling or pouring the lawful baptism in Britain by a majority of one, and he the chairman. Luther started out as a reformer with immersion as the baptism of his church. As a scholar, Luther said: “The word for baptism in Greek means immersion, as when we put anything in water until it is out of sight; and

though the custom has now disappeared from among many, because the children are not immersed, but few drops of water are sprinkled upon them, yet they ought to be wholly immersed, and drawn out immediately, because the meaning of the word appears to require it."—O. L. T. I: 70-72. The first Liturgy which Luther prepared and published for his church, in A. D. 1523 and 1527, required baptism to be immersion.—Sch. I: 198. Luther's Larger Catechism says: "The work moreover, or act, is that we who are to be baptized are plunged into water, by which we are covered, and, after having been immersed, we are again drawn forth. These two things, to be plunged into the water and to come out of it again, signify the power and efficacy of Baptism, which are nothing else than the destruction of the old Adam, and the resurrection of the new man."—Hay. 556.

"The form of Baptism consists in the action, that is, in the mersion of the person baptized into water, or, what is just as well, in the affusion of water, and in the recitation of the words of the institution, I baptize, etc."—Hay. 546. Luther at first was under the patronage of the liberal minded elector, Frederick of Saxony, who permitted him to have full liberty in his parish: during that time, Luther was a thorough reformer, and taught and practiced immersion for baptism; but soon after "John the Constant" had succeeded Frederick in Saxony, Luther changed his baptism to sprinkling to satisfy his new Prince. John was an enthusiastic supporter of the Reformation, and he took active part in Luther's work, securing also the co-operation of other Princes, and to please those Princes, as political allies, Luther adopted their views of baptism, and gave up immersion. John Calvin in his works says: "It is not important, in baptizing, whether a person is wholly immersed once or twice, nor whether water is poured or sprinkled upon him; the church ought to have liberty on this point, according to the circum-

stances in the various countries : nevertheless, the word baptize means to immerse, and it is sure that immersing was the practice in the primitive church." Instit. R. K. I. V : Ch. 15 : Sect 19. John Wesley in his commentary on Rom. 6 : 4 ; and Col. 2 : 12 says that the "buried with him in baptism" refers to the old way of baptizing by immersion. The great Presbyterian, Albert Barnes, says on Rom. 6 : 4 : "It is altogether probable that the apostle in this place had allusion to the custom of baptizing by immersion." The scholarship of these great men compelled them to explain baptism as immersion ; but their circumstances forced them as theologians to practice what their scholarship acknowledged is not the meaning of the Greek word for baptizing, nor was the practice of the primitive churches. Bede who was the first to translate the gospels into Anglo-Saxon, in the eighth century, translated the words for baptism and its cognates with "dyppan" and its cognates. The Saxon dyppan, or dippan, means "to plunge or immerse, for a moment, or short time in water or other liquid substance ; to put into liquid, and withdraw";—"to baptize by immersion."—W. U. D.

Modern Scholars on Baptism.

"Baptism [Gr. Baptisma, Baptismos, from Baptizein, to baptise, from Baptein, to dip in water.]"—W. U. D. "Baptisma [Gr. baptizo, I dip, I submerge, I cleanse with dipping, I make clean with water,—from bapto, I dip, I immerse.]"—A. M. C. Vol. 4 : Page 1. "Baptism. The word is derived from the Greek baptizo, the frequentative form of Bapto, to dip or to wash."—Enc. B. Vol. I : 348. "Baptisma—to dip repeatedly. Passive, to bathe. Bapto—1, to dip under ; 2, to dip in dye, color, steep ; 3, to fill by dipping in draw."—L. S. G. E. "Baptizo—to immerse repeatedly into liquid ; to submerge.—to soak thoroughly, to saturate.—Bapto—to dip, to plunge into water,—to submerge, to wash,

to draw out water by dipping a vessel into it. Baptis—immersion, submersion, the act of washing or bathing. Baptisma—an object immersed, submerged, washed, or soaked.”—Don. 296. “Baptisia tinctoria is the wild indigo. [Greek, baptisis, dipping, from baptizo, dip, bapto, dip.]—S. D. Vol. I: 161. S. R. Driver, D. D., Regius Professor of Hebrew in Oxford University, author of an Hebrew Lexicon says: “The word “tabhal” which is represented in the Septuagint by baptizo” in 2 Kings 5: 14, is more usually represented by “bapto,” means to immerse or dip. The word does not mean to pour or sprinkle.” The Rev. Charles H. H. Wright, D. D., one of the examiners in Hebrew of the University of London, says: “No Hebrew Lexicon would render “Tabhal” by pouring or sprinkling. Professor William H. Bennett, M. A., Professor of Hebrew in New College, London, says: “No authoritative Lexicon would give sprinkle or pour as equivalents to “tabhal.” Rev. H. Kynaston, D. D., Professor of Greek and Classical Literature in University of Durham, says: “The word “baptizo” means to dip, or sink into water, not sprinkle, which is “raino.” I know of no Lexicon which gives sprinkle for baptizo.” Prof. G. C. Warr, M. A., Professor of Greek in Kings’ College, says: “Certainly the classical meaning of baptizo is to dip, not to sprinkle or to pour.” Prof. G. E. Marmdin, Esq., M. A., examiner of Greek in the London University, says: “I do not know of any Greek-English Lexicon which gives the meanings to sprinkle or to pour,—to baptizo; if any do so, I should say it makes a mistake.”—B. H. Appendix. Pages 2-6. If there be any higher linguistic authorities than these quoted, let them be brought forward. All these agree that baptism means immersion. “From the earliest time a profession of faith was required by him who would be baptized. In the times immediately succeeding the Apostolic, we find the candidate, after instruction, was taken to some place where there was water—if possible, to a

running stream—both the baptized and the baptizer fasting, and there plunged into the water in the name of the Holy Trinity.”—Cheeth. 151-2. “The form of submersion at baptism, practiced by the Jews, was transferred to the Gentile Christians. Indeed, this form was most suitable to signify that which Christ intended to render an object of contemplation by such a symbol; immersion of the whole man in the spirit of new life. As baptism was united with a conscious entrance on Christian Communion, faith and baptism were always connected with one another; and thus it is in the largest degree probable that baptism was performed only in instances where both could meet together, and that the practice of infant baptism was unknown at this period.”—Nean. Vol. I: 161-2. “Baptism was administered by complete immersion, in the name of Christ, or else of the Triune God.”—K. 70. In view of all these uniform testimonies, the Editor of the *Congregational Journal* called “The Outlook,” May 4, 1901, Page 92, in answer to the question, “Which do you consider the two strongest books written on the Baptist controversy, one each side?”—made this straight forward reply: “If you refer to the controversy on the meaning of the Greek word baptizo, and the original mode of administering baptism, the “Outlook,” having not cared about it, has formed no judgement about the merits of the disputants. The controversy no longer exists among scholars. In a technical view the Baptists have won the case.” A recent Catholic author says that the Roman Church does not claim that the New Testament records any instances of infant baptism nor a command for the same; but the church decided in favor of infant baptism, and the church’s authority is sufficient for it; and as to the act of baptism it says: “The change was made from the general custom of immersing to that of sprinkling by the authority of the church which is sufficient.”—Hunt. 222 and 226. Is it not time, in this age of knowledge and of

liberty, for all christians to give up human changes, and return to the primitive customs of Christians, and adopt with the Baptists, the Christian Baptism of the New Testament? Or must sectarian zeal and denominational bigotry still hold the Pedo-Baptists separate from the Baptists on un-Scriptural grounds?

Proselyte Baptism.

The "subject of the baptism of proselytes is one of the most hopelessly obscure in the whole round of Jewish antiquities, and can never be safely assumed in any argument; and the general results of investigation seem to prove that the baptism of proselytes was not one of the Jewish ceremonies until long after the coming of Christ, while there is much to suggest that this Jewish rite owes its origin to Christian Baptism."—Enc. B. Vol. 3 : 349.

John's Baptism.

"There was a man sent from God, whose name was John." "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye : for the Kingdom of Heaven is at hand." "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." "Then cometh Jesus from Galilee to Jordan unto John, to be baptized by him. And Jesus, when he was baptized, went up straightway out of the water : and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him." A committee of the Pharisees asked John : "Why baptizest thou?" He replied : "He that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost." These Scriptural quotations state positively that John the Baptist was a special agent sent from God, and that John baptized because God had sent him to baptize.—John I : 6, 25, 33. "And all the people that heard him,

and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and Lawyers rejected the counsel of God against themselves, being not baptized of him.”—Luke 7: 29-30. Thus baptism is “the counsel of God,”—the fruit of Divine thinking and planning. No other mind could think and plan baptism,—a symbol of the suffering, the death, the burial, and the resurrection of Christ. It required the Omniscient Mind and Wisdom of God to plan an act suggestive and illustrative of these vital facts of redemption. It was no wonder then that as Jesus was coming up out of the water, having been baptized by John in the river Jordan, that the Father said of Him, “This is my beloved Son, in whom I am well pleased.”—Math. 3: 13-17. The Father whose counsel is baptism, could not but be well pleased in the obedience of His Son to this Act or Ordinance of His own Counsel. Jesus adopted the act of baptism as an ordinance of initiation into his public discipleship. He could not change the act which was the counsel of God; he could not devise a more proper act, or draw a more correct emblem of himself as a Saviour made perfect through suffering; and as a conqueror over death and the grave; baptism is a perfect indicator of what Jesus did to secure salvation for his followers. So the act of baptism is the same for Christians as it was for the disciples of John the Baptist; but the formula words to be used in baptizing is changed by Christ’s orders, so as to express and represent the Trinity in unity, Father, Son and Holy Ghost in the one act of baptism. John used no formula or name; he simply performed the act of baptism unto repentance, and for the remission of sins. The candidates were required to confess their sins, and bring forth fruit meet for repentance, and to look forward to the coming Messiah who would baptize them with the Spirit. But Jesus having received all power in heaven and on earth, gave his disciples his final instructions as to how to carry on his work of saving souls, and adding converts to his

discipleship. They were ordered to go into all the world and preach the gospel to every creature ; to teach, or make disciples of all nations by belief and baptism. And as to baptism, the act is baptizing just as John baptized,—there is no change in the act ; but there is one difference to be observed. Thereafter they were to baptize “in the name of the Father, and of the Son, and of the Holy Ghost.”—Math. 28 : 19-20. Baptizing in water was to be continued—the same act of the Counsel of God : and it was arrogant audacity in human counsels to supplant the act of the Counsel of God—immersion, by substituting instead thereof acts of the counsels of men—affusion, pouring and sprinkling. The change in the verbal formula to be used in baptizing after the ascension of Christ as reigning King in the realm of Salvation did not invalidate the baptizing done by John and his disciples previous to the enthronement of Christ. It matters not to what dispensation John belonged ; his baptism was the counsel of God ; and all who were baptized according to the baptism of John previous to the issuance of the final commission of Christ to his disciples regarding baptism were lawfully baptized. A change in the administration cannot annul acts lawfully performed under former administrations : but acts done under the new administration, to be lawful, must be according to the orders of that administration. The act and the formula unite in lawful baptism ; the absence of the one nullifies the other.

The Choice Between Immersion and Sprinkling.

Some Christian bodies assume to be very liberal and enthused with charity towards all, which they pretend to show in permitting the candidate to be “baptized” as he may choose for himself, as if there were no Lord, no Master ; whose will, as to baptism, is supreme, and whose orders are positive ; and as if the writers of the New Testament did not use plain language or words which convey exact meaning !

The Roman Catholic Council at Ravenna, A. D. 1311, took the first step to legalize such procedure when it decreed that baptism might be administered by immersion, pouring, or sprinkling. Calvin sanctioned the same liberty of choice as already quoted. A seceded body from the Reformed Church of Calvin—"The Church of the United Brethren in Christ," Articles VI and VII of their Confession of Faith, grants much liberty to the judgement and understanding of each individual in the observance of the Lord's Supper, and the candidate is allowed to choose for baptism, dipping or sprinkling, or pouring; and the baptism for children is left to the judgement of believing parents—both as to mode of baptism, and as to whether or not they shall be baptized in any manner.—Weaver, Pages XIV and XV. Two other seceded bodies from the Reformed Calvin Church,—"The Evangelical Association" and "The United Evangelical Church in America," permit the candidate for baptism to have his choice of sprinkling, pouring, or immersion.—E. D. 103-108. The Church of England tells, in regard to the priest and the adult candidate for baptism, everything being ready and they standing by the Baptismal "Font,"—"Then shall (the priest) dip him (the candidate) in the water, or pour water upon him."—B. C. P. 374. The Westminster Assembly of Divines, in formulating the Presbyterian Confession of Faith, went further away from the New Testament standard on the human liberal daringness and audacity when it decreed in Article 38: Section 3: "Dipping of the person into the water is not necessary; but baptism is rightly administered by pouring or sprinkling, water upon a person."—C. W. 106. The Congregationalists in America allow the freedom of "choice between immersion and sprinkling in baptism as preferred."—H. B. 61, The Methodist Episcopal Church in America also permits the candidates and parents of children to have their choice as to how baptism shall be administered. "The Book of Discipline" says,

“Then shall the minister ask the name of each person to be baptized ; and shall sprinkle or pour water upon him, (or, if he shall desire it, shall immerse him in water.)”—M. D. Page 211. There is one noted exception among the great Pedo-Baptist bodies regarding this choice as to how to baptize ; that body is the Welsh Calvinistic Methodist Churches ; whose Confession of Faith ignores immersion altogether ; it simply says : “Baptism is properly administered by sprinkling or pouring water upon the baptized, in the name of the Father, Son, and Holy Spirit, and this ordinance should be administered only once on the same person.”—H. a C. 61. Thus they have put immersion or dipping out of the question entirely ! The last clause in that quotation is intended to prevent any “baptized” children ever to become Baptists by giving personal obedience to baptism after becoming personal believers in Christ. So a mortgage is placed on the “baptized” children by sprinkling or pouring, and that when they are wholly unconscious of what is being done, that they dare not refuse to honor in their future lives ! They must remain in the “faith” and “baptism” which others forced upon them, however un-Scriptural that might be ! However, the Welsh Calvinistic Methodists are more consistent and honorable in this act of ignoring immersion, than are those who are willing to do anything in order to keep people from going to other denominations ! Baptism is only one act ; and if pouring or sprinkling be that act, then immersion cannot be the same act : nouns and verbs must have their special distinctive meanings so that the one cannot be used for the other, else why use different words at all, if they mean the same ? The word for sprinkling in the Scriptures referring to “blood”—not anywhere to baptism—comes from the Greek “raino” ; of which we have the English “rain” ; but the word for baptism is another word altogether as shown on previous pages. John Wesley made a mistake in his comments on

Col. 2 : 12,—buried with him in baptism,—when he wrote, “It is as plain that a reference is here made to the primitive mode of baptizing by immersion, as that a reference is made to the other way of baptizing by sprinkling or washing in Hebrews 10 : 22.

The passage referred to reads : “Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.” Matthew Henry comments on “our hearts sprinkled from an evil conscience : “By a believing application of the blood of Christ to our souls they may be cleansed from guilt, etc. . . . “Our bodies washed with pure water, that is with the water of baptism.” The “sprinkling” refers to the heart and conscience, meaning inward cleansing or separating from inward impurities ; and the washing only refers to outward cleansing as represented in baptism. Therefore “sprinkling” does not refer to baptizing ; but the “washing” does. The word in this place translated sprinkling is “repantismenoi ;” and the word translated “washed” is “leloumenoi”—loosened or bathed or cleansed. There is much difference between sprinkling and washing. The lady washes the clothes by dipping them in water and rubbing them ; but when she is about to iron the clean clothes she sprinkles few drops of water upon them. Any practical housekeeper will readily see that washing and sprinkling are not the same act. It would not do for the lady of the house to tell her maid, “If the dirty clothes are too fine, or brittle to be washed, you may sprinkle them and call it washing.” That would be as proper as it is for the Church of England to say to the priest that if the child be too weak to be dipped in the water, that few drops of the water should be poured upon it ; and that would be baptism for the child. There is a great difference between the two expressions, dip him in water ; and pour water upon him ;—the grammatical construction is changed completely. According to the Catechism of the

Church of England, the outward sign of baptism is "water, wherein the person is baptized." The "person" is the subject; "dipped" is the verb; "in water" is the adverb of place showing where the person is dipped. What are you doing? I am dipping the person. Where are you dipping him? In the water. Take the other phrase in like manner. What are you doing? I am pouring water. Where are you pouring the water? I am pouring it upon the person. In the first phrase the *person* is baptized—dipped in the water; in the other phrase the *water* is "baptized"—poured upon the person. But Jesus commanded, not to baptize *water*; but to baptize *believers*. Jesus "poured out the changers' money" (John 2: 15). That expression could not be taken as being equivalent to dipping changers in the money! "After that he poureth water into a bason" (John 13: 5). But there is much difference between pouring water into a bason and dipping a person in the water in a river, or even in a bath, or pond, or in any other body of water. "I will pour out of my Spirit upon all flesh"—Acts 2: 17). That "pouring" came in "a sound as of the rushing of mighty wind, and it filled all the house where they were sitting. . . . and they were all filled with the Holy Spirit,"—R. V. Acts 2: 2 and 5. Such was the pouring out of the Holy Ghost in a mighty stream of spiritual element, filling the house which thus became a baptistry in which the disciples were baptized in the Holy Ghost. There was a great difference between the pouring out of the Holy Ghost to fill the house, and the baptizing of the disciples in the Spirit. The Greek word translated pour, or pouring—"ekcheo," and its cognates, is not the same as is used for baptism, and it means to pour out or spread forth.—L. S. G. E. The Baptists accept the Scriptural declaration: "One Lord"—Jesus Christ—"one faith"—the gospel of Christ—"one baptism"—the "counsel of God"—immersion.—Eph. 4: 5.

(c.) *The Connection of Church and State.*

One of the leading features of the Roman Church since the reign of Constantine the Great in the fourth century is its ambition for political power and temporal possessions. Constantine took Rome in A. D. 312; he secured the co-operation of his fellow emperor Lucius, in Milan in A. D. 313, to issue imperial decree favoring Christianity. July 3, A. D. 321, Constantine became sole emperor, and that very year he made Sunday a holiday; and in A. D. 324, he made Christianity the religion of the Roman Empire. This made all the subjects of the Empire members of the Roman State Churches; and in A. D. 325 the Emperor issued a decree condemning all Christians who refused to conform with the State Churches; and their church properties were decreed to belong to the State Churches. Constantine considered himself head bishop of the State Churches, similar to the old stand of the Roman Emperor as Pontifex Maximus in the pagan religion. The Donatists alone held that the State had no control whatever over the Church.—K. 155. For taking this stand, the Donatists were bitterly persecuted. There were some limits to imperial interference in Constantine's time; but the usurper, Basiliscus, in A. D. 476, decreed what was to be taught and believed; and nothing else was to be taught or believed throughout the Empire.—K. 155-6. The Roman emperors afterwards followed this tyrant's example; and the bishops of Rome generally were the teachers of the emperors. The Roman church and the Roman Empire being one, great rivalry between the Emperor and the Pope for supremacy became a prominent feature in all their activities during the ages, until the Pope became master of all. How different from the Pope and his "State Church" was Jesus Christ and his Kingdom of God! One of the practical lessons of the "Temptation of Christ by the devil in the wilderness is that the Christian Churches are to be separate from the kingdoms of the world. The tempter

tried to bribe Christ to yield obedience to him by offering to give him all the kingdoms of the world and the glory of them; but instead of accepting the emperorship of the world as a gift from the tempter, Jesus told him, "Get thee hence, Satan."—Math. 4 : 8-9. Jesus said, "My Kingdom is not of this world: if my Kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my Kingdom not from hence." John 18 : 36. How different to this is the history of the Pope—fighting with armies after the fashion of worldly rulers, to establish his throne of political power in Rome, and claiming supreme political power over all the rulers of the governments everywhere! When Jesus perceived that the people were about taking him by force to make him a king, he withdrew again into the mountain out of their reach. John 6 : 15. He always taught his disciples to understand and bear in mind his words to them, "the Kingdom of Heaven is within you."—Luke 17 : 21. The Baptists, always and everywhere, have insisted on keeping the state and the church—the civil government and the Christian society, separate, with religious liberty to all who worship God without any interference on the part of the State. Hence this point of difference between the Roman Church and the Baptists prevents them from being one.

(d.) *In the Matter of Intercession.*

The Roman Church believes in offering prayers and saying masses and using beads, charms, and images, as factors of intercessory nature with the Virgin Mary, Canonized Saints, Popes, Bishops, and Priests. The Catholics refer to many passages of Scripture to justify these practices; but none of these passages teach anything of the kind. The Baptists, on the other hand, pray direct to Our Father who is in heaven; in the name of Jesus Christ; by the help of the Holy Ghost. "For there is one God, and one mediator between God and men, the man

Christ Jesus.”—1 Tim. 2 : 5. “And if any man sin, we have an advocate with the Father, Jesus Christ the righteous,”—not Mary, not Peter, not a Saint, a Bishop, or a Pope,—but Jesus Christ. “And he is the propitiation for sins : and not for our’s only, but also for the sins of the whole world.”—1 John 2 : 1-2. Therefore the words of Peter are very appropriate to the Roman priests who exact money for indulgences and for masses in order to secure absolution or forgiveness : “Feed the flock of God which is among you, taking care of it, not by constraint, but willingly, according to God : not for filthy lucre, but voluntarily.”—1 Peter 5 : 2, in the Roman Catholic Bible. Peter in these words exhorts the ministers of Christ, pastors of churches, to “feed,” that is, to feed the mind with the bread of life,—to teach the word of God to the people. They are not to do this in saying masses or in giving indulgences, receiving therefore “filthy lucre—large sums of money,” exacted for such ceremonies under the pretense of buying thereby forgiveness of sins, or release of the dead from Purgatory.

There are other points of difference between these two religious bodies which have been rivalling one another since the third century ; but the real bone of contention between them is,—Is, or is not, the Holy Bible the only and the complete Revelation of God as the sole standard of Christian doctrine and practice ? The Roman Church says, no ; the Baptists say, yes ; and there they are, two separate Christian bodies.

(19.) *The Diverting Baptists.*

The following bodies of Christians, in most of their principles and practices, are Baptists ; but they are diverting from the great body of Baptists whose history and teachings are treated on the foregoing pages. In treating these Diverting Baptists, only their diverting points are noticed ; unless otherwise stated, the reader is to understand that they are the

same as the Baptists in belief and practice in matters not touched herein.

The Baptists in England, Scotland, Ireland, and Wales have been treated already. They differ much among themselves, without becoming great independent bodies with separate histories. The Glasite or Sandemenian Baptists had their origin from the labors of John Glas who was born in Scotland in A. D. 1695. He started a society in the State Church where he was pastor to work for the reform of the church in Scotland in A. D. 1725; that society became a denomination in future years. Robert Sandeman married a daughter of Glas, and also became united with the Glasite denomination; and soon became the leader of those people; hence the name was changed to Sandeminians. They partook of the Lord's Supper every Sabbath; they gave to one another the "Holy Kiss;" they practiced footwashing; they lived and dressed in a simple, plain manner; and they had plurality of elders in their churches. A branch of these people became Baptists in Caithness, Scotland, in A. D. 1750; and in Edinburgh in A. D. 1765. They have some churches in Scotland, England, and Wales. They have carried with them the Glasite peculiarities. But the following deserve special notice here.

(a.) *The Seventh Day Baptists.*

Late in the fifteenth century, there appeared in Germany some Baptists who were called the Seventh Day Keepers. Soon after the Reformation started, there was in England a separate denomination called Sabbatarians; they had eleven churches at the close of the sixteenth century. Some of these people from Germany and from England arrived in America about the middle of the seventeenth century; and by A. D. 1671 they had a church formed at Newport, Rhode Island. In A. D. 1723, a German Seventh Day Baptist church was formed at Germantown, Pa. The Seventh Day Baptists—German and English—in

America have churches in various states ; and have schools and publication houses for their use. They report for 1903 : 100 churches ; 107 ministers ; 10,734 members. They differ from the Baptists only in one point of importance, that being, in keeping the seventh instead of the first, day of the week as the Sabbath.—A. M. C. Vol. 4 : Page 17. The Sabbath question cannot be settled on the strictly Baptist principle of “thus saith the Scriptures :” there is no Christian commandment bearing directly on this point in the New Testament. The first Christians observed both the seventh and the first days of the week as sacred, for some time after the resurrection of Christ. After awhile, the Jewish Christians would keep Saturday and Sunday, the first as the Jewish Sabbath ; the second as the Christian Lord’s Day ; on the latter day they held special Christian worship ; but the Gentile Christians observed only Sunday as their Christian Sabbath. Ignatius, who was educated as a Christian, under the care of the Apostle John, and was pastor of the church at Antioch for 40 years, from about A. D. 70, says : “Let every one who loves Christ keep holy the Lord’s day, the queen of days, the resurrection day, the highest of all days.” Clement of Alexandria, A. D. 192, says : “A Christian, according to the command of the gospel, observes the Lord’s day, thereby glorifying the resurrection of the Lord.”—G. W. 401. The Roman emperors, following the example of Constantine the Great who made Sunday a holiday, made that holiday a holy day, a Christian Sabbath. And as the Jewish element became less conspicuous and the Gentile Christians became dominant—all Christians dropped the Jewish Sabbath of Saturday, and observed only Sunday—the first day of the week as the Christian Sabbath. There does not appear to be, as Clement claimed, “a command of the gospel” designating the first day instead of the seventh day as Sabbath ; if there were such “command of the gospel,” that would at once settle the question with

the Baptists. In the absence of such command or positive Christian commandment, Christian *example*, becomes a law by precedence. The Sabbath was a holy day in remembrance of the fact that "God rested on the seventh day from all his works which he had made, The day was selected on account of the fact which characterized the end or completeness of the work of creation, and of God entering into *rest*.. The Sabbath was observed previous to the giving of the law on Sinai; and the children of Israel received, as one of the laws they were to observe and obey, "Remember the Sabbath day to keep it holy." But the vital question here is this: Is this article in the Mosiac law different from all the other articles of said law? The Sabbath appears to be only a part of that "law" which, as Christ said, was until John (Luke 16 : 16); and which Paul referred to when he wrote, "Christ is the end of the law for righteousness to every one that believeth" (Rom. 10 : 4); and, "The law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after faith is come, we are no longer under a schoolmaster."—Gal. 3 : 24-5. Again, "In that he saith, a new covenant, he hath made the first covenant old." The first covenant had also ordinances or ceremonies, of divine service, and a worldly sanctuary." Heb. 8 : 13 and 9 : 1. All the articles of the "law" and "covenant" had the same limitations as to time—"until John;" then the law met its end in Christ: the article regarding the Sabbath not excepted. Circumcision and the Passover and certain feast days were in the "law" and in the "covenant," just as was the Seventh Day Sabbath according to the law. But these were not made Christian institutions; it would be as reasonable to keep the Jewish Passover in remembrance of the departure from Egypt, instead of observing the Lord's Supper in remembrance of the death of Christ, as to keep the Jewish seventh day Sabbath instead of the first day of the week, as the Lord's day, in remembrance of the resurrection—

a greater and grander work finished than that of creation. There is nothing in all the acts and words of Jesus to show that he had adopted the seventh day for his Sabbath; but he declared himself Lord of the Sabbath also as well as Lord of other matters. The work of Redemption is more important than the work of creation. Jesus having finished his work for the salvation of the world received all power in heaven and on earth; and when, on the morning of the first day of the week, he rose from the grave he had completed his work and, in one sense, entered into his rest. He met with his disciples on the first day of the week and his disciples after his ascension were accustomed to meet on the first day of the week to worship. The first day of the week became known as the Lord's day. Rev. I: 10. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, etc."—Acts 20: 7. And, "upon the first day of the week let every one of you lay by him in store, as God hath prospered him, etc."—I Cor. 16: 2. In view of these facts it is evident that the Seventh Day Baptists are diverted from the New Testament teachings regarding the Christian Sabbath or Lord's day.

(b.) *The Brethren or German Baptists.—Tunkers,*

These people claim that they are religious descendants of the "Pietists," or followers of Jacob Spener, a great scholar and spiritual reformer in Germany, and who died in Berlin, A. D. 1705. Another of their forefathers, they claim, was Gottfried Arnold, who was born at Annaberg, Saxony, in A. D. 1666; and died at Perleberg, Prussia, A. D. 1714. Arnold was a "Pietist," and wrote many books advocating separation from the State Churches; and pleading for believer's baptism; trine immersion; non-swearing, or oathtaking; non-resistance, feet washing; the holy kiss salutation; and the anointing of the sick with oil in the name of the Lord.

Jeremiah Felbinger, who was born at Brieg, Silesia, in A. D. 1616, published the "Christian Hand Book," in which he argued in favor of trine immersion and feet washing; and against infant baptism and oath taking. But these great men were only forerunners of "the Brethren." In A. D. 1708, Alexander Mack, Ernst Christopher Hochman, and six others formed themselves into a church at Schwarzenau, Germany. They adopted the teachings of the aforesaid "Christian Hand Book." They were persecuted in Germany; and they became anxious to go where they could enjoy religious liberty. William Penn, from England, who had become owner of Pennsylvania, America, visited Germany, and came in contact with these people. Penn noticed that, in plainness of dress and of living, they resembled his own sect,—the "Friends." So Penn invited "the Brethren" to immigrate to America and settle among the "Friends," in Pennsylvania. The "Brethren" began to immigrate to America in A. D. 1719; their first church was formed in Germantown, near Philadelphia, in A. D. 1723; and by A. D. 1729, all of them had reached America. In A. D. 1881-3, they became divided into three bodies: the Conservatives, the Progressives, and the Old Order Brethren,—the first being the largest. The party which now call themselves the "Brethren," and whose denominational organ is "The Gospel Messenger," published at Elgin, Ill., reported in their "annual meeting" at Lincoln, Nebraska, in A. D. 1900, that they had present representatives from 25 states and 5 foreign countries, with statistics as follows: 720 congregations; 2,660 ministers; about 100,000 communicants.—G. S. January 11, 1901. Their statistics for 1903 are given as follows, including four bodies: Churches, 1071; ministers, 3050; members, 106,194. The official organ of the Brethren approved the following statements regarding their teachings and practices: "In practice they follow closely the Scriptural teaching and observe the primitive simplicity

of the Apostolic Church. . . . They enjoin plainness of dress ; they settle difficulties among themselves without going to law ; they affirm and refrain from politics ; and oppose secret societies, the use of tobacco, sale and use of intoxicants." These are high ideals ; but the "Brethren," like all other denominations, are far from making these ideals realities in every day practices among their church members : in these matters, they are not above their fellow Christians. They set their mark high, but in practice "the Brethren" are not a whit ahead of other Christians. The diverting points of the "Brethren" are : (1.) They baptize by trine immersion, and face downward. Ephesius 4 : 5 says that there is but one baptism. "The Brethren" claim that that one baptism includes three acts, or the same act repeated three times, before there is a baptism. The formula of words to be used in baptizing provides for one act but performed in three names. This is a common practice in principle. We write one letter to a whole family ; we close a letter with one expression of good will and love : give my kind regards to your father, mother and the children, and to all friends ; the one writing serves for all of them. The one immersion in the name of the Father, and of the Son, and of the Holy Ghost is a baptism in honor of the three. If there were a variation in the act to be done in the different names,—variation as to the way, the place, or the time or the object,—then there should be as many acts, or, the one act should be repeated, to comply with the terms of the variations. But in baptizing, there is no variation. Baptism is a symbol of the death, burial, and resurrection of Christ. Jesus asked the sons of Zebedee, "Can ye drink of the cup that I drink of ; and be baptized with the baptism that I am baptized with ?" —Mark 10 : 38. The reference is to the baptism of blood, of suffering by the crucifixion. But Christ was crucified but once ; buried only once ; rose from the grave only once. "For in that he died, he died unto

sin once.”—Rom. 6 : 10. As to the Father and the Holy Ghost, neither of them, apart from the Son, died, was buried, nor rose from the grave. Hence it is not proper to baptize, by separate acts, in remembrance of their death, burial or resurrection. But the one act of baptizing in the name of the Blessed Three Persons in the Godhead shows the unity of the Divine Trinity in the work of Redemption. The passing of the Israelites through the Red Sea is declared to be baptism ; and the Israelites went through only once—not three times ; and in the act they were all, symbolically, baptized unto Moses, in the cloud and in the sea : they were covered—buried out of sight, for the time being, in the cloud and the sea—1 Cor. 10 : 12. In the early centuries of the Christian Era, Christians became divided in their disputes concerning the nature of Christ and His relation to the Father. They carried their views so far as to enforce them into visibility in the administration of baptism. The Monotheists went to baptize by three immersions to show the distinctness and equality of the Three Persons in the Godhead. This continued to be the practice of most of the churches, especially the State Churches, for one thousand years, or more. But that did not make it valid, and it is no satisfactory reason for its continuance. In the excitement incident to the Arian Trinitarian Controversy, the Christians were at a loss to know what to do to show their views regarding the Divine Trinity. They would change from position to position as circumstances seemed to dictate. When the Monotheists saw that their practice of trine immersion was construed by their opponents to mean that they divided the Divine Being into three Gods, with a separate act for each one, they realized that in the trine immersion they made misrepresentation of the actual facts regarding the Father and the Holy Ghost ; so they returned to the practice of single immersion. The Arians also were divided as to baptism ; some of them baptized by trine immer-

sion, others by a single immersion ; and every party did so with a view of suggesting, from their standpoint, their conception regarding the Trinity. A canon of the Council held at Constantinople, A. D. 481, refers to "Eunomians, who only baptize with one immersion."—Can. Page 14. After the excitement of the Trinitarian Controversy had ceased to be the leading dispute among Christians, and the disputants having realized the inability of the human mind to comprehend the "great mystery of Godliness," they gradually settled down to the more reasonable attitude of faith in the expressions of the Divine Revelation, believing, though not comprehending fully, the fact that God was the word which was made flesh. The possession of a complete copy of the New Testament, and the study of the same, revealed to the Christians how unreasonable, and how un-Scriptural it is to make one baptism to be three immersions, and thereby representing the three persons in the Godhead, as being individually symbolized in acts which are only true of the Son. Three immersions are false representations ; because two of them symbolize what never took place and never will take place—the burial and resurrection of the Father, and of the Holy Ghost. But the one immersion, in the name of the Three Persons, is a correct symbol of what actually took place in the history of the One to accomplish the work in which the Three were interested, though not by personal death, personal burial and personal resurrection of each separately, but in the one death, the one burial, and the one resurrection of the One Person. This view of baptism gradually gained favor among Bible readers ; and single act in baptism is now quite general.

That the Greek Church practices trine immersion is no sound argument to prove its validity. The Greek Church practices infant baptism, and many other un-Scriptural ceremonies : their practice is no rule for Bible Christians. To determine how many

dippings constitute one baptism, let it be asked, What is Christian baptism the symbol of; or what does the act of baptism represent? The Bible answer is, Baptism is a symbol of the burial and resurrection of Christ; that being the case, it should be one burial, and one resurrection,—not three. Paul declared to the Christians at Rome and Colossae that they were buried with Christ by baptism, Rom. 6: 4; or in baptism.—Col. 2: 12. But they could not have been buried with the Father or with the Holy Ghost, by baptism, or in baptism. Let the act of baptizing be true to the fact, be a correct representation of what it emblematically portrays. As to the backward or forward motion in baptizing. The “Brethren” base their face forward immersion on a strange misconception of the relation between passages of Scriptures, which some of the “Brethren” presented to the author in justification of baptizing face downward. The passages are thus put forward by the “Brethren”: “Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?” Again: “For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.”—Rom. 6: 3 and 5. From this the “Brethren” reason that baptism is a likeness of the death of Christ; and the likeness must be a true picture of the original; baptism, in its act, must be a likeness of Christ in the act of dying! How did Christ die? The Brethren quote the following as answer to that question: “When Jesus therefore had received the vinegar, he said, It is finished; and he bowed his head and gave up the ghost.”—John 19: 30. Jesus therefore died by bowing his head; and baptism is a likeness of that act! It is a pity that good people should be misled into such false comprehension of Scriptures; and into the joining of passages by erroneous reasoning. The “likeness” is not in the mode of the act—but rather in its object or purpose: “For in that he died, he died unto sin once; but in that he liveth, he

liveth unto God.”—Rom. 6 : 10. “Wherefore we are buried with him by baptism into death : that like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life. For if we have been planted together in the likeness of his death,—unto sin once,—we shall be also in the likeness of his resurrection,—he liveth unto God ; and we should be like him, walking in newness of life. The likeness is involved in the spiritual object of the death of Christ—unto sin ; and in our death to sin. Besides, Christ died unto sin *once*—not three times ; he bowed his head once ; he gave up the ghost only once ; and hence the dipping in baptism must be only once, in the likeness—true likeness—of his death. Why then bowing or dipping the head in water three times in one baptism unto death ? Baptism is a likeness of burial,—we are buried with him by baptism. The dead are not buried face downward ; but on their back, face upward. Jesus was not buried with his face downward ; he did not rise backward. The whole genius of Christianity including burial and resurrection provides that all Christian acts and duties are to be done with face toward God—heavenward. The dead are buried with this great principle in view. They are put in their graves with their face toward heaven, pointing towards the rising of the sun ; so that there will be no need of turning in the grave on the morning of the resurrection : the arch angel will blow the trumpet, the dead will hear the sound, will open their eyes, will rise with face forward movement out of their graves, facing God and the glories of the resurrection morn : and in rising from the baptismal watery grave the baptized is to rise in the *likeness* of the resurrection,—face forward,—face toward heaven,—towards God ;—in appearance :

When the baptizing is done face downward, the rising is backward motion ; whereas it should be forward motion in the likeness of his resurrection ; because it is into a newness of life, towards heaven. In

being baptized, the candidate should not be put to look downward—the figurative direction of hell; but upward—the figurative direction of heaven: never turn your back on heaven; even in the act of baptism, let your face be upward toward heaven in the heavenly act.

(2.) *Feet-Washing and Holy Kiss.*

There are several bodies of Christians that practice feet-washing and holy kiss. Are they right? As to feet-washing, it is based on a single record (John 13: 3-18) of what took place between Christ and his twelve apostles. Only the Master and his official board or special agents and executive witnesses were present; and no mention is made of the transaction anywhere else in the Bible. In this matter it differs from the permanent and general ordinances of baptism and the Lord's Supper which are mentioned and explained in several places, as in practice with, and for all believers, official and non-official, male and female Christians. Two facts shed light on the feet-washing recorded by John. The apostles had been considering what Jesus had said concerning his Kingdom; and a strife arose among them, as officials, "which of them should be accounted the greatest." Jesus, knowing what was agitating their minds and swelling their ambition for supremacy, said unto them: "The Kings of the Gentiles exercise Lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve".... "but I am among you as he that serveth."—Luke 22: 24-38. To illustrate this principle of humility and service," "He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded." The washing done, he explained to

them the meaning thereof: "Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example that ye should do as I have done to you. Verily, verily, I say unto you the servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them." If ye do "them,"—"these things"—what? Not the washing of the feet,—that is singular—one act; but know "these things"—plural,—“do them”—plural; not the single act of washing, but the "things"—the principles—the lessons involved and illustrated in the washing. They were ordered to do to one another as Jesus did to them; that is, practice humility and service,—acting the self-denying servants instead of the ambitious seekers of supremacy over one another. It is no ceremonial ordinance, but a practical illustration for official conduct. Paul in his I Tim. 5: 10 sets forth the qualifications of a widow that is to be cared for by the church: among other things she must be three score years old, having been the wife of one man, well reported of for good works; brought up children; lodged strangers; and washed the saint's feet, etc." Thus washing the saint's feet was not a church ordinance, but the practice of hospitality and helping service. Jesus illustrated his serving humility in accordance with the national and local custom of servants washing the feet of guests. The Holy Kiss or the Kiss of Charity also was a national and local custom among the people where it is mentioned in the New Testament. It was equal in meaning to shaking hands among friends and acquaintances in many countries the present day. The nodding of the head, the smile on the face and other ways of salutations known and practiced in accordance with national and local customs represent what the Holy Kiss did among the Christians mentioned doing the kissing in the New Testa-

ment. There is a class of Polish people to-day in America with whom it is customary for the males to kiss one another in the salutations of friendship; and hugging following the kissing intensifies the friendship; but their women salute one another by shaking hands. But among most people in America, the women are doing the kissing, the men the hand shaking. The kissing salutation is not essentially a Christian practice; but it is as old as Abraham, Isaac, and Jacob.—Gen. 37: 26; 29: 13. In the “Gospel Trumpet” January 1, 1903, Page 5, one of “the Church of God” saints in explaining, “But thou, when thou fastest annoint thine head and wash thy face, etc.,” says: “It was customary at festivals and occasions of joy not only to wash the face, but also annoint the head. Now it is not customary to annoint the head; such a practice would be a mere form contrary to what Christ meant. In applying this Scripture, the existing customs must necessarily be considered.” The same principle, the same explanation, and the same reason apply equally as well to feet-washing and kissing, as to annointing the head and washing the face.

(3.) *The Full Meal—Lamb Soup and Love-Feast.*

The feast and supper referred to in John 13: 1-31, appear to be the same; and that was the “feast of the Passover.” The Lamb Soup is totally a misconception: there was no lamb soup meal in the Jewish Passover nor in any Christian Institution; the very idea is foreign to the whole Bible. The word “Sop” in John 13: 26, 27 and 30, is not “soup.” The word means morsel, a bite, a mouthful, a small piece of food. The “Sop” means something eatable dipped in broth or other liquid. The Catholic Bible gives it thus: “He it is to whom I shall reach bread dipped. And when he had dipped the bread, he gave it to Judas, etc.” Again: “And after the morsel, Satan entered, etc.” Again: “He therefore having received the morsel, etc.”—John 13: 26, 27,

30. That translation gives the correct idea of the "Sop." It is a pity thus to be obliged to take away from "The Brethren" the "Soup," and giving them instead only a morsel, or a piece of bread; but such is the true idea conveyed in the Word of God. As to the "full meal"; some were in the habit of observing the Lord's Supper in connection with a full meal; but Paul condemned that practice in the Church at Corinth. He asked the Christians, "What? have ye not houses to eat and to drink in? or despise ye the Church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. . . . "And if any man hunger, let him eat at home, etc."—I Cor. 11 : 22 and 34. Love-feasts or feasts of charity, were social gatherings of Christians in the early centuries. But even in the Apostolic age these feasts of charity had become places unfavorable to purity and decency.—2 Peter 2: 13 and Jude 12. So far as the New Testament makes any reference to "full meals," feasts of Charity, love-feasts—"agape"—they are more condemned than commended. The Christians were deprived of the privileges to mingle in social gatherings and festivities with their former friends and neighbors who remained heathens. The eating of meats offered to idols and placed on the market, and bought for feasts in the heathen temples, or in heathen homes, where friends gathered together for festivities, were too dangerous for Christians, and surrounded with too many temptations to tax their weak faith. Hence they were exhorted to come out from among those heathens, and not go into their social gatherings and festivities; and in many cases their former friends would not have their company, because they were displeased at them turning to be Christians: they were out-casts from heathen society. All this had been foretold by the Master.—Math. 10; 22. To make up for these deprivations, the Christians would prepare feasts of their own and have Christian social gatherings in the warmth of their Christian love. Sometimes they

would celebrate the Lord's Supper at the close of these feasts. They were not church ordinances, but merely social festivities; not binding on any, but open to the free will and choice of the participants. But even in the second century the love-feasts and the Lord's Supper were kept separate in Asia on account of abuses; but were united in other countries. Abuses having become more general, Church Councils in A. D. 363, 392, and 523, decided that love-feasts were not to be held in the churches; and gradually they disappeared; and there are no reasons for their continuance, especially in communities where Christians are respected.

(4.) *Plain Dressing.*

As to plainness of dress, the idea is commendable; but the "Brethren," and some other Christian bodies, seem to have gone farther in this line of thought and practice than a proper conception of the Word of God requires. The theory is based on a mis-construction of the following passages: Paul warns the Christians that they should not judge by appearances of outward show of body or of dress; and he applies this warning particularly to females who were then naturally fond of gaudy display or showy appearances. He says that the women should "adorn themselves in modest apparel"; "not with broided (braided-R. V.) hair of gold, or pearls, or costly array (raiment-R. V.); "but with good works."—I Tim. 2: 9 and 10. Peter exhorts in the same line of thought regarding the wives "whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of (the jewels of) gold, or of putting on of apparel. But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."—I Peter 3: 3 and 4. The import of these passages is that the "women" and "wives" should not depend on making themselves attractable to men by their outward ornaments or

costly garments, or glittering jewels, or plaited hair; but by being chaste in character, rich in grace, beautiful in love, glittering with good works; and faithful and obedient as modest women and dutiful wives. To use these passages for the purpose of depriving the “women”—“wives”—of the privileges of dressing themselves in good, even costly, dresses, and to have their hair plaited, and to wear ornaments of gold, silver, or pearls, when they can do so with their own means or income, without being dishonest, or compelling their fathers or husbands that support them to be dishonest,—is more the result of jealousy and stinginess on the part of the men than of any intelligent respect to the teachings of the Holy Scriptures. The Bible does not tell the Christian woman that she must always leave her hair loose, having on a cheap head covering to hide her face, and be always dressed in plain calicoes, even when modest and general custom and good taste dictate otherwise. Godliness, purity, obedience, and faithfulness may characterize a woman in silk and satin, with plaited hair and costly jewels and stylish bonnet or fashionable hat with ribbons and feathers, just as well and as much as a woman or a wife clothed in cotton or calico, with a ten cent head-gear hiding her God-made face; and vice, stubbornness, disobedience, and unfaithfulness to duties in the home and in the church may be as characteristic of the woman in calico as of the woman in silk; of the woman out of fashion as of the woman most fashionable. Judge the character independent of the dress; let the works, not the ornaments, declare what the woman is.

(5.) *Lawsuits and Non-Resistance.*

As to the settling of disputes without going to law, that also is very commendable; and all intelligent Christians, and others, favor and practice that principle to some extent. But the “Brethren” and some others base their profession regarding this point

on a misconception of what is said in I Cor. 6 ch. That chapter condemns the habit of Christians going to law with a brother "before unbelievers"; that is before heathen magistrates. The reason for this was that those magistrates did not believe the principles of justice, of law, of rights, and of decisions, as did the Christians: their ideas were different; and besides, the magistrates would be prompted by prejudices, more or less, against the one or the other of the disputants: it was a heathen judging Christians. Matters are now changed: in civilized countries, Christian principles and ideas are generally the vital points of the law of property and of personal rights; and the magistrates generally are men who desire to render decisions that are just and correct in the light of Christians principles. As to the doctrine of non-resistance which the "Brethren" and some other Christian bodies profess to practice in obedience to Math. 5: 38-43; it also, is based on a mis-conception of Scripture. Christ meant that Christians should practice charity and forbearance; and in case of being ill-treated or persecuted because of their faithfulness to Christian duties, they were to practice non-resistance. "Blessed are they which are persecuted for righteousness' sake, for their's is the Kingdom of Heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake, etc."—Math. 5: 10 and 11, In such cases they are to practice non-resistance.—I Peter 2: 20; 3: 14. "But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busy-body in other men's matters."—I Peter 4: 15. In practice this doctrine even among the 'Brethren' is only a farce. An example of this was furnished in a trial at Middleburg, Pa., January 14, 1903. The "Brethren" put one of their ministers on trial for shooting a burglar who was trying to enter his house to rob it of its valuables, November 30, 1902. The trial before the "Brethren" brought the minister guilty of non-resis-

tance; and the verdict was excommunication: but the minister was immediately restored both to membership in the church and to his former standing in the ministry. The members of the council which tried him declared that they would have done the same as the condemned minister had done in similar circumstances. Then, why parade such doctrine before the world? It is mockery!—P. P. January 15, 1903.

(c.) *The Primitive Baptists.*

When George Whitefield visited America and held revival meetings in the Colonies, many people left the colonial churches, especially the Congregational Churches in New England, and formed themselves into various new sects. They were known as "Separates," and "New Lights," or "Old Lights." Some of them became Baptist Churches of types peculiar to themselves. In course of time, these Baptists moved from place to place, and became known by various names in various localities: there are many of their religious descendants existing now in many parts of the United States, but mostly in the Southern States. People have nicknamed them, Anti-Mission Baptists; Anti-Effort Baptists; Hard-Shell Baptists; Predestinarian Baptists, and Old School Baptists. But the largest body of them, call themselves the Primitive Baptists. They are high Calvinists in doctrine; and they do not believe in using modern means and ways to carry on the work of the Lord. They do not favor the modern Sunday Schools nor the modern missionary societies: they seem as much too backward, as others are too forward, in adopting the ways and means of the world in the churches. Their statistics for 1903 are given as follows: Churches, 3,530; ministers, 2,130; members, 126,000.

(d.) *The Freewill Baptists.*

The Baptists in England are, for the most part, Freewill Baptists in the sense of being Open Com-

munionists. It is the communion question, more than anything else, that made the Freewill Baptists in America Diverting Baptists. Many of those who were "Separatists" in New England became Freewill Baptists. Their first known church in America was organized at New Durham, N. H., in A. D. 1780, by Benjamin Randall who was converted under the preaching of Whitefield. Randall united with a Baptist Church at Berwick in A. D. 1779, but was expelled from it the same year because he held views of unlimited atonement and the freedom of the will. Those doctrinal points divided the Baptists into General and Particular Baptists in those days; but both parties have modified their views since then to such an extent as to be one regarding those points. Randall was ordained a Baptist minister by two Baptist ministers who had adopted his views; and the first Freewill Baptist Church was immediately formed. The movement made rapid progress, so that there were churches of similiar views formed in various parts of the United States, Canada, New Brunswick, and Nova Scotia. In A. D. 1827, they held a General Conference, and were known as Freewill Baptists. They formed Mission Societies,—the Foreign, in 1823; and the Home in 1834; and the Educational in 1840. Their statistics for 1903 give them 1518 churches; 1360 ministers; and 84,436 members. Their most conspicuous diversion from the regular Baptists is their "Open Communion" practice.

Close and Open Communion.

The vital point in this question is, the relation of Baptism to the Lord's Supper. Is it lawful for an unbaptized person to partake of the Lord's Supper? And if baptism is prerequisite to communion, what constitutes Scriptural baptism? These are really the questions upon which "open" and "close" communion depend. The Baptists believe and say that Baptism preceeds the Lord's Supper; and that scrip-

tural baptism means the immersion of a believer in Christ in the name of the Triune God. With this view as standard and guide, the Baptists will not partake of the Lord's Supper with any person unless he has been, as a personal believer in Christ, immersed in water in the name of the Father, Son and Holy Ghost. By this rule, persons who were only baptized in infancy ; or who have only been sprinkled with water, though called baptism, are not baptized ; and hence are not ceremonially qualified to partake in the ceremonial communion. Baptism is a ceremony ; and the Lord's Supper also is a ceremony ; if there is value in the one ceremony, there is value in the other ceremony ; if there be no importance in baptism, because it is only a ceremony, a sign, a symbol ; there can be no importance in the Lord's Supper for the same reason, because it also is only a ceremony, a sign, a symbol. Baptism is a fuller emblem of unity and brotherly love than is the Lord's Supper. There are no Scriptural reasons to uphold the practice of some good Christians who prepare the Lord's Supper as part of the exercises of union meetings. Why should the Lord's Supper, more than baptism, be made a test and manifestation of Christian union and brotherly love ? Communion of hearts, of minds and of spirits in Christian work and worship can be enjoyed without the ceremonial communion. Baptism was established before the Lord's Supper ; and the symbolical meaning of both ordinances indicate that baptism precedes communion. Baptism is a figurative birth ; communion a figurative feeding. The child must be born into the family before the family can give it a place at the table to eat : and a child of God must be born by baptism into the church, before the church can give him a place at its table to eat of the Lord's Supper.

In this view we are confirmed by what we learn of the practice of the early church. As Dr. William Wall, a man of great learning, who wrote a "History of Infant Baptism," about the close of the seven-

teenth century, says: "Among all the absurdities that ever were held, none ever maintained that any person should partake of the communion before he was baptized." And with him agree a great number, indeed all, writers on the history of Christianity. Justin Martyr, who wrote in the second century, said: "This food is called the Eucharist, of which it is not lawful for any one to partake, but such as believe the things taught by us and have been baptized." Jerome, who wrote in the fourth century, said: "No unbaptized person partakes of the Eucharist." A few years ago the Christian world was much interested in a newly discovered document, which is entitled "The Teaching of the Twelve Apostles. It was believed to have been written about the middle of the second century. Its seventh chapter treats of "baptism," its eighth of "prayer and fasting," and its ninth of "the Agapae and the Eucharist." In paragraph five of this ninth chapter it is said: "But let no one eat or drink of your eucharist, except those baptized in the name of the Lord." Augustine, who wrote in the fifth century, said concerning the Lord's Supper: "Of which certainly they can not partake, unless they have been baptized." Neander, the great Church historian, says: "No person could be present who was not a member of the Christian church and incorporated into it by the rite of baptism." He who was called "The Venerable Bede," one of the most learned of men, wrote, in the seventh century: "If you will be baptized into the salutary fountain as your father was, you may also partake of the Lord's Supper, as he did; but if you despise the former, ye can not in anywise receive the latter." Theophylact, writing in the twelfth century, said: "No unbaptized person partakes of the Lord's Supper." Thus all along through the centuries the witnesses agree that baptism always preceded the Lord's Supper, and that only those who had been baptized were regarded as proper participants in the eucharistic rite. Church

historians, theologians, all agree on this one point, however much they may diverge on other questions. Dr. Dick, author of a great work on theology, a Presbyterian of the highest rank, says : None have a right to the holy table but those who have been personally purified by the washing of water and the word."

The Lord's Supper in General.

The Lord's Supper has been the subject concerning which Christians have held various views which caused much discussion and even division among other Christians besides Baptists ; a review of the same might help the reader to understand the subject. Heresies crept into the Apostolic Churches in the first century in connection with the observance of the Lord's Supper.—See 1 Cor. 11.

There are two material elements necessary to the proper administration of this ordinance. (a.) "Bread," the Scriptural record does not specify what kind of bread. The churches in the East, up to the ninth century, used common or leavened bread ; but the churches in the West generally used unleavened bread. The Roman church, for a while used unleavened bread ; but there were exceptions ; later it adopted a rule favoring wafers instead of bread. (b.) The wine. There is no qualifying expression as to the kind of wine. In the early centuries some churches favored white wine, because the red wine left some coloring matter in the bottom of the cup. Some mixed water with wine ; and some used undiluted wine. Some gave the bread and wine together on a spoon to the participants. But bread and wine are the elements to be used according to the New Testament. No change should be made in these elements. A believer in the Wisdom of Christ and partaker of saving grace need not doubt the ability of the grace of God to enable him to do everything Christ has ordered him to do. There can be no moral or spiritual danger, by way of temptation to drunk-

eness, in tasting wine at the Lord's Supper even if that wine is of an intoxicating nature. Grace in the heart will offset any temptation connected therewith. Christians should not dare to change the elements to please human whims. It was a common belief that the elements underwent some kind of changes on the communion table. In A. D. 590, Pope Gregory I. declared the supper to be an offering of the body of Christ in the "mass." In A. D. 1179, a Council at Rome favored the doctrine of transubstantiation, which means that the elements are actually transformed into the body and blood of Christ; and in A. D. 1215, that theory was made a part of the creed of the Roman Church; and in A. D. 1672, the Greek Church also adopted the same theory. Luther taught that the body and blood of Christ are present in the elements, but that the elements are not thereby changed, as to their natures. Zwingli taught that the supper is only a memorial of the death and sufferings of Christ. Calvin taught that the elements were emblems of the body and blood of Christ, and that the bread and wine become means of spiritual blessings by the influence of the Holy Spirit. The Church of England seems to render a correct view on this subject in its declaration: "Transubstantiation (or the change of the substance of bread and wine) in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthrowing the nature of a sacrament, and hath given occasion to many superstitions." The Roman mass seems to have Scriptural condemnation in the words: "Christ was once offered to bear the sins of many;" and: "By the which will we are sanctified through the offering of the body of Jesus Christ once for all."—Heb. 9: 28; 10: 10. We cannot understand the mystery of the Lord's Supper; and it is sufficient for us to take the bread and wine, and do with them as we are told to do in remembrance of Christ.—Luke 22: 19-20. The Council of Trent, in A. D. 1563, decided that the Roman Church

should give communion to the people with bread without wine. The Lord's Supper in the early centuries was administered by the leader of the meeting; but about the close of the third century it became a rule for ministers only to administer the ordinance. At first the Lord's Supper was administered every Lord's day, and at other times as well. There were special circumstances requiring this to be done. Baptisms were numerous, and it was considered necessary to provide opportunities for the newly baptized to have their first communion as soon as possible. The disciples increased to large numbers, and in the absence of large meeting houses, they were compelled to meet from house to house in groups to observe the Lord's Supper. From the records of these frequent observances of the Lord's Supper by the first churches, the Glasites in Scotland, and others thought that the churches ought to administer the Lord's Supper every Lord's day; and so is the practice of the Sandemenian or Primitive Baptists in Britain. There is no Scriptural rule on this question. The only passage that gives light is this: "For as often"—it does not say how often—"as ye eat of the bread, and drink this cup, ye do show the Lord's death till he come."—1 Cor. 11: 26. In these years of improvements so called,—more for trade than for truth, many churches have adopted the separate or individual cup theory and practice at communion. This question was discussed by Lutheran scholars and ministers in April 1903; and their views seem to set the matter before the public in the true light; and the following is quoted from what they said:

"As to the one argument upon which the innovation rests, that of the danger of incurring disease, the lists of the hundreds of thousands communing yearly in our churches, and the repetition of similar communions in all Protestant Churches, for nearly four hundred years now, since the Reformation, is a stronger argument than that urged by the professed

scientific spirit of any particular age. If there be remote danger this is found not only in the use of a common cup, but also in inhaling the same air, a peril which can be avoided only by completely isolating ourselves from our fellowmen.

"The good order of the church and the edification of believers are not promoted by radical changes in the administration of the Holy Supper, that occasion great diversities and contrasts among congregations that profess to stand in closest fellowship with one another."

"The innovation is largely due to the enterprise of manufacturers who induce guileless ministers to buy their wares. The practice has been taken up by a few weak and cringing pastors, who don't know their own minds," declared Prof. H. E. Jacobs.

"Ninety per cent. of those who oppose the common communion cup will go to a public fountain and drink from the common cups there without a thought of their inconsistency," exclaimed Rev. Dr. Ziegenfuss.—P. P. April 15, 1903.

But as to who should be allowed to partake of the Lord's Supper, all history as quoted already, shows that only the baptized should have communion; and this is the doctrine of all the Christian bodies to-day which practice baptism and communion ceremonially. The difference between the Baptists and the Pedo-Baptists is not as to communion but as to baptism. If baptism precedes communion, then none but baptized persons are to be admitted to the Lord's table; and if a person must be a believer before he can be baptized, those who were baptized before they believed, have not been baptized at all; and if immersion is essential in the act of baptism, those who have only had few drops of water thrown on them have not had Christian baptism. It is not bigotry; it is not selfishness; it is not the lack of brotherly love; but a conscientious consistency and devotion to Christian belief that compel the Baptists to give communion to none but to baptized believers

who strive to live and act consistently with their baptism. If the master of the house orders the maid to prepare a special meal, for special occasion and for special persons, the maid is duty bound to see that only those special persons shall be allowed to approach the table on such occasion. The maid may have some friends whom she would like to honor; but she dare not honor them by giving them place at her master's special table; there may be some children of her master who also would like to sit at the table on that occasion; but the maid must not allow even them to partake of that special meal unless they are included in her master's orders. That master is the Lord Jesus Christ; that maid is the Church; that special meal is the Lord's Supper; those special persons are baptized believers. The Baptist maid understands her Lord's orders in that way; and she cannot invite unbaptized persons to the Lord's supper, because the table is her Lord's table and not her own; hence his orders and not her own friendship must rule at that table. But other maids may prepare the Lord's Supper for guests as they may understand the master's orders; and the Baptist maid will not molest them nor call them by any unchristian names for so doing. The Free Will Baptists have diverted on this point; but they have gained nothing worthy by their "open communion" policy; neither in England nor in America. Some people say that if the Baptists would only do away with their "close communion" then they would join them; and the denomination would increase wonderfully! Not so; facts and figures prove otherwise, as their statistics for 1903 show. The Baptists that have given up "close communion" in England and America have failed to keep up in increase with the "close communion" Baptists in Wales and in America.

(e.) *The Winebrennarian "Church of God" Baptists.*

John Winebrenner was born in Frederick County, Maryland, America, March 25, 1797. He became a minister in the German Reformed Church, and was settled as pastor in Harrisburg, Pa., in 1820. He had charge of four congregations; one in Harrisburg, and three in the country around that city. He was a man of lively faith and burning zeal; a great revival took place under his evangelistic efforts. Some prominent men in the German Reformed Church opposed his ways of carrying on his ministerial labors; the result was that he and others separated themselves from that body, about A. D. 1825. He organized his converts and followers into a church in A. D. 1829, and called it the "Church of God." But many call these people Winebrennerians. In A. D. 1830, the "Church of God" people agreed to organize churches wherever they could upon the following principles: The members must be believers; the churches to have no sectarian or human name; no creed nor discipline but the Bible; they are to be subject to no foreign jurisdiction; they are to be governed by their own chosen officers by the majority in each church; without faith and immersion baptism is not valid; the Lord's Supper is partaken of in a sitting posture, and always in the evening: and feet-washing is obligatory on all.—Sch. Vol. III: 2538-9. The "Church of God" have a publishing house at Harrisburg, Pa., and a college at Findlay, Ohio; and an academy at Boshleyville, Pa. Their statistics for 1903 are as follows: 580 churches; 460 ministers; and 38,000 members. But in a letter to the author, dated January 28, 1903, Rev. W. N. Yakes, pastor of the Church of God in Philadelphia, Pa., the following figures were given: "About 500 ministers; 41,000 members; and over 1,000 churches." It is possible that in these figures some churches are included which sometimes go by some other names, as there are several such churches or minor sects of Baptists

of similar views as the "Church of God." The Winebrennerian "Church of God" differ from the Baptists in being similar to the "Brethren" as to feetwashing; to the Freewill Baptists, as to open communion; and these points are discussed in connection with said bodies.

(6.) *The Disciples, or Campbellite and Christian Baptists.*

Alexander Campbell was born in Ireland, A. D. 1788. He received good educational training in Glasgow University, Scotland; he was licensed to preach in the Presbyterian Church of Scotland, where his father was also a minister. Both father and son arrived in America in A. D. 1809. They formed a Reformed Church at Brush Run, Pa., May 4, 1811, which they named the "Christian Association." June 12, 1812, the father and son, and the majority of that church were baptized by immersion by Elder Loos, a Baptist minister; and Alexander Campbell was ordained, and began to labor as a Baptist minister. He organized several Baptist churches. Sidney Rigdon was one of the leading helpers of Campbell; but he became a conspicuous Mormon, and associated closely with the "Prophet Joseph Smith." Campbell and Rigdon were one in regard to baptizing "for the remission of sins." From August 3, 1823 to July 5, 1830 inclusive, Campbell published a paper called "The Christian Baptist." He printed in said paper articles explaining his peculiar views, which, in many respects, were reproductions of the old discussions of Arminius, Calvin and Socinus, and others regarding the mysteries of the workings of the Holy Spirit in the conversion, regeneration, salvation and sanctification of sinners and saints. Commenting, in those articles, on Acts 2: 38, Campbell wrote: "I am bold, therefore, to affirm that every one of them who, in belief of what the Apostles spoke, were immersed, did, in that very instant in which he was put under water, receive the forgiveness of his sins and the gift

of the Holy Ghost. If so, then, who will not concur with me in saying that Christian immersion is *the gospel in water*? Again: "We have the most explicit proof that God forgives sins for the name's sake of his Son, or when the name of Jesus Christ is named upon us in immersion, that in, and by, the act of immersion, so soon as our bodies are put under the water, at that very instant our former or old sins are washed away, provided only that we are true believers." In another article he said: "The laws of grace are as sure in their operations, as certain in their effects, as the laws of nature. When I put my finger into the fire, by a law of nature, it is burned; and just as certainly I am forgiven of all my trespasses, by a law of grace, when in faith I am immersed in water into the name of the Lord Jesus. . . . In the ancient gospel it was first a belief in Jesus: next immersion; then forgiveness; then peace with God: then joy in the Holy Spirit." In a fifth article he said: "In the moral fitness of things, in the evangelical economy, baptism, or immersion, is made the first act of a Christian's life, or rather, *the regenerating act itself*, in which the person is properly *born again*—"born of water and the Spirit"—without which into the Kingdom of Jesus he cannot enter. No prayers, songs of praise, no acts of devotion, in the new economy, are enjoined upon the unbaptized."—*J. and M.*, Nov. 21, 1901. These articles won the majority of the Baptists in the Mahoning Association of Ohio, to accept Campbell's doctrines. In 1827, that Association appointed Walter Scott, an enthusiastic Campbellite, as a missionary to visit the churches; in fact to reap the harvest produced by said articles. Scott began his work with the Baptist Church at New Lisbon in November of the same year; he preached the very doctrines that were in Campbell's articles; and that church, almost to a man, embraced those views; and dropping the name Baptist, it assumed the name of the "Disciples' Church." Soon all the churches in said Association,

except those of Youngstown, Salem, Palmyra, and Anchor, followed the example of the New Lisbon church. The four churches which refused to join the Cambellite-Scott churches united with the Molican, now, Wooster Association ; and the Baptist Mahoning Association became defunct. Thus the Baptist denomination in Ohio was divided ; and a new denomination was formed by the Campbellite-Scott people which is called the "Christians" and the "Disciples." They increased until they are now about one-fourth the size of the Baptist denomination. The Disciples organized the Church Missionary Society in 1849 ; that society now employs 225 missionaries for home work in 37 States and Territories. Their Foreign Christian Missionary Society was organized in 1875 ; and it has now 271 missionaries laboring in India, China, Japan, Turkey, Denmark, Sweden, Norway, Africa, England, Cuba, Hawaii, Porto Rico, and the Phillippines. They have in the United States 20 colleges, universities, seminaries, and other schools. Their seven leading strongholds numerically are in the following order : Missouri, Illinois, Indiana, Kentucky, Ohio, Texas, Iowa ; so their birthplace—Ohio—is only fifth in the list. The statistics for 1903 are :

Churches, 10,957 ; ministers, 6,477 ; members, 1,207,377. In addition to these they have outside of the United States of America about 50,000 members. Their chief diversion is in their use of baptism ; or their conception of the effect of immersion. This point has been treated in connection with infant baptism ; and only one feature of it needs to be noticed here. It must be acknowledged that there are intellectual imperfections and mental inabilities causing differences in belief in unperfected men and women in theological and religious matters just the same as in their moral characters and physical acts ; and forbearance, time, and patient training and development of comprehension are needed in order to prevent ruptures while Christians are undergoing the process of

learning the mysteries of saving grace. Had the Baptists and Disciples properly considered these facts and their lessons when Campbell began his new doctrines, both parties might be one to-day. But in the heat of discussion and in the excitement of the awakening,—both parties went astray. The real difficulty between the Baptists and the Disciples seems to lay in their conceptions of the meaning of the phrase, “For the remission of sins.”—Acts 2 : 38. The whole matter resolves into the question, What is the object of baptizing? Campbell taught that the object was to have forgiveness of sins; that in the act of immersing the act of forgiving sins actually takes place—that very instant. The Mormons believe the same as Campbell did on this point; and they follow their doctrine by baptizing the prodigal on his return as he was baptized at first for the remission of sin. If baptism be an act absolutely needed to be performed by which, in which, or through which, or in connection with which God forgives or takes away sins the first time the sinner obeys, is not the same act of immersing needed every time a person is in need of forgiveness of his sins? If God has coupled his forgiveness with immersion in regard to sins committed before baptism, has he not also coupled his forgiveness with immersion in regard to sins committed after baptism? If God has no need of sending his forgiveness by water every time, why is it necessary for him to send it by water the first time? “Repent ye and be baptized every one of you in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Ghost.”—R. V.—Acts 2 : 38. Jesus commanded his disciples to preach repentance and remission of sins in his name among all nations.—Luke 24 : 47. The question is how, or by what means, remission of sins is secured? Jesus was baptized; but he needed no remission of sins. He demanded to be baptized to fill the ordinance of baptism with sufficient importance by his own personality as an example for

others ; and to declare publicly his consecration to a willing obedient Christian life, devoted to God. Baptism is an ordinance which is a part of a system that secures the reception of the gift of the Holy Ghost which is the remission of sins. Therefore, it is said that we are baptized into the death of Jesus Christ ; that is, to have the blessings which are secured for us by his death : “In whom we have our redemption through his blood, even the forgiveness of our sins.” —R. V. Col. I : 14. “Through his blood,” and not through baptism—we receive forgiveness of sins, and that through prayers in the name of Jesus. It is his blood in the atonement, and not the water in baptism, that cleanseth us from all sin—both before and after baptism. The believer in his baptism declares publicly himself consecrated to the service of God—“to walk in newness of life.” Baptizing is not an act that creates, but an act that demonstrates the existence of a child of God. Repentance, faith, and prayer bring forgiveness ; baptism is the sign of the system as represented in the death, burial, and resurrection of Christ and a consecration to that system that brings forgiveness of sins.

(4.) *THE PROTESTANTS.*

The Protestants are those Christians who seceded from the Roman Church, on the continent of Europe, in the sixteenth century, and became two independent denominations ; together with their religious descendants.

(1.) *The Evangelical Lutheran Church.*

Martin Luther was born in Eisleben, not far from Wittenberg, Saxony, Germany, A. D. 1483. He became a great scholar through determined energy, struggling against adverse circumstances. He wrote of his school life : “I was accustomed, with some companions to beg food to supply our wants while at Wagdenburg.”—Anec. 14-15. And while attending school at Eisenach, he was obliged to go, with other poor scholars, “to sing in the streets to earn a

morsel of bread." But faithful endurance and devoted study made Luther a B. A. in 1502, and an M. A. in 1505; a priest in the Roman Church in 1507; and a teacher in the University at Wittenberg, in 1508. While a student in the University at Erfurt, Luther saw for the first time a copy of the Bible, "a book found in those days only in libraries of universities, or places of learning, and not always there."—Anec. 16. Luther, at that time, was about 20 years of age; and from that very day, the Bible was on his mind. In A. D. 1510, Luther had to go to Rome on special business connected with the Augustinian Order, of the Roman priesthood. When he saw the city for the first time, Luther lifted his hand and cried, "I greet thee, thou, Oh holy Rome! Yea, truly holy, through the blood of the martyrs here shed." At that, he did not know Rome in its true Popish character. But after that visit, he wrote; "Rome has now its pomps; the Pope goes about in triumph, fine richly adorned horses afore him, and he beareth the host on a white horse. It is impossible that matters can remain in this state; things must change or break down. If there be a hell, Rome is built on top of it. Whoever has been in Rome knows well that things are worse there than can be expressed or believed."—Anec. 30. That visit to Rome undid Luther as a Papist; and on his return to Wittenberg he, on his own accord, became an assistant preacher to the pastor of that church. He was afire with zeal, eloquent in speech and enthusiastic for Scriptural and religious reform: justification by faith, as taught in Paul's epistle to the Romans, was his favorite theme. The people thronged to hear him, and were delighted with his preaching. While Luther was thus busy at Wittenberg, the Pope was building the great Cathedral of St. Peter at Rome. There was need of much money for that purpose, and to secure it Pope Alexander VI. had in A. D. 1502, authorized John Tetzel to travel the countries for the purpose of selling Papal indulgences. Tetzel was a

native of Leipzig where he died in A. D. 1519. This man was declared guilty of seducing a married woman in Ulm, in A. D. 1512, and a sentence of death was pronounced on him; but that verdict was changed to imprisonment for life; and finally he was forgiven and released. In A. D. 1517, Pope Leo X remployed him to sell Papal indulgences; and appointed him his general commissioner for all Germany, and the chief of the Court of Inquisition to try and punish heretics. When Luther learned that Tetzel was coming towards Wittenberg he resolved to take a bold and determined stand against his infamous mission which deceived and poverized the people under the pretense of selling forgiveness of sins already committed and to be committed within specified time. Luther prepared 95 theses which he sent first to the Archbishop of Mainz, protesting against Tetzel's mission; this protest being ignored, Luther nailed a complete copy of his 95 theses on the door of the church of Wittenberg, October 31, A. D. 1517. Within fourteen days thereafter all Germany was afire with blazing condemnation of Tetzel's mission. A literary war started between the Pope and his agents and Luther and his friends, which resulted in the great German Religious Reformation. It was publicly announced that Tetzel would appear "in the most distinguished university at Frankfort-on-Oder" to refute Luther's theses, and to sustain 106 Papal theses of which we quote the following as indicators of the nature of the controversy:

23. "Nay, just as God has the keys of authority, Christ of excellency, so the Christian priest has ministerial keys."

24. "Who so says, therefore, that the Pope, or even the least priest, has no power over guilt save in approving or declaring, errs."

45. "He errs who says that the Pope does not mean by plenary remission the remission of all penalties, but only those imposed by himself."

46. "To say that the preachers of indulgences

err when they declare that a man may be relieved of all penalty by the indulgence of the Pope and be saved, is an error."

47. "To say that the Pope can remit no penalty to souls in purgatory which they ought to remove in this life according to the canons, is an error."

64. "It is an error to say that it is not a Christian doctrine, that those who are about to buy confessional licenses on the jubilee indulgence for their friends in purgatory can do these things without repentance."

75. "Giving to the poor and lending to the needy is doing better as to the increase of merit; but buying pardons is better as to more speedy making satisfaction. He errs who teaches the people otherwise and leads them astray; likewise he who thinks that to buy pardons is not also a work of mercy."

77. "Spiritual alms are preferable to corporal and are more commonly given. Whence if one needs pardon, and cannot aid the poor without danger of want, he does far better by buying than by helping the poor, as said before. He who teaches the contrary, errs."

91. "It is an error to say that the treasury of the Church, whence the Pope grants indulgences, is not sufficiently named or known."

98. "Yea, to teach that the treasures of indulgences are nets with which they fish for the riches of men, is a most impious error."—H. L. No. 2 : 3-10."

Tetzel appeared at the same place January 25, A. D. 1518 to defend 50 other theses of which the following will reveal the Papal doctrines over which the Pope and Luther were at war :

4. "Christians should be taught that the Pope has the sole (power) of deciding those things that are of faith, and that he and no other may interpret the sense of the Holy Scripture as to its meaning, and that he has (the power) to approve or disapprove all the words or works of others."

7. "Christians should be taught that the de-

cisions of the Pope, which he publishes as to matters that are of faith, ought to have more weight in a cause than the decisions of any number of wise men regarding the doctrines of the Scriptures."

12. Christians should be taught that the Keys of the Church do not belong to the universal church, as the assembly of all believers is called, but to Peter and the Pope, and have been bestowed on all their successors and all prelates to come, through derivation from them.

17. Christians should be taught that the church hold many things as Catholic truths, which nevertheless are not laid down as such either in the bible canon or by earlier teachers."—H. L. No 2: 11-17, Luther replied to all these Theses immediately. The Pope then appointed cardinal Cajetan as judge who summoned Luther to appear before him. Cajetan and Luther met at Augsburg, October 1518, to discuss the questions involved in the disputes between Luther and the Pope. Cajetan used arguments from the Church Fathers; but Luther quoted Scripture; and the meeting was a failure. January A. D. 1519, another agent of Rome succeeded to pacify Luther for a little while; but the war was renewed and was fought with more fervor than ever. Luther was not alone on the battlefield. Andrew Carlstadt, a leading professor in the University at Wittenberg, and a high ecclesiastic officer, published, April 26, A. D. 1517, his 142 Theses setting forth his new views in theology: in them he went farther than Luther had gone in condemnation of Popery. These "Theses" brought out a reply from John Eck, a learned man in the theology of the "Fathers," a fluent speaker, a doctor in the University at Ingolstadt, and enthusiastic Papist. Eck was the first to call the reformers, "the Lutherans." These written disputations were followed by oral debates at Leipzig in June and July A. D. 1519. There are two reports of these debates extant. One was written by Eck himself to his fellow officer, Jacob Hoogstaatt, dated, Leipzig, July

25, 1519. His report gives account from the Pöpish standpoint, and claims a great victory for Eck. The other report was written by Melanchthon to Oecolampadius, and dated, Wittenberg, July 21, A. D. 1519. This report gives the Lutheran side of the debate. Melanchthon does not boast of any victory; but relates how the disputations were carried on, and then sums up his view of the whole affair. The two reports do not tally, and they show how totally unreliable are the various reports written in the heat of battle during the Reformation period, even those reports which were written by the leading reformers themselves and their opponents: partisan prejudice characterize all of their writings. However, at Leipzig, June 27, 1519, Eck and Carlstadt began to discuss "concerning the freedom of the will"—as to good works. Eck claimed that a whole good work comes from God, but not wholly. This Carlstadt opposed by quoting Augustine and Paul, and said,—“God works in us to will and to do.” After spending a week on that question, Luther appeared in the arena of the debates. Eck argued that the Pope had universal authority of divine right. His “first argument was that the church cannot be headless, since it is a human organization. Therefore the Pope is by divine right the head of the church.” He referred to the words of Christ to Peter, “Thou art Peter, and on this rock, etc.” He also quoted passages from Jerome, Cyprian, Bernard, and referred also to the decrees of the Council of Constance. Luther claimed that Christ is the head of the church since the church is a spiritual kingdom; and that all the apostles received equal authority. Eck and Luther discussed also the question of purgatory. Eck supported the Popish theory by quoting a passage from the Apocryphal Book, 2 Machabees 12: 42-46; the last verse reads,—“It is therefore a holy and a welcome thought to pray for the dead, that they may be loosed from sins.” He also quoted 1 Cor. 2: 15; and Math. 5: 25; and Ps. 66:

12. Luther strove to show that the passage in Machabees was only human production; and that the passages quoted from the Holy Scriptures did not apply at all to the case. Then they disputed about penance; both seemed to be rather cloudy on this question. Carlstadt appeared the second time to debate with Eck for two days about what they called "the impediment of grace," and about sinning in good work. No verdict was rendered by the appointed judges; but Eck was given a public feast which indicated that he was considered the victor. These disputations enabled Luther to understand the situation more thoroughly, and to better prepare for what followed. In August A. D. 1520, Luther sent out an earnest appeal to all Christian princes and nobles in Germany, calling upon them to take up the work of reform which the Pope had refused to do in, and for, the Church. He exhorted them to abolish the convents, nunneries, monasteries, and the papal authority. This aroused the Pope to sign a bull excommunicating Luther, which he sent to Emperor Charles V., to make public. But instead of executing the Pope's orders, the Emperor convened the "Diet of Worms," composed of the principal men of the Empire—both ecclesiastical and otherwise, to hear and decide Luther's case. The Emperor assured a safe conduct to Luther to attend the trial. Luther appeared before the august assemblage at Worms; charges of heresies were made against him; and he was ordered to recant. Luther answered and said that if he were convicted of error by scriptural proof, he would recant. This reply not being satisfactory, he was again requested to recant. Then Luther standing before all the church and state dignitaries said: "Here I stand, I cannot retract, God help me. Amen."—Anec. Page 7. The verdict in the trial is known as "The Decree of Worms" which was signed and sealed by the Emperor, May 28, A. D. 1521. The decree said in part: "Therefore all pious and God-fearing persons shall abominate and abhor him

(Luther) as one mad or possessed by a demon. According to the tenor of our letters concerning his safety, we commanded him to depart from our sight by April 25 ; and again we sent him a herald to say that from the aforesaid, 25th of April, he may reckon the twenty days next following, during which he will have our safe-conduct, at the expiration of which twenty days he shall be under our protection no longer." The electors, princes and estates were told by the Emperor in said decree: "We strictly desire that immediately after the expiration of the appointed twenty days, terminating on the 14th day of May, you shall not give the aforesaid Martin Luther house, hospitality, lodging, food, drink, neither shall any one, by word or deed, secretly or openly, succor or assist him by counselor help, etc." "In like manner you shall proceed against his friends, adherents, patrons, maintainers, abettors, sympathizers, emulators, and followers, etc." Again: "No one shall dare to buy, sell, read, preserve, copy, print, or cause to be copied or printed, any books of the aforesaid Martin Luther, etc." Whoever, anywhere in the Empire disobeyed any part of this Decree was to be punished both by excommunication and by the confiscation of property, fines, castigations, and other punishments. Luther left the Diet of Worms, and for a time disappeared from public view. But he had a friend in the person of Frederick, Elector of Saxony. Frederick was a Roman Catholic ; but he secretly sent some knights to capture Luther in disguise as he and his brother and some friends were passing through the forest of Thuringia. Luther was seized and dressed as a knight and led to the Wartburg Castle which is situated at about 20 minutes' distance from Eisenach the capital of Saxe-Werner, where he remained for about one year, and was there known as St. George: he was treated with all kindness and honor while at the Castle.—L. C. 48. During that year Luther translated the Bible into the German language, which was

published September, A. D. 1522. He also wrote and published several pamphlets to further the reformation.

Philip Melanchthon.

Melanchthon was born an Bretten, Baden, February 16, A. D. 1497. He became a great scholar and a second Luther, with whom he affiliated actively in the work of the reformation. The religious reformation made rapid progress ; and the various German principalities were alive with religious fermentation ; and besides this, the Empire was boiling with political uneasiness which caused the "Peasant War"; and there were some grievous troubles with foreign countries. Emperor Charles V., convened the Diet of Speier, January 26, A. D. 1526 ; and he directed that Diet or Senate to grant religious toleration. The Senate "unanimously agreed that pending a General Council or National Assembly, each one should live, rule and act regarding the clauses of the Edict or Decree, of Worms (regarding Luther and his adherents) as every one hopes and trusts to give account of his conduct before God and his imperial Majesty." The Diet of Speier left all the princes to select their own religion ; and their subjects were to adopt the religion of the ruler. This "Peace Treaty" worked mighty in favor of Luther and his party : many electors and princes adopted Luther's doctrines. But by A. D. 1529 the political situation of the Empire was changed ; and the Emperor and the Pope had become warm friends. So the Pope persuaded the Emperor to convene another Diet at Speier, March 15, A. D. 1529, The Pope had made every preparation to secure control of that Diet ; and the result was that the Decrees of Toleration issued by the former Diet of Speier in 1526 were annulled, and the Decrees of Worms were re-enacted so as to require the reformers to give up the reformation, and return at once to obedience to the Pope and to conformity with the Roman Church, In view

of this, a Protest was prepared at Speier, April 20, A. D. 1529, and signed by

John, Duke of Saxony, Elector ;
 George, Margrave of Bradenburg ;
 Ernest, Duke of Luneberg ;
 Philip, Landgrave of Hesse ;
 Wolf, Prince of Anhalt.

These signers were the "Protestants"; and only their religious descendants are entitled to be called by that name. In their Protest they excluded the Anabaptists, and approved, as in every respect proper, the laws which provided that all Anabaptists should suffer "death, by fire or sword or otherwise." The Protestants protested against annulling the decrees of the former Diet of Speier ; they desired the continuation of religious freedom to the princes and their subjects so that the Lutherans could continue their work unmolested where their doctrines were adopted by the ruling princes : they did not protest against religious tyranny only so far as it affected them ; their "protest" did not appeal for a general freedom in the matter of religion and of worship. They presented their "protest" to the Emperor ; but it was rejected. However, the Emperor felt the importance of that "protest"; and he soon began to work for a compromise between the two contesting religious factions that were great factors in the Empire. He announced that a General Senate would be held at Augsburg, April 2, A. D. 1530, to discuss and decide anew the religious questions. John, the Elector of Saxony, and successor of Frederick, requested Luther, Melanchthon and their friends to meet at Torgau, to prepare a Confession of Faith to submit to the Emperor at the coming Senate. Luther dictated, and Melanchthon wrote "The Augsburg Confession of Faith," which was read and delivered to Emperor Charles V., June 25, A. D. 1530. The Confession did not, in all its parts, meet the approval of either Luther or of Melanchthon, but both signed it as the best that could be agreed upon at that time.

The Confession was read in the Senate; and the Emperor ordered the Papal party to prepare a reply to it. The reply was presented, September 3, A. D. 1530; and the majority vote of the Senate declared the Protestants defeated,—all were ordered to conform with the Roman Church. Melanchthon prepared an “Apology” in defense of the Confession; but the Emperor refused to accept it. The outcome was a thirty years’ war in which all Germany took part, and all Europe was involved. At last, “The Augsburg Peace Treaty” was signed, September 25, A. D. 1555, leaving matters practically as they were arranged at the first Diet of Speier in A. D. 1526. The German States were allowed to choose between the Roman Creed and the Augsburg Confession of Faith.

The Augsburg Confession.

The Augsburg Confession is not the work of Luther, the Reformer, but of Luther the hard pressed compromiser; it is not the production of one master mind, but many minds striving to agree on some basis for common action. Its various articles conflict with one another both in letter and in spirit. There are two points which the authors evidently sought to secure in this document: freedom for the Lutherans from the Papal yoke without alienating only as little as possible the sympathy of the Roman Catholics; and the sympathy and help of the political rulers: and with these points in view the authors of the Confession made particular efforts to attack the Anabaptists at every point possible in the Confession so as to show that they detested them as heretics; that, of course, pleased both the political rulers and the Pope.

“Article VII—Of the Church of Christ”—is a mixture of inconsistent sentiments as to the Unity of the Church, traditions, rites, and ceremonies. In one part it says “that the sacraments are administered in consonance with the Word of God”; and then

adds : "Nor is it necessary to the unity of the Christian Church, that uniform traditions, rites, and ceremonies of human appointment, should everywhere be observed."

"Article XIII,—Of Hypocrites and Wicked Teachers"—starts with a declaration that the Christian Church is nothing else than a congregation of true believers and saints. "Yet," it says, "it is nevertheless lawful for us also to receive the Sacraments when administered by unconverted men." This is to justify the practice of having wicked men in the ministry. This is in contrast with the Donatists who, according to a foot-note to this article, "insisted that an unbelieving bishop could not administer the Sacraments with blessings and effect.

"Article XIV,—Of Church Orders"—declares that no one should teach or preach in the church or administer the sacraments without a regular call ; and yet Article VII allows unconverted men to administer the Sacraments !

"Article XVI,—Of Political Affairs"—is a coat of mixed colors to cover and sanction the union of the church and the State, and the oppression practiced on non-conformity. It is also a stand from which to "condemn what the Anabaptists teach, who interdict to Christians the performance of those civil duties."

"Article XVII,—Of Christ's Return to Judgment"—furnish opportunity to say : "Hereby the doctrines of the Anabaptists who teach that the devils and condemned men shall not suffer everlasting pains and torments, is rejected." There are no proofs that the Anabaptists ever taught such doctrines. How malicious !

"Article XXII,—Of communion of both kinds"—says : "And this custom was retained in the church, as is proved by history and the writings of the 'Fathers.'" And Pope Gelasius (who died A. D. 496) himself commanded that the sacraments should not be divided."

“Article XXIII,—The Celibacy of the Priests”—recites the general compliments among “persons of every rank on account of the scandalous licentiousness and lawlessness of the priests, who were guilty of lewdness and whose excesses had arisen to the highest pitch. In order to put an end to such odious conduct, to adultery, and other lewd practices, several ministers have entered the matrimonial state.”

“Article XXV,—Of Confession”—is half Popish and half Evangelical.—A. C. F.

Luther's Small Catechism.

Luther prepared his Catechisms at Wittenberg, A. D. 1529. The Catechisms were not what Luther would like them to be; but he comforted himself by saying: “Those that come after me will be able to do better.”—L. C. 55. In the introduction to his Catechism, Luther appears as a man in mental chains; he does not write as a man free to express himself unreservedly. He seems to feel for liberty of conscience; and yet he is constrained to compel, in a way, all to believe, teach and practice his doctrines. He tells his bishops: “But if any refuse to receive your instructions, tell them plainly that they deny Christ and are not Christians; such persons shall not be admitted to the Lord's Table, nor present a child for Baptism, nor enjoy any of our Christian privileges, but are to be sent back to the Pope and his agents; and, indeed, to Satan himself. Their parents and employers should, besides, refuse to furnish them with food and drink, and notify them that the government was disposed to banish from the country all persons of such rude and intractable character.” He says further on that he and his bishops did not compel any one to believe, or to receive the Lord's Supper; yet “it is to be feared that he who does not desire to receive the Lord's Supper at least three or four times during the year, he is no Christian who neither believes nor obeys the gospel.”—L. S. C. 3 and 5. A person may read and

study this Catechism without the least idea coming to his mind that baptism was anything else but immersion. Like the New Testament, it refers to baptism as the "washing of water by the word;" "born of water and of the spirit;" the "washing of regeneration." It says that "baptism" signifies that the old Adam in us is to be "drowned," and, "we are buried with Christ by baptism into death."—L. S. C. 76-8. If the reader had never known of sprinkling or pouring he would never think of such acts for baptism, in reading this Catechism of Luther. And outside of the introduction, the Catechism makes no reference to infant baptism; but always connects baptism with faith. Luther, at first, resorted to immersion, and did away with the Popish baptism by sprinkling or pouring; and he favored abolishing infant baptism; but political pressure compelled him to restore the baptism of the Roman Church. The Catechism, like the Augsburg Confession, on "Confession" is half Popish. The Catechism is a valuable compendium worthy of daily perusal by those who need other help than the Bible for mental and spiritual food to strengthen them in practicable Christian living. The Evangelical Lutheran Church uses the Augsburg Confession, Luther's Catechism, and Melancthon's Apology, together with the Apostolic and Nicean Creeds. A Lutheran standard work in treating on Melancthon's Apology, says: "Our adversaries understand well in what sense Dr. Luther says,—'Original sin remains after baptism.' For he has ever clearly taught that holy baptism extirpates and renounces the entire guilt and hereditary debt of original sin; although the material (as they call it) of sin, namely the evil propensity and lust, remains. Besides, in all his writings respecting this material, he adds, that the Holy Ghost, given through Baptism, begins daily to mortify and blot out the remaining evil desires in us, and puts into the heart a new light, new mind, and spirit." Regarding the Church and Sacraments it says: "We too confess

and declare, that hypocrites and wicked men may also be members of the church, in external communion of name and office, and that we may truly receive the Sacraments even from wicked men especially when they have not been excommunicated." C. B. C. 152 and 215-16. Compared with the Roman Church, the Lutheran Church is Evangelical; but compared with the Apostolic Churches, the Lutheran Church is far from being Evangelical according to the gospel of Christ. The Lutheran Church is a congregation of mixed people, Christians and non-Christians; believers and unbelievers; godly men and wicked men; and even the sacraments can be administered by wicked men, who are allowed to hold office in the church and even be ministers and pastors! Its dependence on the ruling princes and on the nobles and its connection with the state account for this unscriptural feature.

The Evangelical Lutheran Church in America.

The earliest representatives of Lutheranism in America came from Holland in A. D. 1621, or, as some say, in 1623, and formed a part of the first Dutch Colony in what is now New York City. Their first pastor was Rev. Jacob Fabricius, who arrived in New York in A. D. 1669. They built their first house of worship, at what is now the corner of Broadway and Rector Streets, New York City, in A. D. 1671. Another body of Lutherans arrived in America from Sweden in A. D. 1636-7, and settled along the Delaware for the purpose, it is claimed, of Christianizing the Indians; and they built a church on the banks of the Delaware, the exact locality is not now known. No large body of German Lutherans found their way to America until A. D. 1683; but from that time on the tide of German Lutheran immigration continued to flow into America. Lutheran settlements were located in Central New York, in Pennsylvania, Maryland, Virginia, and South Carolina. In A. D. 1742, after an appeal and patient waiting on the part of

the scattered Lutherans, Rev. Henry Melchior Muhlenberg was sent from Europe to America as a missionary to gather and organize and shepherd the Lutherans in the Colonies. Muhlenberg by his devoted and successful labors earned for himself the distinction of patriarch of the Lutheran church in America. By 1743, he had gathered 20 congregations in various parts. One of the church edifices built and dedicated by him that year still remains intact, though not now used except for holding memorial service yearly on the first Sunday in August. The building is known as that of the Augustus Lutheran Church, located at Trappe, Montgomery County, Pa. In 1750, twenty vessels, in which were 12,000 Germans, arrived in Philadelphia; and similar numbers followed in succeeding years; and in a few years there were in Pennsylvania alone about 60,000 Lutherans. The first association of Lutheran ministers and churches was organized in A. D. 1748; it was named the "German Evangelical Lutheran Ministerium of Pennsylvania; it had six ordained ministers, and about the same number of lay representatives from the congregations. In A. D. 1872, the Evangelical Synodical Conference of North America was formed. But as in other Christian bodies, so in the Lutheran ranks, disputes and divisions took place, and their statistics for 1903 are given as follows:

THE LUTHERAN UNITED SYNOD SOUTH :

Churches, 441; ministers, 210; members, 42,597.

THE LUTHERAN GENERAL COUNCIL :

Churches, 1,961; ministers, 1,249; members, 344,037.

THE LUTHERAN SYNODICAL CONFERENCE :

Churches, 2,772; ministers, 2,129; members, 599,951.

THE UNITED NORWEGIAN LUTHERANS :

Churches, 1,191; ministers, 376; members, 142,360.

INDEPENDENT LUTHERANS—17 BODIES :

Churches, 2,792 ; ministers, 1,813 ; members, 405,405.

THE LUTHERAN GENERAL SYNOD :

Churches, 1,627 ; ministers, 1,238 ; members, 211,238.

“The sacred forms of the ancient liturgies and doctrines established by Luther are regularly employed and taught in nearly all the churches outside the General Synod ; and that body has services much alike in most matters. The church government is a modified form of Congregationalism and Presbyterianism. The council of each individual congregation ; the district synod, composed of all the ministers, and one lay representative from each congregation within its bounds ; and the general body, whose powers are mostly of an advisory nature, the final decision resting in all cases with the congregation.”—Sch. Vol. II : 1375-6. “The General Synod of the Evangelical Lutheran Church of the United States of America in its session held at Des Moines, Iowa, June 1901, adopted the following declaration : “Resolved that while this Synod resting on the Word of God as the sole authority in matters of faith, on its infallible warrant rejects the Romish doctrine of the real presence or transubstantiation and with it the doctrine of consubstantiation ; rejects the Romish mass and all the ceremonies and doctrine of the mass : denies any power in the sacrament as *opus operatio*, or that the blessings of Baptism and the Lord’s Supper can be received without faith ; rejects auricular confession and priestly absolution : holds that there is no priesthood on earth but that of all believers, and that God only can forgive sin ; and maintain the divine obligation of the Sabbath ; and while we would with our whole heart reject any part of any Confession which taught doctrines in conflict with this our testimony, nevertheless before God

and His Church, we declare that in our judgement, the Augsburg Confession properly interpreted, is in perfect consistence with this our testimony, and with the Holy Scriptures as regards the errors specified."—Report, Page 230. The testimony is really a fulfillment in part of Luther's prediction when he said: "Those that come after me will be able to do better."—L. C. Page 55. In considering the figures of the Lutherans the reader should bear in mind what is meant by a church according to the Lutheran standards: it does not mean actual faithful Christians, or personal believers in Christ who are devoted and consecrated Godly people, as in the case of the Baptists and some other Christian bodies; but the Lutheran churches, according to their standard works already quoted, partake of the nature of the Roman Catholic Churches and the State Churches as to their membership.

(2.) *The Reformed Church.*

Huldreich Zwingli was born in the outskirts of the village Wildhause, in the Canton of St. Gaul, Switzerland, January 1, A. D. 1484. He became a good scholar and was made a M. A. in A. D. 1506. He was a priest in the Roman Church, and a pastor for 10 years at Glarus; and was also a chaplain in the army, on many military expeditions. In A. D. 1516, he was appointed a preacher in the famous monastery of Einsiedeln, over whose entrance were engraved the announcement: "There is full pardon for all sins here." The chapel of Meinrad, which contained the wonder-working wooden image of the Virgin and child was at that monastery, and thousands of pilgrims every year went thither for pardon and other blessings. Zwingli tried to do away with that infamous deception; but the Roman Papal authorities refused to support him in that attempt. In A. D. 1517 Zwingli began to argue against Popery; and in A. D. 1518 the Papal agent who was selling indulgences in that country had to leave because the

people would not suffer such deception any longer. The Pope tried to bribe Zwingli to cease his attacks on the Papacy by promoting him to be his special preacher in Zurich. Zwingli accepted the promotion and began his labors at Zurich, January 1, A. D. 1519; but he continued to labor for reform. He preached the gospel and explained the Bible to the crowds that thronged to hear him in the church, and elsewhere on Sundays, market days, and whenever and wherever opportunities were favorable. He also published pamphlets and gave them to the people to take them home and read. Zwingli took active part in politics which made him some enemies; but he soon became the political and religious dictator and master in Zurich. Matters went on in such a way that the Pope became alarmed; and the bishop of Constance sent Papal delegates to explain before the Board of Ecclesiastics and Senate of Zurich the Roman views of ceremonies and feasts in opposition to the views of Zwingli, April 7, 8 and 9, A. D. 1522. These delegates failed to gain favor in Zurich; and many priests and pastors of the Roman churches around Zurich joined in with Zwingli. January 29, A. D. 1523, at the suggestion of Zwingli and the call of the Zurich authorities, a public disputation took place, in that city, between Zwingli and the papal representatives from Constance. There were present to hear the discussion about 600 people, including priests and laymen, and officers of the city and Canton of Zurich, and of other parts. Zwingli had prepared 67 articles setting forth his views which he announced he would defend; and he insisted that the Bible should be the only standard by which to test all arguments and settle all disputes in that meeting. In taking this stand Zwingli knew that his opponents could not begin to hope for victory; they were not Bible people; they knew very little about the Bible, and their church did not regard the Bible as the only Revelation from God; they believed in tradition as of equal or even superior authority to

that of the Bible. Besides Zwingli was well aware that the people even the priests present, and the judges—the Senate of Zurich, knew but little of the Bible: he could tell them whatever he thought best and declare that to be Bible; and they were not capable to judge its correctness. Moreover, Zwingli in the opinion and belief and expectation of the Zurichans, was their hero, their leader and their deliverer; not only in religious matters, but also in their ambition for political independency and supremacy over other parts of the country. In view of these facts, a favorable decision for Zwingli was a foregone conclusion from the start. The outcome of that disputation was that Zwingli's religion was made the official religion of Zurich—City and Canton. The Pope excommunicated Zwingli in A. D. 1524. Zwingli used every means to clear his territory of all non-conformists. In A. D. 1523 and 1525, he held some kind of disputations with the Catabaptists; but in dealing with these people Zwingli changed his tactics; he would not accept the Bible as the only standard in settling the disputes with them, because he knew that the Bible was against his views of infant baptism, sprinkling, the connection of the church and state and religious liberty. His friends again being judges, the palm was given to their dictator. The results were that decrees were issued condemning the Catabaptists to all kinds of hardship, even drowning as already related on former pages. The reports of all these disputations of Zwingli with Papal representatives and with the Catabaptists are wholly unreliable, because the one report contradicts the other; and all are filled with misrepresentations for party purposes. While Zwingli insisted on his right to withdraw from the Roman church and form a church of his own, he denied the same liberty and privilege to the Catabaptists. He refers to his magistrates and says: "They opened a door by public command to the gospel and its ministers. And they have shut the door

upon the wolves and false apostles, whether they have proceeded from the court of the pope or from the dens and caves of the Catabaptists."—Z. 206. But those whom Zwingli call ministers of the gospels were called false apostles by the Roman Church; Zwingli called the Catabaptists by every vile name, and attributed every kind of wickedness to them; but others who knew Zwingli as well as Zwingli knew the Catabaptists spoke and wrote of him in the very same way as he spoke and wrote of the Catabaptists. Zwingli was more of a shrewd politician, of a military spirit, than of a thorough Scriptural reformer of a Christian spirit. Disputes with the Papal authorities led to a war between the Forest Cantons in the mountains of Northern Switzerland which remained faithful to the Pope, and the Zwinglians in the Cantons of Zurich, Bern, and others. Among the slain on the battle field of Cappel, 10 miles south of Zurich, October 11, A. D. 1531, was found the dead body of Zwingli; but that did not end the movement for reformation in Switzerland.

Guillaume Farel was born in Gap, Dauphiny, France, A. D. 1489. Having received a good education in Paris and elsewhere; and having imbibed Evangelical sentiments; and having become endued with zeal for religious reformation, he had to leave his native country to seek a home elsewhere. In A. D. 1532. he reached Geneva, Switzerland, where he labored successfully to evangelize the people. In A. D. 1535, he published the Geneva Confession; and the Geneva authorities adopted his views as their state religion. In A. D. 1536, John Calvin, a native of France, arrived in Geneva. Calvin had been educated for the Roman Church priesthood, but he was not ordained; and before he reached Geneva, he had become Evangelical in his views. Farel invited Calvin to remain at Geneva and help him in his religious labors; Calvin accepted the invitation. But some grievous troubles resulted in the authorities expel-

ling both Farel and Calvin from Geneva, April 23, A. D. 1538. Calvin had become like Zwingli, a shrewd politician ; but Farel was simply a religious reformer. Calvin's political party became the dominant party in Geneva, and the authorities of Geneva invited Calvin to return to the city, which he did, September A. D. 1541. From that time, Calvin was the chief ruler of Geneva, both in civil and religious matters. Under Calvin's rule, Geneva became the city of refuge for certain class of reformers ; but a city of tyranny and cruelty for other classes of religious reformers, who refused to accept Calvin's doctrines. Calvin prepared a system of theology and a church polity. "Calvin and his coadjutors united church and state, and "on Lemman Lake they founded another Rome, and another inspired infallible Pope, albeit a Protestant Pope."—Swit. 287. The honor of introducing and establishing Evangelical religion in Geneva belongs to Farel ; the honor or dishonor, as one may regard it, of making the Evangelical movement at Geneva a religio-political hierarchy, belongs to Calvin. When Calvin arrived at Geneva, Farel had that field "white already for the harvest." Calvin had a master mind ; and he should be commended as a laborious minister of his church, but condemned as a tyrannical ruler of Geneva. His works shed helping light on some principles of the gospel ; but they are not superior to many others.

The Helvetia Confession and the Heidelberg Catechism.

Bullinger became Zwingli's successor at Zurich ; and he and other leading reformers in Switzerland met at Basel to form themselves into a united body, which is known as the Reformed Church. They adopted the Helvetia Confession of Faith, February 26, A. D. 1536. This Confession was afterward improved, and Maximilian II. endorsed it. This improved Confession was published in the German language ; and it was adopted as standard by the authorities of Zurich, Geneva, Bern, and others, in

A. D. 1566 ; of Hungary in A. D. 1567 ; of France, in A. D. 1571 ; of Poland, in A. D. 1578 ; and afterwards by Bohemia.

At the request of Frederick III., Zacharias Ursinus and Casper Olivianus, two reformers who had been at Zurich and Geneva studying the new religion, prepared what is known as the "Heidelberg Catechism," which was officially adopted by a synod held at Heidelberg ; it also received the approval of Prince Frederick III., January 19, A. D. 1563. The Reformers on the continent of Europe became divided into two distinct religious bodies,—the Evangelical Lutheran Church, and the Reformed Church. Since A. D. 1648, these two bodies are recognized as lawful Protestant churches in Germany, and receive imperial support. The Reformed Church spread its influence into various countries, and produced many churches of its kind in Holland and elsewhere in Europe.

The Reformed Church in America.

Rev. Jonas Michaelius was the first to collect a congregation of the Reformed Dutch Church in America ; that took place in A. D. 1628, in New Amsterdam, that is, New York City. The communicants were about 50 in number ; they were Walloons and Dutch. Many had come to America from Holland, and had settled in colonies ; but they were divided into parties. But through the efforts of Dr. John H. Livingston, the various parties were united into one self-governing body, in A. D. 1770 ; and that organization was made more perfect in A. D. 1793. In A. D. 1812, a permanent form of government was effected and named, the "Reformed Protestant Church in North America," which, with slight changes, is still maintained. In A. D. 1867, the name was changed to the "Reformed Church in America."

STATISTICS FOR 1903 ARE :

The Reformed Church in America consists of a

general synod, the four particular synods of New York, Albany, New Brunswick and Chicago, and thirty-four classes. It has a membership of 112,898, and supports 652 ministers, and two theological seminaries.

The Reformed German Church in the United States.

Among the many Germans who immigrated to America in the early part of A. D. 1684, there were some who belonged to the Reformed Church; but they were left without a pastor for some years. Rev. Philip Bochen, who arrived in America and settled among them in A. D. 1720, preached to them, and did other valuable religious service for them. Rev. George Michael Weiss also gave them much help. In A. D. 1730, Weiss reported their condition to the synod in Holland; and in A. D. 1746, Rev. Michael Schlatter was sent from Europe to America to labor as a missionary among the German Reformed Church adherents. The following year the first synod was formed, and in A. D. 1863, they formed a general synod. Their statistics for 1903 show: 8 synods; 1,689 congregations; 1,115 ministers; and 255,912 communicants. This great body of the Reformed Church is quite active in missionary and educational labors.

The True Reformed Dutch Church.

This church was formed by Rev. Sol Troligh in A. D. 1822: the members were people who had separated themselves from the Reformed Church in order to become a true reformed church, restoring the church to its primitive faith and purity. This branch of the Reformed Church reported statistics for 1903 as follows: Churches, 155; ministers, 99; members, 18,174. The Reformed Church people in America have thus become divided among themselves; but from time to time they have tried to agree on terms for reunion; but in vain. Some changes have been made in their names, their creeds and forms. But

all of them use the Helvetia Confession and the Heidelberg Catechism and Constitution and Forms of the Reformed Church with some modifications. The Heidelberg Catechism is excellent in its evangelical teachings, as to spiritual and practical Christianity; but in regard to the ordinances it leans towards the Roman Church in baptism; but in regard to the Lord's Supper, it leans towards the Baptists. The German Reformed Church says: "None but the regular members of the church shall be admitted to the Communion of the Lord's Supper. Communicating members of neighboring congregations and of sister denominations holding the essential doctrines of the gospel, who are in good standing in their own congregations, may be permitted to unite in the observance of the Lord's Supper." Again: "Those are acknowledged as communicant members, who, having received confirmation (after being baptized), or been admitted on certificate from denominations in regular correspondence with the Synod, have not since been excluded from communion of the Lord's Supper." Again: "All baptized persons are members of the church, under its care, and subjects to its government and discipline." "A child may be baptized if one of the parents be a communicant member; but if neither of them be such, it must remain for the present unbaptized, agreeably to 1 Cor. 7: 14." There is no "open communion," but a very strict one in the Reformed Church. The church government is made up of the best features of Congregationalism, Episcopalianism and Presbyterianism; it is a fair model of what a church government should be. Article 43 provides a safe guard against the entrance of unworthy persons into the pulpit, and forbids candidating. Article 53 protects innocent and faithful ministers against ill treatment by the churches. For all these see C. F. Pages 17, 20, 29, 36, and 40.

A Brief Review of the Reformation.

A recent historian sums up a comparison of Luther and Calvin thus: "From the beginning, the Reformation divided itself into two streams; Luther guided the one from Saxony, Calvin the other from Geneva. But the former invested the King with the powers which he took away from the Pope, and the tenet of the Divine right which a King claimed of dictating what the subject's religion should be, became almost a religious dogma. Public liberty therefore made but little progress in those countries which adopted the Lutheran Confession, and the tenets of Augsburg have been embraced by only a small, and that the northern section of the Teutonic race. But the other, a different and rapidly a hostile creed, early enlisted itself on the side of political liberty and resistance to arbitrary power."—Holl. 232. This is true only of Calvinism in Holland, where political and religious liberty had been dearly bought with the blood of many heroic lovers of liberty: but it is not true of Calvinism in Switzerland, and especially in Geneva and Zurich, where liberty only meant that all were compelled to conform with the State Churches, or suffer death, or become exiles in other lands. Luther and Zwingli were well educated men, bold and enthusiastic leaders who exerted much good influence in Papal territories. But their friends do not seem to realize that they were deficient in some very important features that constitute honest and honorable ministers of "the meek and lowly Jesus." They had noble aims, but not perfect comprehensions; they had mighty intellects, but not divinely inspired minds; they had Christian aspirations, but their ideas and spirits were permeated with those of popery to such extent as to manifest themselves in most of their efforts for reform as soon as they had secured the active co-operation of political rulers, although their general teachings, in character and tendency, were evangelical. They are

not proper examples of the Scriptural models as Christian leaders; and as it was right for them to abandon the Papal customs, and to make radical changes in their churches, as to teachings and ceremonies, it is equally right for their religious descendants of to-day to abandon some of their customs and make radical changes in their teachings and practices so as to become more Scriptural than were their forefathers in the sixteenth century. Luther started out to be a Bible teacher, through and through—determined to abandon every change and every addition made by councils and popes, and to restore primitive Christianity in all its New Testament features into practice. He lived and labored free from all human or political restraint under the political authority of Frederick III., called the Wise, Duke of Saxony, who was an imperial Elector. This noble Duke established the university at Wittenberg in A. D. 1502, and appointed Luther to be one of its professors in A. D. 1508. He continued a friend of Luther as long as he lived. Frederick was a Papist, but a passive and a liberal one; he refused to interfere with the religious movement: when Luther nailed his “Theses” on the door of the Church at Wittenberg, in A. D. 1517, the Elector did not protest; and when the Pope demanded that Luther should be sent to Rome in A. D. 1519, to be tried for heresy, the Duke refused to obey the papal orders; and when Dr. Eck returned from Rome with a Papal Bull of excommunication of Luther in A. D. 1519, Frederick refused to help to have the excommunication published and enforced; and when Luther burned publicly the Papal Bull, Frederick could see no reason for him to interfere; and when the Diet of Worms decreed against Luther, Frederick arranged to have him seized and conveyed secretly to his Wartburg Castle for safe keeping until the Papal storm and the imperial winds were become somewhat abated and calmed. Notwithstanding all this, Frederick remained a Roman Catholic until his death, in

May A. D. 1523. During these years of non-political interference, Luther was his own master in all of his efforts as a religious reformer. The Bible was his book of doctrines, of ceremonies, and of practices. He prepared a new Liturgy for his church in which he restored baptism by immersion, and abandoned the Papist baptism by sprinkling or pouring; and he was inclined to abandon infant baptism. But after Frederick's death, his successor and brother, John, the Constant, took a different stand; instead of being passive as Frederick had been, he became an active and hot-headed co-worker with Luther in the reformation movement. John made his government to all interests and purposes an ally of Luther. He persuaded other German Princes and rulers to unite with him to further the Lutheran movement. His son and successor, John Frederick, also followed in his foot-steps.—Sch. I : 834; II : 1195-6. This change in the reigning Prince of Saxony compelled Luther also to change so as to adapt his reformation to the ideas and wishes of political friends. One of the first important changes in Luther's religious reformation after the change in the political arena was the readoption of the Popish baptism, or a return from immersion to sprinkling, and a reaffirmation of the necessity of infant baptism. This compelled Luther to take a firm stand against the Anabaptists. Luther now became devoted to his cause with qualified ideas to suit the reigning princes whose governments had become potent factors in his war against the Pope and the Roman Church. Luther desired to do better than circumstances allowed him. One of his weak points was a tendency to follow his temper to extremes when treating his opponents: he became inclined to labor more for victory than for truth. This is plainly seen in his tract "Against the Murdering and Robbing of the Peasants," written and published in May or June A. D. 1525. In that tract Luther appears in his full popish spirit of tyranny, and a false witness and a vilifier of his opponents;

notice some of his expressions regarding the Peasants,—“In short, they practice mere devil’s work, especially that arch-devil who reigns at Muhlhausen, who indulges in nothing else than robbery, murder and bloodshed” “They screen such frightful and horrible sin with the gospel, call themselves Christian brethren, swear allegiance and oath and compel people to join them in such cruelties. Thereby they become the greatest blasphemers, and violators of God’s holy name, and serve and honor the devil under the semblance of the gospel, so that they have ten times deserved death of the body and soul, for I never heard of more detestable sins. . . . I deem that there is no more devil in hell, but he has altogether rushed into the peasants ; their rage is excessive and beyond all measure.” Then he declares that no mercy should be allowed to them but the civil powers ought to punish them “without previous consideration of right and fairness.” He tells the reigning princes and civil officers : “Therefore dear lords, redeem here, save here, help here, have mercy on those poor peasants, stab, strike, strangle, whoever you can.”—H. L. No. 3 : 1-6. Now, who were those Peasants ? A recent historian says of the Peasant War : “The peasants—farmers—were so over-taxed that they revolted in order to fight for releaped liberty aiming to destroy Catholicism and Feudalism—both too burdensome and cruel to be borne any longer. They called themselves the Christian Army or the Gospel Brotherhood, but they went beyond Christian decency at times, destroying castles and monasteries and plundering churches.”—Ger. 206. The Peasants were down-trodden toiling farmers fighting for liberty and reasonable treatment. Some of them may have gone too far ; but in case of war and oppression, good men generally go a little too far. Luther makes assertions that were not true only in a limited sense ; and his denunciations and appeal for unmerciful cruel treatment are unworthy of any Christian leader. Much was said and written about

the Anabaptists and of the Munster revolt; but the fact is that the out-break at Munster was started by a young priest of the name of Knipperdolling preaching against Catholicism and favoring Lutheranism; and because some who afterwards professed to be Anabaptists became prominent leaders in that revolt the Lutherans unjustly stigmatized the Anabaptists with the blame of causing the Munster revolt which the Lutherans themselves had started. Luther condemned everybody that opposed in any way any of the civil governments which favored Lutheranism. He wrote a letter to warn Albert, Duke of Prussia, to keep the Zwinglians out of his territory.—Enc. B. Vol. 20: 334. The vile names and wicked deeds which Luther, Zwingli and Calvin used on and attributed to the Anabaptists, Catabaptists and Peasants, the Roman Catholics used in describing Luther, Zwingli and Calvin. There are truths and falsehoods in the one class as in the other class of the partisan literary productions of the Reformation period; and it would be just as reasonable to believe the following quotation from a tract which the Roman Catholics distribute in China regarding the leaders of the Reformation as to believe what those leaders wrote of the Anabaptists, Catabaptists and Peasants: "I have already told about some of Luther's doings, but this will not prevent my telling more. He was originally a monk of the Catholic Church, and afterwards went to the bad. He was very crafty. He seduced one of the Roman Catholic nuns to become his wife. From this time he became the most consummate and shameless liar. To such an extent indeed that in Europe when a man makes a glutton of himself it is proverbial to say, "Now we are living in Luther's day." Luther himself wrote a blessing which ends with these words, "Swill and stuff is good enough." Judge for yourself whether this sort of person is holy enough to establish a religion? Zwingli was also one of the Roman Church clergy. After he renounced the faith he became the vilest

rascal. Once he made this confession to his bishop : "My vow of chastity I have not kept for years. Now I wish to renounce it and marry, in order to avoid illicit intercourse." He deceived people by saying that he had divine warrant for his acts, all of which is false. Calvin was not one of the clergy. His life was outrageous in the extreme. He was lecherous as a beast, and in consequence was branded on the shoulder with a red-hot iron by the officials. One of his contemporaries named Aloni wrote : "I myself saw Calvin die hopeless. He had contracted a noxious sore, the stench of whose putrescence was unbearable."

The men were not as bad as the Roman Catholics paint them, nor as good as their religious descendants portray them. "Not the least of the mistakes, however, was made by Zwingli himself, in claiming well nigh absolute power for the two chief reformed cities, Zurich and Bern."—Swit, 226-7.

Providential Circumstances.

Over-ruling Providence had much to do in bringing success to the ranks of the reformers : this is evident from facts of history on both sides.

THE ROMAN POPISH SIDE.

Matters were not very agreeable and peaceful between the Popes and the civil rulers. Pope Paul II., when he succeeded to reach St. Peter's chair, in A. D. 1534, had four natural children ; one of whom, Pier Luigi, was of a notoriously unsavory reputation. The Pope soon after his election gave cardinal hats to his two grandsons, Alexander Farnese, aged 14, and Guido Ascanius Sporza, aged 16. When the German Emperor opposed such boyish appointments to the cardinalship, the Pope said that boys in their cradles had been made cardinals ! However, on reflection, the Pope became convinced that it was necessary to appease the Emperor by appointing some eminent scholars and churchmen to be cardi-

nals. The Pope, in A. D. 1540, had to send an army to Perugia to punish those who opposed his grandchildren. The German and English armies made an attack on Paris to compel Charles I., king of France, to give satisfaction to the German Emperor, Charles V. Peace was concluded, May 18 A. D. 1544, without consulting the Pope which greatly displeased him. The Pope sent a letter to the Emperor complaining that he had granted too many privileges to the Protestants at Speier and elsewhere on several occasions; and that he had completed a Peace Treaty with France, all without consulting with him. But matters were rapidly changing; and June 15 A. D. 1545, the Pope and the Emperor entered into an agreement by which the Pope pledged to raise an army of 12,500, and to pay 100,000 crowns for war purposes against the Protestants; and the Emperor in return for this sanctioned the donations of the territories, Parma and Piacenza, which the Pope had given to his son, Pier Luiga. The Council of Trent held sessions, in A. D. 1545, in which the Emperor and the Pope could not agree as to what should be done first: the Pope insisting on discussing doctrinal questions, and the Emperor desiring to grant some reforms. To please the Emperor the Pope was forced to grant some concessions to the Protestants, in A. D. 1548. In addition to these unpleasantnesses between the Pope and the Emperor, there were breaks in the friendship of the Pope and the king of France and other rulers on the continent; and the king of England had thrown off the Papal yoke, and had taken the churches in England away from the Roman Church hierarchy. All these facts exerted great influence in favor of the Protestants in Germany and Switzerland and elsewhere on the Continent.

THE PROTESTANT SIDE.

The Protestants were neither idle, asleep nor indifferent. Luther improved every opportunity to

foster jealousy and enmity between the Pope and the Emperor by translating, publishing, and circulating all unfavorable correspondences between the Pope and the rulers, which came to his knowledge ; as well as by writing and publishing criticisms mocking the audacity of the Pope in his interference with the Emperor.

The Schmalkald League.

February 27, A. D. 1531, the Schmalkald League was formed with John Frederick, elector of Saxony, and Philip, Landgrave of Hesse, at its head ; and seven other Princes and eleven imperial German cities signing the agreement. In a short time, five more Princes and ten more imperial cities joined the League. Thus most of the northern states, and many of the central and southern states of the German Empire were in the League ; the professed purpose of which was to protect and further the interests of the Protestants. At that time France was siding with the Turks against the German Emperor who was frightened to come into an agreement with the Schmalkald League ; and the "Nuremberg Religious Peace Treaty" was signed by both parties, July 23 A. D. 1532. This was a great victory for the Protestants. December 24, A. D. 1535, the Schmalkald League resolved to keep a standing army of 10,000 infantry, and 2,000 cavalry. February 15, A. D. 1537, all the members of the League signed the "Articles of Schmalkald," which Luther had prepared and which were made part of the teachings of the Lutheran Church. But the League became disintegrated owing to internal disputes ; and at the great battle of Muhlenberg, April 24, A. D. 1547, the army of the League was destroyed and its head general, John Frederick, was made prisoner by the Emperor's army, and his territories were given to his cousin, Maurice, who was a son-in-law of Philip of Hesse. Maurice was a member of the League, but took no active part in it, because he was a general in the im-

perial army. In May, A. D. 1551, Maurice and other Protestant Princes sent delegates to London and Paris to make secret agreements to attack Emperor Charles V. The first clue to this that the Emperor had was a demand from Maurice for the release of his father-in-law who was kept in prison by the Emperor; also a demand that the imperial supremacy should be annihilated; and at the same time many important cities were held by Maurice's friends. Ferdinand, king of the Romans, being a brother of the Emperor, succeeded in bringing the two parties into an agreement called the "Peace Treaty of Passau," which was signed by both parties, August 2, A. D. 1552. By this Treaty Germany was secured for the Germans, and toleration for the Protestants,—the Lutheran faith was made one of the institutions of the Empire. But this peace was of short duration; another war broke out, which ended in the signing of the "Augsburg Peace Treaty," September 25, A. D. 1555, by which the Germans were recognized as divided into two parties both in civil and in religious matters with equal rights for both parties: each principality selected its own form of religion; and those who did not agree with the dominant religion in one state were allowed to move into another state where their religion was dominant.—Schil. 15. By the Peace Treaty of Westphalia in A. D. 1648, the Roman Catholics gained more territory but the Protestants in Central Germany secured religious freedom. In Bavaria and Bohemia, Protestantism was blotted out, while only about one-half of Hungary remained Protestant. Both the Lutheran and the Reformed bodies were allowed the right of public worship and the exercise of all the functions of great religious bodies.—Hurst. 40.

In 1817 the Lutherans and Reformed in Prussia were by action of the Government united into a single body, to be known as the Evangelical Church. According to the terms of the union there was to be no confessional change—individuals were expected to

remain Lutheran or Reformed, as they had been before—but in its official relations the church of Prussia was to be regarded as a single organization. Cuno says (*Memorial of Reformed Princes and Princesses*, p. 92): “According to a decision of the Reichgericht the Kings of Prussia are still to be regarded as belonging to the Reformed Church, inasmuch as the union involved no change of confession.” As the old confessional distinctions have, however, largely disappeared, it may be proper to say that the German Emperor and his family are members of the Evangelical (or United) Church of Prussia.

These facts of history prove that the Protestants succeeded, not by the force of their Evangelical principles and Christian efforts, but by means of worldly, political, and military powers. Like the Pope, and Mohamet, Luther, Zwingli, and Calvin forced their religions on the people with the sword and civil law. By such means the Protestants took away from the Pope and the Roman Church large territories and many churches. These reformers did not start as missionaries to evangelize and Christianize heathens, and form churches of the raw material converted by the gospel and the Spirit of God; but imitating King Henry VIII., of England, they took possession of the people and property that belonged to the Roman Church to be their own—people and property. These reformers refused to work with the Baptists who were active during all the ages striving for true scriptural reformation in faith and practice, by means of nothing else but the sword of the Spirit which is the word of God, and their personal devotion to Christian efforts in teaching and practicing the gospel. Luther, Zwingli, and Calvin believed in the union of Church and State; in mixed church membership of believers and unbelievers, even in the official circle of the Churches; and in infant baptism, and that baptism sprinkling: these ideas and practices were condemned by the Baptists on Biblical grounds; hence the Baptists and the Protestants could not work to-

gether. The statue which was erected in Zurich, in A. D. 1885, representing Zwingli, with a Bible in his right hand and a sword in his left hand, is a fair representation of Luther, Zwingli, Calvin, and others, who used political and military means to force the people to accept their religions. That statue portrays the sentiments of Pope Boniface VIII., who declared that the church had two swords, one in the hand of the head bishop and the other in the hand of the king : both were in the hands of Zwingli. That statue is more Popish, Pagan, and Mohamedan, than Evangelical and Christian.

(3.) *SECEDERS FROM THE PROTESTANTS IN AMERICA.*

(a.) *The Church of the United Brethren in Christ.*

Philip William Otterbien was born in Dillenburg, Nassau, Germany, June 3, A. D. 1726. His father was principal of the Latin School in Dillenburg ; and the child was christened in the Reformed Church of that town. A large number of his ancestors were ministers in the Reformed Church. His mother became a widow when Philip was only 16 years old ; but she did her part well in training her children for honorable and useful careers. In A. D. 1748, Philip William was made a teacher in the noted school of Hebron, a small town about 2 miles from Dillenburg, The Reformed Church at Hebron was not as Calvinistic as some churches were ; and Otterbien imbibed Arminian ideas, and became "a founder and chief leader of a church whose faith found expression in Arminian Symbols." June 13, A. D. 1749, he was ordained at Dillenburg to be a minister, and was appointed vicar of a charge at Ockersdorf, a small village about one mile from Hebron. After 4 years of labor as teacher and preacher, he was called to go to America as a missionary, "through the generous

bounty of the Netherland Christians." This was brought about by the report and request of Rev. Michael Schlatter, who was a native of St. Gaul, Switzerland. When Schlatter was about 30 years of age, and full of zeal and enthusiasm, he was sent to America "to visit the various settlements of Germans and Dutch, and to look after the members of the Reformed Church to organize them into societies, and to ordain deacons and elders for the congregations, and baptize the children, administer the Lord's Supper, prepare church records, and as far as possible, secure pastors for the churches." Schlatter arrived in America in A. D. 1746; and after doing much work for the Reformed Church in America, he returned to Europe, in A. D. 1751, to beg for more missionaries. February 26, A. D. 1752, a certificate of introduction was officially signed and given to Philip William Otterbien as one of the missionaries who volunteered to go to America at the request of Schlatter in whose company, along with others, he sailed for America, and landed in New York, July A. D. 1752. Otterbien was located and settled as pastor of the Reformed Church at Lancaster, Pa., which was the second in importance among the German Reformed Churches in America. During his pastorate of that church, Otterbien experienced a mental change in his apprehension of the spiritual teachings of Christianity. There were some unpleasantnesses in the church which induced Otterbien to offer his resignation in A. D. 1757; but he agreed to remain there for another year, at the end of which his resignation was accepted, with the understanding that he was about to return to Germany. But some political disturbances in Europe caused Otterbien to postpone his European trip; and he took charge of the church at Tulpehocken with a field of about 20 miles in extent and reaching through Lebanon County to a point near Reading, Pa. In A. D. 1760, he began to labor in Frederick City, Md., and five years later he transferred his labors to York, Pa.; and in A. D.

1774, he settled in Baltimore, Maryland, as pastor of a newly organized Independent Reformed Church. In the meantime, Martin Boehm, a Swiss by blood and a Mennonite by religion, had experienced similar mental change as Otterbien had experienced. Boehm was made a Mennonite pastor in A. D. 1759; and he traveled a great deal in Virginia and elsewhere, preaching the gospel and holding prayer-meetings, thereby arousing the people to a lively religious temperament just as was done by Otterbien in various parts where he labored. A Mennonite meeting was held on a farm in Lancaster County, Pa., on Whitsuntide A. D. 1766 or 7 or 8; the exact year is disputed. "At this meeting were present several ministers, among whom were the Virginia preachers, as they were called, who came from the settlements in Virginia which Boehm had previously visited." Otterbien also was in that meeting. Boehm preached and set the heart of Otterbien aglow with responsive love and burning zeal which impelled him to embrace Boehm as soon as he ended his sermon, and exclaimed in German the sentiment, "We are Brethren"! The services were in the German language, and the participants were of the Mennonites, Lutherans, Reformed and other churches. The Independent German Reformed Church at Baltimore of which Otterbien became pastor in A. D. 1774, was a split from the Reformed Church, caused by an unworthy pastor. That Independent German Reformed Church became, January 1, A. D. 1785, "The Evangelical Reformed Church," and adopted governing rules of which Article 21 says: "The preacher, elders, and trustees shall attend to all the affairs of the church, compose the church vestry, and shall be so considered." "In doctrine, the church rejected predestination, and the impossibility of falling from grace." In faith and ordinances, the church was much the same as the Wesleyan Churches. Article 14 says that there were various churches in Pennsylvania, Maryland and Virginia, which were

under the superintendency of Otterbien, and hence in fraternal unity with the church in Baltimore. In A. D. 1789, a conference was held at Otterbien's parsonage in Baltimore, when 14 ministers were recognized as members, of whom 7 were then present; among whom were Otterbien and Boehm; and 5 were from the Mennonites. The absent members were 4 from the Reformed Church, 2 from the Mennonites, and 1 Moravian. A preliminary organization was effected, and a Confession of Faith adopted. Another conference was held at the house of John Spangler, 8 miles from York, Pa., in A. D. 1791; and September 25-6, A. D. 1800, a General Conference was held at the house of Peter Kemp, about 2 miles from Frederick City, Md., Otterbein, Boehm and many others being present. The Conference adopted as denominational name, "The Church of the United Brethren in Christ"; and Otterbien and Boehm were elected bishops, or superintendents. Attempts were made several times to affiliate with the M. E. Church, because about the only difference between these bodies was that the one used English and the other German in their services; but they failed to agree. In A. D. 1813 and 1817, the United Brethren in Christ and another newly formed German denomination—"The Albrights" or "The Evangelical Association"—appointed committees to try to unite into one body: but they also failed to agree. The Church of the United Brethren in Christ came into existence for the set purpose of evangelizing the German speaking people in the United States; and until A. D. 1819, the "Discipline" appeared only in the German language; but in that year it was translated and published in the English language. The German continued to be the predominant language of the denomination and the General Conference until A. D. 1833. After that date the denomination became more and more English; now it is English with but few if any German Churches. This is a sad mistake perpetrated under

the delusive mis-conception of religious zeal common to foreigners in America,—that they must transform their churches into English for the sake of the children! The M. E. Church, holding and teaching the same doctrines as the Church of the United Brethren in Christ, was better fitted and more able to take care of the English speaking children of the United Brethren than were the Brethren themselves. There were and there are in America multitudes of German speaking people who should have the entire service of the Church of the United Brethren in Christ instead of becoming a rival of its sister denomination—the M. E. Church, at the sinful neglect of its own special work as a German denomination. The General Conference consists of elders and laymen; and women are allowed to be delegates to the Conference. Ministers are appointed as pastors for one year, but are subject to reappointment year after year without any limit, if agreeable to pastor and people. The general principles set forth in the Confession of Faith are scriptural and evangelical to a very large extent. The Bible is the only rule and guide and practice, according to Article V. The church is composed of true believers,—Article VI. The mode of baptism and the manner of observing the Lord's Supper are left to the understanding of each individual; and the christening of their children is left to the judgement of believing parents; and feet-washing also is left for each one to decide and chose for himself.—Article VII. It is plain that the Confession of Faith is a compromise to meet the opinions of the members of the various denominations of which this denomination was formed. It lacks positiveness regarding the set ordinances which Christ established in his churches. Baptism should not be left to the judgement of individuals; as it is the "Counsel of God," it should have exact obedience in conformity to the example set by Him whom it commemorates in figurative burial and resurrection. Those "in Christ"

should insist on implicit obedience to the command of Christ. As to infant baptism, the church of the United Brethren in Christ has taken a step backward towards the practice recorded in the New Testament: it does not require the children to be baptized,—that is Scriptural; but believing parents may have their children baptized,—that is un-Scriptural. The denomination has grown to be an important factor among Christian workers in America, it had at the close of 1901: Churches, 4,251; Itinerants, 1,897; Local preachers, 438; and members, 274,029.

(b.) *The Evangelical Association.*

Jacob Albright was born near Pottstown, Montgomery County, Pa., America, May 1, A. D. 1759. His parents were Pennsylvania Germans and members in the Lutheran Church, in which he was also christened and catechised. While listening to Rev. Anton Houtz of the German Reformed Church preaching a funeral sermon in memory of several of his children who died in succession at short intervals, Albright was aroused to a new sense of his religious duties, and became a really converted man. Adam Ridgel, a Methodist lay preacher, taught him the way of God more perfectly than he had learned it in the Lutheran Church. He was well pleased with the M. E. Church, and became a member in it; and in A. D. 1796, he was licensed as an exhorter and preacher. Albright followed the examples of Otterbein and Boehm and became a zealous Christian laborer for reform among the Germans who, at that time, were in extremely low religious condition in America. Albright tried to have the M. E. Church to carry on a mission work among the Germans; and upon their refusal to do so, Albright separated himself from that church and formed an independent congregation of his converts and followers. By A. D. 1800 there were three such congregations. In A. D. 1803, a council was held and an organization similar to the M. E. Church's gen-

eral conference was effected. It was an independent conference composed only of those who were then called "Albrights." The Albrights labored for years among the German speaking people on the same lines as the M. E. Church labored among the English speaking people. Their first general conference adopted as their denominational name, the "New Formed Methodist Conference;" and Albright was elected bishop, and was instructed to prepare Articles of Faith and Discipline. The Articles of Faith and Discipline he prepared were in close imitation of those of the M. E. Church; so it might, with much propriety, be said that the Albrights were German M. E. Church. But in course of some years, Albright became convinced that the M. E. Church did not favor his work as part of their own; so in a conference held in Union County, Pa., in A. D. 1816, a separate, independent organization was formed which adopted as a name, the "Evangelical Association of North America." This new body appointed representatives to consult with representatives of the then new faction of similar tenets and language, the "United Brethren in Christ," with a view to become one denomination; but neither party were anxious for union. The Evangelical Association thought that the United Brethren were not sufficiently crystalized into denominational life to justify any agreement; because they had no printed discipline, and their itinerant system had not as yet been organized.—Beyer 194-5. These were poor excuses; and as a matter of fact, they were more in favor than against union. The United Brethren having not completed a denominational system were in favorable condition to unite with the Evangelical Association which had just completed its system. The United Brethren had not invested sufficient authority in its representatives to sign a final agreement. The leaders of both parties were in love with their own creations; and were only too anxious to find some excuses to remain independent. The same selfish ambition impelled these

two German denominations to abandon their German work and become rivals of the M. E. Church by becoming English speaking churches ; whereas there are hundreds of thousands of German speaking people in America among whom they could labor and do a work which none are attempting to do.

(c.) *The United Evangelical Church in America.*

Owing to a misunderstanding between bishops and others the "United Evangelical Association in America" was split into two sections : the seceding section became an independent body by the name of the "United Evangelical Church in America," in A. D. 1896. Only a very few changes were made in the doctrines and practices of the seceding section. As to baptism the candidate is allowed his choice between immersion, sprinkling and pouring.—E. D. 103 and 108. The statistics of these two bodies for 1903 are given as follows :

Churches, 2,479 ; ministers, 1,421 ; members. 162,031. Such, in brief, is the history of the "Protestants." In Europe where their churches are State Churches they are compelled nominally to remain unchanged, and their statistics cannot be ascertained because their church membership is one with their citizenship. But in America, they breathe the air of freedom into their religious lungs, and they become expanded and healthier in the sense of becoming more scriptural. They are split up into many denominations, and each faction seems to strive for a restoration of primitive Christianity. May the time soon come when they shall all protest against every creed and practice, faith and ordinance, belief and ceremony, that are not purely Biblical in all their parts and features.

5, THE CHURCH OF ENGLAND.

The Church of England began its career at Canterbury as a mission band of the Roman Church

among the Anglo-Saxons in A. D. 596. The Anglo-Saxon Whitby Synod held in A. D. 664 declared that the churches in England should be subject to the authority of the Pope and the Roman Church: the particulars are related in connection with the British Celtic Churches. By means of political pressure enforced by Popish missionary activities all the State Churches in England, Scotland, Ireland, and Wales, gradually became part and parcel of the Roman Church, and so continued until Henry VIII, King of England, took them all away from the Pope and that Church, in A. D. 1534. When Henry VIII was 12 years old he was made the prospective husband of Catherine of Aragon, widow of his brother Arthur, and sister of Philip, King of Spain. At the age of 18, he was enthroned King of England, A. D. 1509. Realizing that he was not qualified to rule the kingdom, he left all in the hands of his ministers. Henry was a fair scholar, and good linguist; but exceedingly fond of physical exercises and out-door sports of all kinds. Thomas Wolsey, archbishop of York, from A. D. 1515 to 1529, was Henry's chief adviser on all matters. The king had studied theology to some extent; and when Luther published an attack on Papal doctrines, King Henry wrote and published a defence of the Papal seven sacraments, in A. D. 1521. For this the Pope honored him with the title, the "Defender of the Faith." But by A. D. 1527, Henry had become tired of his wife, Catherine of Aragon; and as excuse for seeking a divorce, he said that she was too old for him—being six years his senior; that she was too homely, and too Spanish to be an English queen; and that it was not lawful for her to be his wife because she had been his brother's wife. The archbishop united in the king's appeal to the Pope for a divorce. Pope Clement VII delayed action on the appeal; and in the mean time Anne Boleyn was living in the king's court, and had become his lady-love. Wolsey feared that in case the king would marry Anne that her family would

succeed to dislodge him from the king's favor; and so it happened in A. D. 1529, when Sir Thomas More, a layman, was made archbishop instead of Wolsey; and Thomas Cromwell an old servant of Wolsey was made chief counselor for the king. King Henry, in order to arouse the Pope to take action on the divorce case, compelled the Parliament to enact laws which threatened to bring much trouble and loss to the Pope. The clergy were compelled to live in their own parishes, and to perform their duties personally, instead of using their offices to make money out of them by employing others at a pittance to act for them. In A. D. 1530, the Parliament placed the clergy and other church officials under the same common law as all other people were when accused of crimes. That is, the old "Clarenton Laws," which a former Pope, in A. D. 1174, had compelled a former king of England to rescind, were re-enacted. It had been a general custom for every person appointed to a church office to pay to the Pope the earnings of that office for the first year. This yielded large sums of money which were sent annually from England to Rome. To increase this revenue, it was customary to appoint old persons to office with the expectation that they would die soon, so that the emoluments of the office, by the first year rule, would almost continually, by short terms, go to the Pope. This custom also was suspended, with the expectation that all these changes would be so irritable to the Pope as to cause him to grant the divorce. But the poor Pope was between two fires: if he granted the divorce, Philip, king of Spain, and brother of the English queen, would become his enemy: and by refusing the divorce, the king of England would surely become wrathful: the Pope delayed the case. In A. D. 1531, the Parliament declared King Henry VIII to be "Chief Protector and Only Lord and Head of the Church of England and her Ministers;" but the Canterbury synod added thereto, "As far as the law of Christ permits." In A. D. 1532 the king had Parlia-

ment to transfer to him every ecclesiastical power so that the church could do nothing without his consent.—G. 18 ; Sect. 56. Under this law, every church, school, monastery, officer, monk, and even priest, had to say and do only what were agreeable to King Henry VIII., and Thomas Cromwell, who became, in A. D. 1533, his general overseer of all church matters.—G. 109 ; Sect. 571. All these movements had one general purpose, and that was to enable the king to be his master and protect him from any ecclesiastical interference with him and his lady-love, Anne Boleyn, who by A. D. 1533, was about to become a mother. The divorce having not been acted upon, and the crises in the love affairs of the king being such as to demand some bold action, a secret wedding between the king and Anne Boleyn took place, to save a worse scandal, if possible. Thomas Cranmer had become archbishop of Canterbury for a purpose ; and he held an ecclesiastical court which declared that the king's marriage to Catherine of Aragon had never been legal ; and hence that the court there and then declared them divorced. The king's marriage to Anne Boleyn was made public, and she was crowned queen of England : her child was born and that was the future Queen Elizabeth. The Pope excommunicated Henry VIII ; in turn Henry deprived the Pope of all his authority and privileges in Britain. In A. D. 1536 the new queen, Anne, was declared guilty of adultery, and she was beheaded for her crime. The next day following her execution, Henry VIII married Jane Seymour ; that wife died A. D. 1537, while giving birth to a son, who became King Edward VI. Henry VIII married Anne of Cleves ; but she very soon failed to be as pretty as her husband king would like his wife to be ; so he gave her divorce in A. D. 1540. Next, Henry married Catherine Howard, who in few months afterwards was divorced and beheaded in A. D. 1541, under the charge of adultery. Next, Henry married Catherine Parr, who outlived him : he died January 28, A. D.

1547. Thus, in brief, is the career of Henry VIII., "a husband to six wives," and a "man who neither a Papist nor a Protestant can have any respect for his memory;" and he was the first official head of the Church of England. In A. D. 1534 the Parliament declared finally that thereafter the "Crowned head of the English nation was and should be, without any limitation, the sole earthly supreme head of the Church of England." In A. D. 1535, by order of the king, the Parliament adopted what became known as the "Ten Bloody Articles;" and in A. D. 1539, other six articles which are known as a "Whip With Six Tails." These two sets of articles of religion were full of Popish ideas and spirit of tyranny. All the monasteries were confiscated; the properties seized were valued at 38 million pounds, or 198 million American dollars. But some good came even from Henry VIII: in A. D. 1538, an English translation of the Bible was prepared and published by the order of Parliament, and with the good will of the king; and thus a fair beginning was made for a Scriptural reformation in Britain. Although the circumstances of the change in the churches in Britain, and the establishment of the Church of England were as related, the real cause is found in the minds and hearts of the people. No king could effect such changes had not the people been made ready for them. There were in Britain non-conforming Christian people laboring secretly for the pure faith during all the years of the Papal ascendancy. These were aided by the labors of the Wycliffe Lollards, who, though finally suppressed, left influences at work seeking a religious reformation. In A. D. 1526, William Tyndale sent from the Continent of Europe, to Britain 6,000 copies of his English translation of the New Testament; this had to be done secretly because the king and Parliament had not as yet become separated from the Pope. These copies of the New Testament together with books and pamphlets written by Wycliffe, Luther, and others were printed

on the Continent and sent secretly for distribution in Britain. Many of such books were captured and burned by the church officials ; but a large number of them were read and studied, and worked mightily in the minds and hearts of the people, to prepare them for the change which was brought about by the adulterous king to spite the Pope. The seed was sown in rich soil, and it produced a great harvest during the succeeding reigns.

Reforming the Church of England.

It was a great blessing that Edward VI., son and successor of Henry VIII., was only about 10 years old when his father died ; and that he was also weak and sickly, so that he died before he was fully 16 years old, October 12, 1553. Therefore, the Kingdom and the Church of England were managed by men of fair Christian tendencies, who had no Rome-ward inclinations. The Popish Articles of Religion, adopted in 1536 and 1539, were withdrawn and rescinded. Thomas Cranmer, archbishop of Canterbury, whatever one may think of his complicity with the divorcing and marrying of Henry VIII., proved himself, by his actions, a man in whose mind and heart Biblical Evangelical principles ruled, while he was the chief executive of the affairs of the Kingdom and Church under the boy-king, Edward VI. Cranmer invited the leading Protestant theologians to meet in a conference in London to form and adopt a Confession of Faith for all those who had seceded from the Church of Rome. Luther and Zwingli were dead, and Melancthon, Calvin and Bullinger were unable to attend because of the disturbing condition of the political affairs on the Continent. But the Conference was held, and Martin Bucer, Peter Martyr and John a Lasco from the Continent attended it, and united with archbishop Cranmer of Canterbury, Hugh Latimer, bishop of Worcester, and Nicholas Ridley, bishop of London, in the work of forming the "42 Articles of Religion," which were completed in A. D.

1552, and published the following year by royal authority and the consent of a Synod held A. D. 1553. Cranmer had induced Henry VIII., in A. D. 1544, to introduce English services into the Church; and soon after Edward VI., had become King, a Book of Common Prayer was prepared, the first edition of which was published in A. D. 1549. An arrangement was made for the people to have opportunities to read the Bible, or to hear it read at certain places; the priests were advised to marry; and the Lord's Supper replaced the Popish Mass. After the "42 Articles of Religion" had been formed and approved they were incorporated and made part of a second and revised edition of the Book of Common Prayer which was published in A. D. 1553. But in October of that year Edward VI., died, and Mary, a daughter of Henry VIII., became Queen of England. This Queen restored the Churches in England to the Pope and persecuted the reformers with such cruelties that she characterized herself, by her acts, as "Bloody Mary." Under her Popish reign such noble Christian reformers as John Hooper, Bishop of Gloucester, Latimer, Bishop of Worcester, and Ridley, Bishop of London, were publicly burned to death in A. D. 1555; likewise, Cranmer, archbishop of Canterbury, was burned in A. D. 1556. But Mary died in A. D. 1558, and another daughter of Henry VIII., Elizabeth, became Queen of England. This new Queen re-established the reforms of the reign of Edward VI., and the churches in England were again cut loose from the Roman Church, and made part of the Church of England, with Queen Elizabeth as its official head; and a revised and a third edition of the Book of Common Prayer was published in A. D. 1559. At that time, there were in the Church of England about 9,000 men, all of whom, except about 200 accepted the reforms established by Queen Elizabeth.—A. M. C. Vol. 13: 85. Archbishop Parker of Canterbury, Cox, bishop of Ely, and Guest, bishop of Rochester, reduced the "42 Articles of Religion"

into the present "39 Articles of Religion," which were approved and adopted by a Synod in London in A. D. 1562, and published the following year. Jewel, bishop of Salesbury, assisted by others prepared an English translation of the Book of Common Prayer which was approved by Parliament and Synod and published in A. D. 1571. A new edition was approved and published by the royal command of King James in A. D. 1604. The "39 Articles of Religion" are the standard of doctrine and practice in the Church of England. Dr. E. H. Browne, bishop of Winchester, prepared and published explanations of these "Articles," in 1850-53 and 1874. These "explanations" declare that the "Articles" are not to be understood merely by their letters, words and grammatical constructions, but also in the light of the circumstances of the times in which they were formed, and in the light of the writings of such men as Ridley, Cranmer, Parker, and others who prepared them; and no one is compelled to follow the teachings of these "Articles" too closely.—Ch. L. C. Vol. 8: 147-8. The Pope excommunicated Queen Elizabeth and released her subjects from loyalty and obedience to her in A. D. 1570; but even that did not thwart the reformation in Britain. The Church of England had become a reality; and no Popish plans were ever afterwards able to restore the State Churches in Britain to their former allegiance to the Roman Church. But the Church of England was still full of Roman ideas, and controlled by a Popish spirit which impelled her to persecute all who refused to conform with her orders and customs. She was one with the State, and through her influence, laws were enacted, under Charles II., in A. D. 1661 and 1662, to limit all civil offices to actual communicants in the Church of England, and to compel all the people to conform in all things of religion and worship with rules and rites of the Church of England as set forth in the Book of Common Prayer, and the "Book of Sports." During the reign of King James I., a "Book of Sports" was pre-

pared and published by royal command in A. D. 1618; and during the reign of Charles I., the law regarding the "Book of Sports" was revised and made more strictly compulsory in A. D. 1633. The "Book of Sports" contained rules and regulations regarding various games and plays such as dancing, jumping, leaping, shooting with bow and arrow, racing in various manner, and other bodily exercises,—all for the best, contesting for fame and excellency. The parson was master of ceremony; everything was under his supervision. The games or sports were carried on in the grave-yards around the parish churches; and plenty of intoxicating drinks were furnished the people at the expense of the parish. The parson was required to read at the close of the service in the Church every Sabbath morning, the announcement of the games to take place that afternoon. Only those who attended church in the morning were allowed to be present in the sports and have share of the ale and beer in the afternoon. Under this law, 2,000 ministers were thrown out of their pastorates in A. D. 1662, because they refused to read the "Book of Sports" in their churches. Not only that, but about 8,000 non-conformists were imprisoned, and about 60,000 suffered persecution in one way or other, because their consciences would not permit them to do what the Church of England required of them.—Sch. Vol. I: 479. The result was that the better class of Christians turned away from the Church of England; and a war broke out between the King and Parliament, in A. D. 1642, which cost his life to the King; and the Cromwellian Commonwealth took the place of royalty for some years; during which time the Church of England, in its Episcopal form, was disestablished, and a kind of a Presbyterianism took the place of Episcopatism; but at the restoration of royalty, in A. D. 1660, the Church of England, in its Episcopal form, was also restored. The Anabaptists and others of Puritan sentiments had opposed the Book of Sports and the laws

connected with it from the very start, in A. D. 1618, until the war broke out in A. D. 1642; and the Sports on the Sabbaths, to a large extent, had ceased. But restored royalty in the person of Charles II., revived the "Sports" and re-enforced the laws more than ever. The Puritan element left the Church of England, and large numbers of the people united with the Anabaptists to labor for another religious reformation. They were called by various names: Anabaptists, Dissenters, Independents, Presbyterians, Separatists, Schismatics, etc. These were class names, and not sect names, during the formation period, up to the granting of "Toleration"; after that they, or some of them, became denominational names. A law after law was enacted to compel the people to attend the Church of England; but the Puritan element was ever active, seeking changes for the better. When James I., was enthroned in A. D. 1603, from 800 to 1,000 Puritan ministers in the Church of England appealed to the King for changes in the church by which better preaching could be had, and the Sabbath be better observed as a holy day. But the higher officers in the church declared such appeal to be audacious impudence; and instead of bettering matters in the church, orders were issued which made things worse; and about 300 Puritan ministers left the service of the Church of England, and became non-conformists. A fortunate change took place in England when William and Mary took possession of the throne and crown. A much appreciated freedom was secured to the people by the Religious Toleration Act which was made law in A. D. 1688, and went into effect the following year. That Act left the Church of England to retain its place as the State Church, but gave permission to non-conformists to worship apart from the State Church; only the Roman Catholics were deprived of this privilege.

A Brief Review of the Church of England.

The Church of England is the new form of the Church of Rome in Britain. Her Historic Episcopate and Apostolic Succession come to her from the Roman Church. The Church of England is not the continuation of the British Celtic Churches of Wales and of Ireland; but of the Roman Catholic Church which was formed among the Anglo-Saxons in Canterbury, near the close of the sixth century. The first two members of the church in England were Bishop Liudhard and Bertha, a French princess who became the wife of Ethelbert, king of Kent. Augustine and his fellow missionaries from Rome made Canterbury their headquarters from which to labor for the conversion of the Anglo-Saxons. The Canterbury Church was a Roman Catholic Church under the direct authority of the Pope who furnished the pallium and everything else to equip it as a cathedral and archbishopric: the "Historic Episcopate" of the Church of England is in the direct succession of the Roman Church which the Roman Catholics by orders of the Pope established in England. All the State Churches in England were Roman Catholic Churches; and by degrees after the Whitby Synod in 664, those Roman Catholic Churches in England overpowered the British Celtic Churches in Ireland, Scotland, and Wales. The British Celtic Churches were seized and compelled to become Roman Catholic Churches, subject to the Roman Catholic Archbishopric of Canterbury, which was subject at all times to the Roman Pontiff, until Henry VIII, in A. D. 1534, stole all the churches from the Pope and made them the Church of England. There is no sanctity or holiness in the history of the Church of England to claim reverence or even respect of those who seek only New Testament Christianity, or Apostolic Church. At present there are three parties or factions in the Church of England,—the High Church faction, which is Rome-ward bound; the Low Church faction, which clings

closely to the "39 Articles of Religion;" and the Broad Church faction which aims at moderation, and desires the middle of the way between the other two extremes. The three factions continue in the Church, because it is the State Church; to leave the Church would forfeit state funds. How long they can continue together is hard to predict: if there were no social, political, and financial interests connected with the Church of England, as the established State Church, supported by the Government, the various factions would soon become independent churches. The Book of Common prayer provides daily food for the religious mind that will eat it. It also enables the congregation to prepare themselves to take part in the worship on all occasions. The sameness every Sabbath is not to be censured unreservedly; in that sameness there is more or less variety, sufficiently so to make the service agreeable and helpful to a really devout person who attends church for the set purpose of worshipping God. There is too much novelty in the services of many churches which sets the attendants to admire or wonder rather than unite to worship God. Too many changes in the reading, and singing and praying, compel many of the worshipers to remain silent because they do not know the parts that are read or sung or even the line of thought in the prayers: and while forced to be silent, they unintentionally become critics or admirers, and go away without receiving the blessings to be obtained in actual worship. The result is that public worship, so called, is not actual worship, but only professional exercise of talent and skill,—a mechanical form void of any spiritual devotion. It is no wonder that the churches are said to have become too worldly, and cold, and devoid of spiritual power to warm the heart and arouse it to heavenly aspirations. The prayers of the Book of Common Prayer furnish verbal expressions to represent sentiments and feelings of the devoted religious mind and heart which could be adopted and used by many good Christians who are

not gifted with mental religious abilities to form expressions themselves such as they would care to use in public or even in family prayer or private devotion. For such people the Book of Common Prayer is a valuable help. On the other hand, it would not be wise to compel a person to use these expressions, if he prefers to construct his own expressions in his devotion at the throne of grace and mercy. There is a disagreement between the Articles of Religion, the Catechism, and Forms of Ministration, as found in the Book of Common Prayer; and the Church of England does not practice what it teaches in that book as to its standard of teachings and ordinances. The history of the Church of England, as a Christian institution, up to the middle of the eighteenth century does not show that church in a very commendable aspect; its clergy were not what Christian ministers ought to be: but since that time the church has made wonderful progress in Christian character and activities: at present its ministers will compare, favorably with those of other churches, both morally and spiritually, as well as in zeal for the spread of the gospel and the salvation of souls. But the Church of England has no claim to Apostolic Succession other than what she may have inherited from her Romish mother, except what all other churches can claim for themselves. Most of her worldly possessions in property and tithes she holds as stolen goods from the Roman Church, which also became possessed of them through un-Christian means and ways during the aggressions of Anglo-Saxon and English rulers who were deluded by Popish doctrines to take from the people and give to the churches real estates, tithes and money in payment for spiritual blessings in indulgences sold in that way by the priests and popes.

The 39 Articles of Religion.

King James I. issued a proclamation as an introduction to the Articles of Religion setting forth that

he was by Divine right Protector of the Faith and Head Ruler of the Church in all of his territories; and as he was to see that no variation or alteration of the Articles be made except by the bishops with his permission and consent under his "Broad Seal," he announced that no one was allowed to preach or teach, or print any matter to controvert in any way even in the least respect the sense or meaning of these "Articles" nor give his personal view of the same; but must accept all literally under penalty of his Royal Highness' displeasure and subject to punishment.—B. C. P. 727-8. This proclamation is Popish, depriving the people of liberty to form their religious beliefs only as these "Articles" teach them. But Dr. E. H. Browne and others have dared to explain these Articles independent of their verbal expressions. Fortunately, the Articles are highly colored with Evangelical characteristics; but some of them are at variance with one another, and with the plain teachings of the New Testament. Articles 3, 8 and 18 are not needed any more, because Christians have outgrown the sentiments which called forth the declarations of these Articles. Article 13 is at variance with infant baptism; it says: "Works done before the grace of Christ, and the Inspiration of His Spirit, are not pleasant to God, for as much as they spring not of faith in Jesus Christ, neither, do they make men meet to receive grace, or (as the School authors say) deserve grace of congruity: yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin."—B. C. P. 732. The bearing of this Article on infant baptism may be made plain thus:

(1.) Infant baptism is a "work done before the grace of Christ or Inspiration of His Spirit" in the infant; and hence is not "pleasant to God."

(2.) Infant baptism, as a work done before grace, does not make any one "meet to receive grace" for as much as it does not "spring of faith in

Jesus Christ ;” hence the infant is not benefited spiritually, mentally, nor physically by this work of baptism : the baptized children are not in any way superior to unbaptized children ; baptized children become as wicked and as ungodly as unbaptized children, as they grow to be adults ; and this Article truly gives reason for it,—the work done before grace—as infant baptism—does not make the baptized children “meet to receive grace,”—hence infant baptism must be useless.

(3.) Infant baptism is a work that is not “done as God hath willed and commanded.” There is nothing in God’s revealed will or in his recorded commandments requiring infants to be baptized ; hence according to this Article such work as infant baptism has “the nature of sin ;” and especially so if it was infant sprinkling under the name of Christian baptism, because it was not done “as God hath willed and commanded” baptism to be done. This Article also, in principle, condemns the practice in vogue in the Church of England of partaking of the Lord’s Supper as a political act in entering upon the duties of a civil office, independent of Christian character, because it is a work done before grace, inspiration and faith have effected conversion and regeneration in the mind, heart, and spirit of the officer ; and Articles 25 and 29 condemn the practice of unconverted men taking communion. Articles 23, 26, 36 and 37 savor very much of the Popish practice of civil authorities appointing whomsoever they choose, independent of their Christian qualifications, to official positions in the Church ; and of allowing wicked men to be priests, bishops, and even archbishops : the work done by these officials in administering the ordinances and conducting services in the churches are “works done before the grace of Christ,” and are condemned by the principles set forth in said Article 13. Articles 6 and 21 set forth the standard of the Church : “Holy Scripture containeth all things necessary to salvation : so that

whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation, etc." "General Councils may not be gathered without the commandment and will of Princes. And when they be gathered together, (for as much as they be an assembly of men, whereof all be not governed with the Spirit and Word of God) they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of the Holy Scriptures."—B. C. P. 729 and 735. In the light of these articles the practices of the Church of England appear ridiculous in several features—the connection of the church with the state and its dependence on the government for support; unconverted men administering its affairs, and even the sacraments; and particularly in regard to baptism, on which subject the Catechism says: "What is the outward visible sign or form in Baptism? Answer. Water; wherein the person is baptized, etc." That means dipping or immersion; the word, "wherein," plainly indicates that. But in the directions to administer baptism provisions are made for healthy and strong children to be dipped in the water discreetly and warily; but in case of a weak child, "it shall suffice to pour water upon it."—B. C. P. 360. Such variation is not sanctioned by any "Scripture." The Catechism also provides for "Godfathers" and "Godmothers" as sureties for the children in their baptism.—B. C. P. 377 and 382. But these are not known in the Holy Scripture; they are innovations, introduced by human councils; and hence infant baptism, pouring, or sprinkling, Godfathers and Godmothers as sureties in the baptism of children, are human inventions of councils; therefore they "have neither strength nor authority" because whatsoever is not read in the Bible nor can be proved thereby is not

valid nor necessary unto salvation." Infant baptism had been forced upon the churches in Britain before Henry VIII cast off the Popish yoke ; and it was continued in the changed Church of England. Tri-immersion also had become the general practice in the State Churches, although the Ravenna Council had sanctioned pouring or sprinkling as equal to immersion for baptism ; but the Church of England, in time, substituted one immersion for three immersions. The Westminster Assembly of Divines, a creation of the Long Parliament, by political pressure, made pouring or sprinkling baptism. If the Church of England were to live up strictly to Articles 6 and 21, she would become one with the Baptist Churches. The Church of England has a somewhat modified form of the Roman Episcopacy with a Primate in the person of the Archbishop of Canterbury, instead of the Pope at Rome, and the reigning crowned head of England instead of the Pope for head ruler in temporal matters. About half of the inhabitants of Great Britain are considered members of the Church of England, by virtue of being British subjects.

The Protestant Episcopal Church in America.

The church which calls herself, "The Protestant Episcopal Church in America" is a daughter of the Church of England. The history of this Church in America begins, June 21, A. D. 1607, in the Jamestown Colony, Virginia. The church was under the jurisdiction of the bishop of London, England. But the war for the Independence in the American Colonies resulted disastrously to the interest of the Church of England in the States. At the commencement of the war, there were in Virginia more than 160 churches and chapels, in which about 100 ministers officiated as per the faith and ceremonies of the Church of England. The financial help from England was lost, and many of the ministers went away from their parishes ; and the guiding help of a bishop

could not be secured. There was an adverse feeling towards a foreign church in the colonies after they had become States, and independent of the British crown. Many of the church buildings had been destroyed by the ravages of war; and the Church of England was reduced to almost nothing. At the close of the war 95 of the parishes in Virginia had disappeared; and of those remaining about one-half were without a priest to officiate in them: less than 30 ministers of the church remained faithful to their duties during the war; and it was about the same in all of the other colonies.—M. 14. There was no bishop in the whole country; and the public feeling would not permit the Church to acknowledge the authority of the bishop of London. “For about 200 years the church had to be without a bishop, though the constitution required such a one, etc.”—Pet. 29. But some of the ministers were anxious to perfect her institutional arrangements, and at last succeeded. “At the bicentennial of St. Paul’s Protestant Episcopal Church, Chester, Pa., January 18, 1903, the rector, the Rev. Francis M. Taitt said: “The establishment of the services of the English Church in Pennsylvania is of uncertain date. The first edifice was erected in Philadelphia and an appeal sent to England for its clergyman in 1695. While occasional services were held, the first regular missionary did not appear until 1698. In 1701 the society of the Propagation of the Gospel sent its first missionary, Edwin Evans, to take charge of the Philadelphia Church. Filled with zeal, he extended his ministrations to Perkiomen, Radnor, and other places, including Chester. It is to him that the people of St. Paul’s are indebted for the establishment of our beloved church. About this time Rev. Geo. Keith had become a convert to the faith, and the society sent him in the company of Rev. John Talbot to make a missionary tour from New Hampshire to North Carolina. It was at this time of spiritual awakening that St. Paul’s Church was built and John Talbot preached the first

sermon in St. Paul's 200 years ago. In 1704 Henry Nicholas, who became missionary at St. Paul's reported that half the inhabitants of Chester were members there."—P. P. January 19, 1903. The bishops of the Church in Scotland ordained Dr. Seabury, a bishop for the Church in Connecticut in 1784; and in 1787, Revs. Dr. White and Dr. Provost were consecrated in England, bishops for the churches in Pennsylvania and New York; and in 1790, Rev. Dr. Madison was consecrated in England bishop for the church in Virginia. From that time on the church has continued to prosper; and at present supports schools for educating ministers and others. She has established various beneficent institutions as well as Home and Foreign Missionary Societies. One of her leading men, Right Rev. George W. Peterkin, D. D., bishop of West Virginia, on September 28, 1900, gave the following figures for the church then: Ministers, 4,791; candidates for church orders, 396; Parishes and Missionary Stations, 6,382; Communicants, 700,458; total contributions for the year, \$13,996,729.22, which averages about five dollars for every communicant, an excellent showing. Bishop Peterkin said in his personal letter to the writer that the chief difference between the Church in England and the Church in America is that in the United States the Church is altogether free from the interference or control of the State civil government. The Book of Common Prayer, as approved by the General Convention in 1886 and 1889, in America differs in some points from that of England; it has much more Popery in it; but these new Popery additions are not binding on the churches; they are simply optional in every parish. The articles and phrases which refer to the church and State have been changed to suit the situation in America. In some parishes the churches are almost one with the Roman Church: they have altar boys; brass cross on a pole representing the crucifixion which they parade backward and forward in the church during service; they have

candles burning around the altar, etc. "The "Confirmation" is simply the usual ceremony used in some Baptist Churches in taking people into full membership; and has no more effect nor value than the ceremony for the same purpose in other churches. The statistics for 1903 show: Churches, 6,647; Ministers, 4,971; Members, 758,052. The Canadian census in 1901 showed that the Church of England in Canada then had 680,346 members.

The Reformed Episcopal Church in America.

December 2, 1873, in the parlors of the Young Men's Christian Association in New York City, eight clergymen and twenty laymen of the Protestant Episcopal Church united together to organize themselves into a new church body, the "Reformed Episcopal Church in America." Bishop G. D. Cummins, D. D., was chosen the presiding officer of the church, and Rev. C. E. Cheney, D. D., rector of Christ Church, Chicago, was elected bishop. The cause of this secession was the belief that the Protestant Episcopal Church was becoming too Romish; and therefore that a determined action was needed to reform the Church on Evangelical lines. This new church declares as errors in the Protestant Episcopal Church that the Church of Christ exists only in one order or form of ecclesiastical polity; that Christian ministers are priests in another sense than that in which all believers are "royal priesthood;" that the Lord's Table is an altar on which the oblation of the Body and Blood of Christ is offered anew to the Father; that the presence of Christ in the Lord's Supper is a presence in the elements of Bread and Wine; that regeneration is inseparably connected with baptism. All these Popish doctrines are repudiated by the Reformed Episcopal Church. Its statistics for 1903 are given thus: Churches, 100; ministers, 78; members, 9,282. The church recognizes only two orders in its ministry, the Presbyterate and deaconate; the Episcopate being only an office.—Sch. I: 478-50.

6. *THE NON-CONFORMISTS OF THE CHURCH OF ENGLAND.*

In studying the history of the Church of England we feel to apply to her the words of the Lord: "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea."—Is. 48 : 18. The Church of England had a good start during the reign of the boy King Edward VI, because Godly Christian men were in charge of the affairs of the Kingdom and of the Church. But the connection of the church and the state has prevented the church to wash her face clean, and to clear the "golden censer" of all impurities and dust : she has been compelled to redden her hands with the blood of Christian martyrs ; and her historical foot prints are pools of blood shed from the veins of the noblest men and women in Britain. The Church of England has had gigantic minds and heroic hearts and determined Christian wills in her service ; but many of them were ignored, and even driven away exiles to other countries ; others were confined to prison cells or blazed away to eternity, because they labored for her Christian welfare ; she would not use them in her service because the state was against them. In spite of the many unfavorable facts in her history, the Church of England became means of doing some valuable service for Christianity, and the British nations. During the reign of Elizabeth Bishop Bonner placed six copies of the Bible in St. Paul's Cathedral, and the people went there to read and to hear them read. The Bibles of Tyndale and Coverdale which were imported from Switzerland into Britain found their way to many houses ; the Bible was the book of the age.—G. 291 : Sect. 872-3. The "authorized version" of the Bible was published by royal order in A. D. 1611. The natural result of spreading these Bibles among the people was an Evangelical awakening in the minds and hearts of

the masses which brought many recruits into the ranks of the Anabaptists ; and they became known as "Puritans." These formed themselves into separate non-conforming Christian bodies.

(a.) *The Presbyterians in General.*

Thomas Cartwright was born in Herefordshire, England, A. D. 1535. He became a good scholar, great theologian, able disputant, and Evangelical preacher. He disputed with John Whitgift, D. D., Archbishop of Canterbury, regarding such titles as archbishop and archdeacon ; Cartwright claimed that the bishop should be reduced to his own work of preaching the gospel, and the deacon to take care of the poor ; and there should be no archbishop nor archdeacon. He also claimed that every church should be governed by her own ministers and presbyters or elders ; that every minister ought to care for and serve his own congregation ; that no one ought to be a candidate for the ministry or special pastorate ; that the pastor ought to be chosen by the church, and not by a bishop.—Sch. I : 410. These very principles were in practice among the Baptists then as they are now ; but Cartwright did not unite with the Baptists. Cartwright formed secretly Presbyterian societies in Wardsworth in A. D. 1572. They were constituted of selected members in the Church of England ; and none knew them except the members themselves. Similar societies were formed all over England. In A. D. 1583, Cartwright and Walter Travers prepared a Book of Discipline which was adopted by the representatives of those "societies." The book was improved in A. D. 1584 ; and copies of it were scattered among all the "societies." By A. D. 1590 the book was known as "directory" to all England ; and about 500 ministers signed it and adopted it as standard. The bishops tried to capture all copies of the "directory ;" but many escaped their diligent search. These facts account for the Presbyterian power and influence when they put forth their

claim to rule the churches when the Long Parliament was in session, and Oliver Cromwell became protector. The Presbyterians had been secretly preparing for the event for many years; so that when opportunity came they were ready to replace Episcopacy with Presbyterianism. In connection with this a Presbyterian movement in Scotland became a potent factor. In A. D. 1580, James VI of Scotland and a number of leading Scotchmen signed a "covenant," which secured more signatures the following year. The "Covenanters" pledged themselves to labor for the reformation of the Church; to oppose the Pope; and to promote the claims of the king. The "covenant" was renewed under various names from time to time, according to the needs and developments of religious and political features in Scotland. February 28, 1638, in the Grayfriar's Church and Churchyard, Edinburg, Scotland, a covenant was signed which pledged all the people to uphold the Reformed Church,—the Presbyterian,—and copies of it were sent throughout the kingdom. In two months, nearly all the inhabitants of Scotland had signed the "covenant." Charles I. of England was bitterly opposed to it; he sent Hamilton to Scotland to act as his High Commissioner with full power to settle all church troubles; to use any and every means to compel the Covenanters to retract and to obey the king. —Scot. 193-5. The General Assembly of the Scotch people voted to ignore and refuse all the demands of the English king; and made Presbyterianism the religion of Scotland. Both the king's and Covenanters' armed forces confronted one another for battle; but the king had to yield; because the Presbyterians in England also were intriguing against him. A peace treaty was signed and proclaimed, June 18, 1639, by which all religious matters were to be referred to the General Assembly and to Parliament. Little did the king realize that both these bodies were Presbyterian in sympathy. The Long Parliament and the Covenanters discussed the trou-

bles; the English representatives proposed the formation of a Civil League; the Scotch on the other hand demanded a religious covenant of a Presbyterian type to be active and uniform in all Britain. Finally, they agreed on peace terms in A. D. 1641. In A. D. 1643, four commissioners from the Long Parliament appeared before the General Assembly of Scotland which met at Edinburg. August A. D. 1643, to entreat the Covenanters to assist their brethren in England in their war against the king. The result was that the "Solemn League and Covenant" agreement was unanimously adopted. A copy of this agreement was signed by both houses of the Long Parliament and by the Westminster Assembly of Divines, September 22, 1643. This agreement pledged all parties thereto to preserve the Presbyterian religion as represented in the Reformed Church of Scotland; to work with all their might to make that religion uniform in all the churches in the three kingdoms,—Scotland, Ireland, and England, including Wales also; to extinguish Popery and Episcopacy and every kind of schisms; to preserve the rights of Parliament and the liberties of the three kingdoms; to preserve and defend the king's person and his just power, authority and greatness unimpaired.—Scot. 197-203. This compact compelled the Westminster Assembly to abolish Episcopacy; to adopt infant baptism, and the Geneva and Knox sprinkling for baptism, and other features of the Westminster Confession of Faith, Discipline, and Polity, and Worship. Scholarship and Biblical knowledge and Christian theology had to yield to the provisions of the political and religious pledges of the Solemn League and Covenant. There was a very hard struggle when baptism was discussed by the Westminster Assembly of Divines; and sprinkling carried by the chairman casting his vote to break the tie in favor of sprinkling, so as to honor the pledge of the Solemn League and Covenant agreement. Thus, it came about that the Long Parlia-

ment made Presbyterianism the church polity of the churches in Britain during the commonwealth period when royalty was dethroned and Episcopacy set aside. Cartwright's Directory and Discipline was adopted by the Westminster Assembly of Divines, in A. D. 1644; and June 29, 1647 Presbyterianism was made the religion of the British Government. When the Scotch Parliament heard of the death of Charles I., they declared his son, Charles II., king, February 5, 1649. This they did as a preliminary step to win him over to favor Presbyterianism as the religion of his government. June 23, 1650, Charles II. signed the covenant and was crowned king of Scotland, January 1, 1651. On that occasion, the king renewed his pledges to maintain the national covenant, and the Solemn League and Covenant. Notwithstanding this Presbyterian smartness, after Charles II. was made king of England, he succeeded to have the Parliament to pass acts by which all the legislation of Scotland from A. D. 1633 to 1660 was repealed, January 1661. Thus Presbyterianism ceased to be the established religion in Scotland. But in June 1689 an act abolishing Episcopacy was passed by the convention in Edinburg; and in A. D. 1690, Parliament sanctioned the Westminster Confession of Faith and re-established the Presbyterian polity.—Scot. 205-15; and 240.

The Presbyterians in England.

The first known Presbytery in England was formed in Wadsworth, Surrey—at that time a few miles from London,—November 20, 1572. Many of the fugitive Huguenots from France reached England and formed themselves into a Presbyterian church which existed in Jersey and Guernsey from A. D. 1572 to 1625, by special permission of the government to them as foreigners. The native Presbyterians, like the native Anabaptists, had to worship in secret at that time. There were around London 12 Presbyteries in A. D. 1647 when Presbyterianism was

made the state religion. The Presbyterians held their synod semi-annually in London until A. D. 1655; and the Presbyteries held meetings for some time after that date. Cromwell the "protector," being a kind of a Congregationalist, would not yield to the solicitations either of his own party—the so-called Independents—nor of the Presbyterians who united in demanding that the Anabaptists, Friends or Quakers, and other classes of Christians should be deprived of liberty to worship, except in conformity with the Presbyterian and Independent types of churches. The selfish ambitious dissatisfaction of the Presbyterians was the leading cause of the failure of the Commonwealth: they were so anxious to control the government and the churches that in order to do so they favored the restoration of royalty, and intrigued with the Scotch Presbyterians for that purpose. Knowing that Charles II had signed the pledge of the Solemn League and Covenant in Scotland, the Presbyterians of England gave Charles II a most joyful reception when he landed at Dover to be enthroned as king of England, May 26, 1660: they expected that he would continue Presbyterianism and make it more effective as the uniform state religion of his reign.

The Savoy Council.

March 1, 1661, Charles II. appointed 12 bishops and 9 other ministers from among the Episcopalians and the same number from among the Presbyterians to prepare a liturgy and polity for the established church in Britain. The committee met in the Savoy Palace, London, from April 15 to July 25, A. D. 1661. Each party being determined to carry the day and have everything in its own way, the committee adjourned and reported that they had failed to agree. The king being disgusted with their selfishness and stupidity restored Episcopacy; and the act of uniformity became law, Aug. 24, 1662, when about 2,000 ministers, most of whom were Presbyterians, were

thrown out of their pastorates. The Solemn League and Covenant had lost its power. After losing political power, the Presbyterians became discouraged, disaffected, and almost disappeared from the religious arena of England: most of them developed to be Congregationalists, Socinians, or Unitarians. The Presbyterians of the period of their supremacy taught that it was the duty of the state government to carry into effect the decisions of the Presbyteries in punishing the disobedient, and that those whom the Presbyteries declared to be heretics should be put to death without any mercy shown to them.—G. 269: Sect. 877. The Presbyterians, after a long and serious relapse, recovered some of their lost importance; and now they are a respectable body of Christians with many well educated and laborious ministers in England.

The Presbyterians in Ireland and Wales.

There is not much to be noted concerning the Presbyterians in Wales; but Stephen Hughes who lost his pastorate at Meidrym, Carmarthenshire, and David Jones who likewise lost his pastorate at Llandissilio Church, in Wales—under the act of uniformity in 1662—were Presbyterians. These and Thomas Gouge, a rich gentleman of London, rendered much service in Wales by preaching, publishing Welsh religious books—the Bible and others—and establishing schools. But the Welsh Calvinistic Methodists are the Presbyterians of Wales. The Presbyterians were very numerous in Ireland at one time. During the reign of Charles II, in 1662, the government gave them financial support. At first the amount was not much, but it was afterwards increased so that every minister secured £70, or \$350 per annum. This allowance was withdrawn at the disestablishment of the Church in Ireland in A. D. 1869.

The Presbyterians in Scotland.

John Knox was born in Scotland A. D. 1505. He was educated and ordained into the priesthood of the

Roman Church in Scotland. After the Church of England had become independent of the Church of Rome for some years, Knox left the Church of Rome's service about A. D. 1545, and served the Church of England from A. D. 1549 to 1554. Owing to the cruelties of the reign of Mary, Knox left Britain in A. D. 1554, and went to Switzerland, where he served as pastor of an English Church in Frankfurt and also in Geneva until the death of Queen Mary. May 2, 1559, Knox returned to Edinburg, Scotland, where he labored until his death, in 1572. Andrew Melville was born in Scotland, A. D. 1545; and became one of the best scholars of his age. He spent some time in Geneva and imbibed the Genevian Calvinism, as Knox had done before him. He was a brave Christian and a devoted Presbyterian minister. Knox and Melville were the Presbyterian champions in Scotland. Knox succeeded to have the Presbyterian Church established by law in Scotland, December 20, 1560; and a Book of Discipline, after the plan of the Calvin Geneva Church, was adopted by the General Assembly in Edinburg. In A. D. 1581, Melville prepared a second edition of the Book of Discipline which was made a standard of the Church in Scotland by Parliamentary Act in A. D. 1592. In A. D. 1603, the presbyterians began to lose power in Scotland. But from A. D. 1637 to 1661 they were supreme there. From A. D. 1661 to 1690, Episcopacy was chief in Scotland. In A. D. 1690, the Westminster Confession of Faith became supreme in Scotland. In March 1707, the royal assent was given to an agreement by which Scotland became united with England; and provision was made that the Presbyterian Church should continue unalterable in her worship, doctrine, and government, in all succeeding generations.—Scot. 257.

Presbyterian Divisions in Scotland.

In 1732, Ebenezer Erskine, a minister of Sterling, preached a sermon at the opening of the Synod

advocating popular election of ministers. It caused a storm of trouble which lasted many years, and resulted finally in a division. In A. D. 1773, there were in Scotland upward of 200 dissenting organizations beside Episcopalians and Roman Catholics. In 1843, Dr. Chalmers and 474 ministers left the church of Scotland, and formed the first General Assembly of the Free Church of Scotland; and a large number of probationers and students from the universities joined them.—Scot. 293-4; and 305. In A. D. 1847, two separate factions which had left the established Presbyterian Church of Scotland became the United Presbyterian Church of Scotland; and in A. D. 1901, the Free Church of Scotland and the United Presbyterian Church in Scotland became the Free United Presbyterian Church of Scotland. Scotland had been richly endowed by Princes, Kings, and others, who had taken, by force and stealth, the properties of conquered people, and transferred much of the stolen goods to the churches to atone for their cruelties and robberies in a Popish manner. In addition to this, the system of Confession, Penance, Indulgence, and Purgatory had brought much wealth to the churches, which made them very rich in Knox's time. All the properties and riches belonged to the Church of Rome. It is claimed that about half of the land in Scotland was in the hands of the Church; and that the annual income amounted to more than £250,000, or \$1,250,000. The Presbyterians had their coveting eyes on this as well as on political power in England and Scotland. Knox's plan was to take all the wealth away from the Pope, and divide it into three equal parts between the ministry, the poor, and the schools. Of course, the Presbyterians expected that all would be under their management. The plan failed. The wealth was divided so that two-thirds went to the crown and the land owners, and one-third to the Church of Scotland. Most of the wranglings among the Presbyterians in Scotland were concerning this wealth, and leadership, and management of the

“church livings”; and it was much the same in England, and Wales, where ministers were appointed and supported by the government or by rich patrons and managers of the riches connected with the Church livings. The Free Church of Scotland acted honorable, and did not trouble herself about the riches of the churches. One difference between the Episcopalians and the Presbyterians was this: “The Episcopalians permitted the government to choose, appoint and support the ministers; but the Presbyterians insisted on the church having full and independent authority to make all appointments and to manage everything, leaving to the government the duty of paying all bills. It seems but fair that the hiring and paying should be the duty and the privilege of the same party; by that rule, Episcopacy was better than Presbyterianism. The Presbyterians did not represent any scriptural doctrine, or practice, or ordinance other than were held and practiced by the Baptists. The Presbyterians obtained supremacy in Scotland and England by force of political intrigues, by means of the Solemn League and Covenant, using civil, political, and military forces to compel the people to accept Presbyterianism,—following the examples of the Roman Church, the Lutheran Church, and the Zwingli and Calvin Reformed Church. The same principles impelled the Congregationalists and the Presbyterians who affiliated with them in New England. The Presbyterians and the Congregationalists have had opportunities to show themselves as political rulers, the one in England and Scotland, the other in New England. Providence permitted them to go on probation; they missed their opportunities; and they are now, by the Providence of the God of Christianity, relegated into insignificance in the political arena. Notwithstanding all this, Knox, Melville, and other Presbyterians wrought mightily for the betterment of the people of Scotland, and for purifying the churches in that country.

The Presbyterians in America.

The history of the Presbyterians in America, until A. D. 1706, is involved in the history of the New England Congregationalists with whom they affiliated, as one body, in most localities. There were Presbyterian ministers in the American colonies, such as Denton who settled in Massachusetts in A. D. 1630; Dougherty who held services in New York City in A. D. 1643, and had charge of a Presbyterian congregation at Hempstead in A. D. 1644. Rev. Francis Makemie, who began his work in Maryland in A. D. 1638; and Rev. Jediah Andrews who was ordained pastor at Philadelphia in A. D. 1701. Makemie came from the North of Ireland to America as a missionary, and established the first English Presbyterian Church at Snow Hill, Maryland, in A. D. 1684. The first Presbytery was organized in Philadelphia, Pa., in A. D. 1706; and the first General Synod, at the same place, in A. D. 1717. The General Synod adopted the Westminster standards in A. D. 1729, and the Constitution of the Church, in A. D. 1788; and the first General Assembly met in Philadelphia, Pa., A. D. 1789. At present, the Presbyterians in America are divided into several independent bodies, the leading ones being the following: "The Presbyterian Church in the United States of America." This body claims to stand "for the unconditioned sovereignty of God, for the Bible as the only infallible rule of faith and life, for simplicity of worship, representative government, a high standard of Christian living, liberty of conscience, popular education, mission activity, and true Christian Catholicity."—P. H. B. 4. In all of these points the Baptist Churches are equal to the Presbyterian Church; and as to the Bible as standard, and liberty of conscience, the Baptist Churches have excelled all other churches. So the Presbyterian Church can not claim these points as her distinctive features, when compared with other Christian bodies. If the Presbyterian Church were satisfied with "the Bible as the

only infallible rule of faith and life," why did she spend so much time to discuss the Westminster Confession in late years; and why make so much of that political religious document, as if it had a sacred history or any Scriptural importance? Its history does not commend it as of any value to free people who regard the Bible as the sole rule of faith and life.

Missionary Societies.

The Presbyterian Board of Home Missions was established in A. D. 1816; and its field is the whole of the United States—including Alaska, Porto Rico, and Cuba. Its work is to aid feeble churches to support pastors; to provide missionaries and evangelists for destitute regions, and for foreign populations in the United States; to maintain mission schools among the Indians, Alaskans, Mormons, Mexicans, Mountaineers, and the people of Porto Rico and Cuba. There were engaged in the service of this board during the year ending March 31, 1902: Missionaries, 1,350; missionary teachers, 490; and the combined labor of all resulted in additions on profession faith, 7,885. The Board of Foreign Missions was established in A. D. 1837; and its work is to diffuse the gospel among unevangelical nations by means of preaching, teaching, translating and distributing Bibles and religious literature; building churches, schoolhouses, hospitals, and homes for the missionaries engaged in the work. This board reported in 1902: "27 missions, 121 stations, 2,286 outstations, 750 missionaries, 1882 native helpers, 610 churches, 44,443 communicants, 769 schools, 26,180 pupils, 34,116 in Sabbath schools, 90 students for the ministry, 84 hospitals and dispensaries, 289,369 patients treated annually, 75,011,660 pages of Christian truth printed in 21 languages. The Board of Missions for Freeman was organized in A. D. 1865, and it had in 1902, at work among the colored population in the South, 353 churches and mission sta-

tions, with 21,341 communicants, and 21,299 Sabbath school scholars ; the board aiding them in sustaining 209 ministers and 212 teachers. There are other auxiliary boards in operation under the management of the Presbyterian church which are doing great good in various lines of Christian activity and development.

The Teachings of the Presbyterian Church.

The Presbyterian Church adopted the Westminster Confession of Faith and Catechism as standards of doctrine and practice ; but the Presbyterians of Scotland, in 1879, adopted a statement or declaration of special "explanation" of the Confession and Catechism setting forth how they are to be understood at present, which differs in many respects from the way they were understood in former times : and the Presbyterians in America, after years of deliberations and discussions in Committees, Presbyteries, Synods and General Assemblies, finally adopted and confirmed a "Declaratory Statement" prepared and recommended by a special committee which reported, in 1902, and whose recommendations were approved by the Presbyteries and confirmed by the General Assembly in 1903. The Westminster Confession, by said "Declaratory Statement" and the "Reformed Faith," is revised in several points, especially in the following :

Article III. states that God has predestined certain number of men and angels to eternal life, and others to eternal death ; and the number of either cannot be changed.

Article X. section 3 says that elected infants who die in infancy are regenerated and saved by Christ through the Spirit which work, time and mode, according to his own will. So also all other elected persons who are not capable of being called by the outward means of the ministry of the word.

Article XVI. section 7 says that good works done by unregenerated persons are sins, and that to neglect them is a greater sin.

Article XXII. section 3 says that it is a sin to refuse to take an oath on matters that are good and righteous at the request of lawful authorities.

Article XXV. section 6 condemns the Pope as Anti-Christ.—C. W. 22-3; 50; 67-8; 90 and 100. The “Declaratory Statement and the Reformed Faith” which now are the Presbyterian creed have changed not only the wordings but also the meanings of those articles, so as to do away with the special election feature of the Westminster Confession. The Presbyterian “Reformed Faith” is a fair representation of Evangelical doctrines, and far more Scriptural than the Westminster Confession. According to this new “Faith” “all who die in infancy and all others given by the Father to the Son who are beyond the reach of the outward means of grace, are regenerated and saved by Christ through the Spirit, who works when and where and how he pleases.” It also states that God “has given His only begotten Son to be the Saviour of sinners, and in the Gospel freely offers His all-sufficient salvation to all men.” It says that the “Church invisible consists of all the redeemed, and that the Church visible embraces all who profess the true religion together with their children.” Now if those “children” grow up to be ungodly people and die in their sins, they are fallen from grace,—taken from the church, and be lost: that is Methodism and not Presbyterianism. The revisers of the Westminster’s Confession did not change Article XXVIII, which says: “Dipping of the person into the water is not necessary; but baptism is rightly administered by pouring or sprinkling water upon a person.” “Not only those that do actually profess faith in, and obedience unto Christ, but also the infants of one or both believing parents are to be baptized.”—C. W. 106. So these Popish features—pouring or sprinkling, and infant baptism—are preserved in the new “Faith” of the Presbyterian Church. The statistics for 1902 are as follows:

Contributions for missions, church erection,

education, etc., in 1903, \$17,039,191; churches, 7,748; ministers, 7,617; communicants, 1,067,477; baptism: infants, 26,043; adults, 23,279.

The Presbyterian Church in the United States.

This is the Presbyterian Church in the South; and it was organized at Augusta, Georgia, in A. D. 1861. The statistics of this church for 1902 are: Churches, 3,017; ministers, 1,501; communicants, 230,655.

The Reformed Presbyterian Church.

In A. D. 1750 or 52, Rev. John Cuthbertson, from the Reformed Presbytery of Scotland, arrived in America, and was followed by Revs. Matthew Lind and Alexander Dobbin from the Reformed Presbytery of Ireland. The Associate Presbytery, of Pennsylvania, was organized as a Subordinate to the Associate Synod of Scotland, in 1753; and the Reformed Presbyterian Church formed a Presbytery as an independent body in North America, in A. D. 1774. The Synod of the Associate Reformed Church was formed in Philadelphia in A. D. 1782; and the first Reformed Presbytery of North America, was constituted in the same city in 1798, and the Synod in 1809. This Church has not made a very great progress: its communicants in 1902 were about 4,500.

The United Presbyterian Church in North America.

Slavery caused a large number of Presbyterians to become the United Presbyterian Church of North America, which was formed at Pittsburg, Pa., in 1858. They adopted the Westminster Confession of Faith with a modification of the same so as to suit the separation of the Church from the State. They also made provisions stating that slavery was wrong, and secret societies were condemned; and declaring that only the inspired Psalms are to be sung in worship. This church reported for 1902 as follows: Churches, 614; ministers, 939; communicants, 132,476.

The Cumberland Presbyterian Church.

In 1797, Rev. James McGready of the Presbyterian Church became ablazed with religious enthusiasm which impelled him to labor for a revival. His efforts were blessed, and a wonderful revival developed itself in South-western Kentucky, which spread rapidly to other parts of the South. The Presbyterian Synod dissolved the Presbytery of which Mr. McGready was a member in 1806, because it disapproved of the revival features of his ministry as too Methodist. Those who favored the revival reorganized the dissolved Presbytery as an independent body in A. D. 1810; the meeting for that purpose was held in the house of Mr. McAdou in Dickson County, Tennessee; the name adopted was "The Cumberland Presbyterian Church." They made such changes in the Westminster Confession of Faith as to do away with its extreme Calvinism just as the Presbyterian Church has now done. This body increased in churches, formed Presbyteries and Synods; and a General Assembly was formed in A. D. 1828, which meets annually on the third Thursday in May. There are at present two bodies—white and colored—of Cumberland Presbyterian Churches; and their combined statistics for 1902 are as follows: Churches, 3,344; ministers, 2,045; communicants, 223,493. There are other minor Presbyterian bodies in America. The Presbyterians in Canada are connected with the Church of Scotland; and the Canadian Census, published in 1902, gave the number of Presbyterians in Canada as 842,301 members. But the Presbyterian Hand Book for 1903 reported Presbyterian membership as follows:

The Presbyterian Church in Canada, 219,570;
 The Church of Scotland in Canada, 10,000;
 The Presbyterian Church in England, 78,037;
 The Church of Scotland in England, 3,800;
 The Presbyterian Church in Ireland, 106,121;
 The Reformed Presbyterian Church in Ireland, 4,000;
 The Church of Scotland in Scotland, 656,112;

The United Free Church in Scotland, 488,795 ;
The Reformed Presbyterian Church in Scotland, 1,040.

Other statistics are given in the Presbyterian Hand Book, but they include the Welsh Methodists, and the German Reformed Churches which are separate organizations, and their statistics are not to be included with those of the Presbyterian Churches ; because that would be misleading.

(b.) *The Congregationalists in England.*

The words "Independents" and "Dissenters" were class-names on non-conformists in Britain during the formation period of the Separatists from the Church of England into sects. There were Independent Churches in England and Wales, such as the Independent Church in London, and the Independent Church at Blaencanaid, Wales. But these churches were not denominational churches ; they were mixed congregations. The Blaencanaid Church was a congregation which held five different creeds, even after it moved its meeting place to Cwmglo ; representing the Baptists, Congregationalists, Presbyterians, Friends or Quakers, and Unitarians. They continued to worship together until A. D. 1650, when the Baptists went to worship at Hengoed, the Quakers, at Quakersyard, the Unitarians, at Cefncoed Cymer, and the others continued at Cwmglo until a building was erected at Ynysgau, in A. D. 1759.—W. E. 74. The Church at Cwmglo did not become a Congregational Church, of the present type, until A. D. 1811. There was formed an Independent Church at Llanfaches, Monmouthshire in A. D. 1639 ; and there were other similar churches in Wales and England ; but the Congregationalists as a distinct denomination originated as follows : Robert Browne was born in Telethrop, Rutlandshire, England, in A. D. 1550. He was ordained a minister in the Church of England, and served as chaplain to Duke of York. He withdrew from the Church of England in A. D. 1580 ; and for some time afterwards he preached to

independent congregations of Puritans at Norwich, where large numbers of Anabaptists from Holland were enjoying special religious liberties. Browne formed a church at that place. In 1581, he was preaching at Burry, St. Edmunds; but in that very year, persecution compelled him and many of his followers to go to Holland, and they settled, for awhile, at Middleburg. Not finding matters satisfactory in Holland, Browne went to Scotland, in 1583 and from thence to England, in 1586. Some claim that Browne reunited with the Church of England before his death which took place between the years 1631-33, at Northampton. Browne taught:

(1.) That a bishop had no authority to call or authorize people to preach.

(2.) That it is not right for any to be members in the Church of England and partake of the Lord's Supper only those who lead worthy Christian lives.

(3.) That it is not right to have Godfathers and Godmothers as sureties in connection with baptism.

(4.) That the civil powers should not interfere in the affairs of the church.

(5.) That any number of people who are united in belief, regarding Christian doctrines, can form themselves into a Christian church.

(6.) That every church is to rule itself under the guidance of the Spirit of Christ.

(7.) That the officers of the church are pastor, teacher, one or more elders, one or more deacons, one or more widows.—Sch. I: 329-30. Browne had taken up the doctrines of the Anabaptists at Norwich and in Holland to a very large extent, as is plainly seen in the foregoing brief statement of his belief. Baptism did not attract a very great attention, because immersion was the general rule, and pouring or sprinkling the exception; and infant baptism had become a compulsory ceremony in all the State Churches. Therefore, there was no notice taken of baptism until there was baptizing to take place, which, as a rule, was done at night secretly

to avoid the interference of the civil authorities. Browne did not fall in with the Anabaptists on the subject of baptism; and on that account, kept apart from them. The followers of Browne were called Browneists, which was the first name of the present Congregational denomination. Old court records say that a Richard Fritz and a Thomas Rowlands, pastor and deacon of an Independent, or Browneist Church, died in Old Birdwell's prison previous to A. D. 1571; but of their history, or the history of their church, little is known.

John Greenwood and Henry Barrowe.

Greenwood and Barrowe held the same doctrines as Browne, in a modified form. Greenwood was put in prison, and Barrowe, as his lawyer, visited him and was made prisoner with him, November 19, 1586. While in prison, these men wrote pamphlets defending their doctrines; but they were condemned, March 23, and hung, April 6, 1593. Three charges were made against Barrowe:

(1.) That he had published that Queen Elizabeth had not been baptized. To this charge, Barrowe replied that he had said that the queen had only received the Pope's baptism.

(2.) That he had said that the Government had become so corrupt that no one who feared God was allowed to live in peace. To this charge, he said that he only meant that the Church was corrupt; but that he entertained no bad opinion of the Government, laws, or judges.

(3.) That he had said that all the people had gone infidels. To this charge, he said that by infidels he meant people who did not possess the true faith; but that he admired hundreds of thousands of the inhabitants, although he had hated with extreme hatred the Church polity.—Sch. I: 216.

John Robinson.

Robinson was born near Scrooby, Nottinghamshire, England, A. D. 1575. Having completed his

college education at Cambridge in 1600, he was ordained into the ministry of the Church of England, and served that Church at Norwich for four years. Bishop Holl compelled him to leave that charge in 1604, because of his Puritanism. Robinson had come in contact with the Anabaptists at Norwich and had imbibed their doctrines touching many matters. He went to Gainsboro, Lincolnshire, and affiliated with a congregation which John Smyth had gathered together and formed into a church, in 1602: that church had made a "Covenant before God to walk in all His ways made known or to be made known unto them according to their best endeavors, whatever it should cost them."—Enc. B. Vol. 20: 608. Smyth became a Baptist, and went to Holland. Robinson labored at Gainsboro in connection with that church that was seeking to know the will and the way of the Lord more perfectly. But in 1606, Robinson became pastor of a church which worshiped in the large house of William Brewster, near Scrooby. Brewster was of a rich family, and had been abroad in the Government's service for a time. On returning he settled in the old homestead of his family near Scrooby; and a church was formed in his house, with himself as deacon, or elder, and Robinson as pastor. Persecution drove these two men and others of that church to Holland in 1607; others followed them the next year. At first, they settled at Amsterdam; but owing to some disturbances in the English Church in that city, they moved to Leyden, in 1609. They numbered at that time about 100 persons. Brewster established a printing office at Leyden, and published many books on the religious topics of the day. Brewster and about 100 followers sailed in the "Speedwell" from Holland to England, and from thence, in the "Mayflower," to America, and landed at Plymouth Rock near Boston, December 1620. Robinson remained at Leyden where he made himself useful, and was much respected, until his death, which occurred in A. D. 1625. Robinson

in England was very strict refusing to affiliate with any only those who were exactly of the same religious belief and practice as himself; but Robinson in Holland was more liberal; he allowed members of other churches to worship with his church at Leyden; but they were not permitted to partake of the ordinances nor discipline of the church. They were strict or "close communionists."—Sch. I: 535.

Henry Ainsworth and William Ames.

Ainsworth was born in Pleasington, Lancashire, England, about A. D. 1560. He became a good scholar, and a Browneist; but he differed from Browne in that he thought that the civil authorities ought to insist on proper conformity in worship.—A. 425. It is probable that Ainsworth adopted that view after he had gone to Holland in 1593. He was pastor of a Browneist church at Amsterdam, and wrote a book in reply to Smyth's book on the "Beast," in 1609. He published other books also. He died at Amsterdam, Holland, in 1623. Ames was a native of Norfolk, England. He became an educated man and minister in the Church of England. But after serving as chaplain in the University of Cambridge for some time, his Puritanism compelled him also to go to Holland for safety and religious freedom. For a time, he preached in Holland to the English soldiers that were stationed there; but he lost that position in 1618, because the Episcopalians were displeased with him. He served the Holland Government in Dort and Franeker; and afterwards he was pastor of a Browneist church at Rotterdam, Holland. He wrote many books; and died November 14, 1633, in Holland.

Jeremiah Burroughs and William Bridge.

Burroughs was a well educated man, and a minister in the Church of England. He officiated at Burry, St. Edmunds, and Tilshal, but he had to go to Holland for safety, in 1638. He preached in Rot-

terdam until he returned to England during the Long Parliament and the Commonwealth. He preached to congregations at Stepney and Cripplegate, London; he was recognized as a staunch "Independent."

Bridge was born at Great Yarmouth, England, in A. D. 1600. Having finished his college course, he became minister in the Church of England, at Norwich. But his contact with the Anabaptists in that neighborhood made him a Puritan; and Bishop Wren excommunicated him, in A. D. 1637. Bridge went to Holland, and became pastor of the English Church at Rotterdam where Burroughs also was a preacher. These two men returned to England in 1642; and Bridge was made a member of the Westminster Assembly of Divines. He also became pastor in his birthplace, Great Yarmouth; but lost that church living in 1662, because he could not comply with the Act of Conformity: he was an "Independent" in polity and a Calvin in theology.

Joseph Caryl and John Owens.

Caryl was a native of London. He was pastor at Lincoln Inn, London, and became one of the "triers" under Cromwell's government in 1653. The Act of Conformity deprived him of the pastorate in 1662. Owens was born at Stadham, England. He was a descendant on his father's side, of Gwrgam ap Ithel, Prince of Glamorganshire, Wales. His father was a minister in the Church of England; for whose ministry the son also was educated. He became a great scholar and a popular preacher; and served in the Church of England for some time. But Archbishop Laud's policy and popery compelled Owens to become a non-conformist. In the war between the king and Parliament, he favored the Parliament against King Charles I. He occupied the pastorates of the Church at Fordham, Essex, and Caggeshall. At the latter place, where he began his ministry in 1646, he gathered together an independent congregation to whom he preached at times which did not

interfere with his services in the Church of England. He was made Dean of Christ's Church, Oxford, in 1651, and one of the "Triers" from 1652 to 1654. He wrote the Introduction to the Savoy Confession; and a protest against the tyrannical laws enacted by the Congregationalists in New England. He refused the Presidency of Harvard College in Massachusetts. He was an able author, a high Calvin, and a noble Christian. He died, August 24, 1683. Such in brief is the history of the men who sowed the seed from which grew what is now called the Congregational Denomination. They were not Congregationalists of the present type themselves only in some aspects.

The Independent Churches in London.

Henry Jacob was one of those Puritans who went to Holland. While there, he became a fellow-worshiper with Ames and Robinson. Having returned to England he was instrumental to gather a congregation which became known as an Independent Church in London about A. D. 1616. He was its first pastor; Lathrope and Jessey, in turns, became his successors. After the death of Jessey in 1663, that church became a Congregational Church. In A. D. 1621, a second Independent Church was formed in London; and its place of worship was in Deadman's Place, Southwark, in 1641. Hubbard and Cane were the first pastors of this church; it was more of a Congregational Church than was the other Independent Church. During the Long Parliament and the Commonwealth, extra efforts were put forth for the revival of the pure religion in the churches, and in all the country. There were three contending factions in the Long Parliament,—the Episcopalians, the Presbyterians and the Independents. The Presbyterians manipulated Parliament; but the army favored the Independents. Among the Independents were included the Baptists and others. John Milton the poet was a Baptist, and a prominent advocate among the Independents. Milton and other Baptists

favoured absolute religious liberty, and the independence of the churches; but others, in the Independent party, were in favor of uniformity and of church and state unity also. Cromwell the Protector and ruler was an Independent, of a Congregational type, and favored a large measure of religious liberty. During the Cromwellian rule, the Baptists and Congregationalists made rapid progress. Cromwell died in A. D. 1658.

The Savoy Confession.

September 1658, ministers and laymen representing about 100 Independent churches met in one of the Savoy rooms in London to form a Confession of Faith, and Union; the conference considered itself only an advisory council. The council adopted the doctrinal articles of the Westminster Confession of Faith; but made a church polity similar to that of the Baptists; and as to baptism, it adopted the Romish rite, thus following the example set by the Westminster Assembly of Divines,—favoring infant pouring or sprinkling, for baptism. In 1691, the Congregationalists and the Presbyterians became one body under the name “United Brothers;” and adopted “Heads of Agreement” instead of the Savoy Confession; but this union proved a failure; and the two factions became separate bodies as they had been before. The Congregationalists changed the Savoy Confession by incorporating in it much of the “Heads of the Agreement. Thus, came into existence a denomination which differs from the Baptists only in regard to the ordinance of baptism. The Congregationalists in England are very liberal, and at the same time vigilant, watching for every opportunity to capture Baptists and lead them into their ranks. Many Baptist churches have been made Congregational churches; and many more are drifting away: the “open communion” of the Baptist churches in England proves an open avenue for Congregationalism to flood the churches.

The Congregationalists in Wales.

William Wroth was a minister in the Church of England at Llanfaches, Monmouthshire, during, A. D. 1620-1630. He had to appear in London to be tried for heresy before the Episcopal officials in 1633 and 1635. He was dismissed from the service of the Church, because he refused to read in the church on the Sabbath the "Book of Sports." The Independent Church in London sent its pastor, Jessey, to aid Wroth and others to form a similar church in Llanfaches, in November A. D. 1639. That new church existed as an Independent Church of two-fold congregation, under two pastors, William Thomas, pastor for the Baptist faction, and Wroth, pastor for the Congregational faction, until the war troubles scattered them in 1642. Wroth and most of his members went to Bristol, and from thence to London, where they united to worship with the congregationalists at Allahollows, under the pastorate of Cradoc. After the war, many of the fugitives returned from London to Llanfaches; and Cradoc, Ewins, and Barnes, in succession, became pastors of the Llanfaches Independent Church. Ewins was baptized by Jessey in London, about A. D. 1655; but he continued pastor of the church at Llanfaches just as Jessey, after his baptism, continued pastor of the Church in London.—J. T. H. of B. 240. William Erbury was a native of Glamorganshire, Wales; he was educated at Oxford, and became a minister in the Church of England, at St. Mary's Church, Cardiff. He also had to appear for trial in London, in A. D. 1633 and 1635. The Episcopal authorities reprimanded him; and because he continued to refuse to read the "Book of Sports" in his parish church, he was discharged from the service of the Church of England in A. D. 1638. He was a zealous christian and an evangelical preacher. He published a pamphlete in A. D. 1652, in which he said: "It is only lately that the Baptist Churches have

come, and have increased in Wales; and only the weaker Christians fall into the water.”—J. T. H. of B. 28. In an address to his congregation at Cardiff, he said: “Beloved, at first, I was only your preacher; afterwards I became your pastor, the latter not according to my own light, but of love for the saints at Llanfaches, who, after they had met as a church on a new form, gave us no rest until I and my people became the same as themselves; but it appears to me that matters have become worse after we have become organized into a conference or body of churches, than when we were a multitude of scattered saints.”—Y. W. February 1888. According to these words, there must have been a number of churches in various parts similar to the Llanfaches Church, and the Cardiff Church: where they were, and what they were, as to their denominational characteristics, is hard to find out; but their form and compact were not at all satisfactory to Erbury, who was not a Baptist, nor had he any sympathy with the Baptists as is proven by the quotation from his pamphlet.

Walter Cradoc was born in Trefela, near Llangwn, Llanfaches, Monmouthshire. He was a man of means, of education, and of social influence. He became a minister in the Church of England in Llanbedro-fro, Glamorganshire, and a curate with Erbury in St. Mary's Church at Cardiff. He lost his place for the same cause and about the same time as Erbury did. Some assert that he was a non-conformist minister in Merthyr Tydvil. During the civil war Cradoc ministered to the Independent Church which worshiped at Allahollows, London, in 1642. In 1646 the Government commissioned him as a traveling preacher in Wales. He traveled and preached much with Vavasor Powell, his fellow commissioned preacher in Wales. Powell became a Baptist, but Cradoc declared that “to be immersed over head and ears” was dangerous to health, and inconvenient, especially in the winter. Therefore, he thought

that pouring was the safer and the easier way to baptize. But he would allow liberty for the people to immerse when such mode did not endanger the life of the baptized. Richard Baxter held similar views. In those days, an eminent physician, John Floyer, M. D., published a book in which he proved that immersing in cold water was not only free of danger, but also beneficial to health.—A. 429. But this did not bring Cradoc to be a Baptist. John Evans, a native of Abergavenny, labored faithfully for the Congregational cause in Wales until he went to America, in 1636, as did a Mr. Blinman also, who, with many of his fellow Congregationalists at Chepstow, Monmouthshire, went to America in 1640 and 1641; and they organized a church in Mausfield, Connecticut. Rev. Morgan Lloyd, author of the “Book of the Three Birds,” was born at Cynfa, Festiniog, Wales, in 1619; and died in 1659. Lloyd was a minister in the Church of England, and officiated as parson at Wrexham, Wales, for about 10 years. After that he became a non-conformist minister in the same town. Cradoc is credited with having fired the heart of Lloyd, so that he also devoted all his energies to bring about a religious reform. He wrote and published several pamphlets to help the reformation movement in Wales. From the seed sown by these, and similar minds and hearts, came forth the Congregational Denomination in Wales. In 1730, the Baptists, Congregationalists, and Presbyterians of Great Britain formed what was called “The Union of the Three Denominations,” whose object was to unite their forces in protecting their rights, and to work for more religious liberty; they did not become one denomination; but their Union was effective for their set purposes. The Congregationalists are now a strong vigorous body in England and Wales; and they have formed “The Congregational Union of Great Britain” which is superintending all the missionary, educational, and other worthy enterprises of the denomination. Their statistics are given as follows:

Wales: churches, 1,074; pastors, 645; ministers without charges, 102; members, 151,151; those were given in their annual meeting, A. D. 1903.

Total for England and Wales in 1901: Churches, 4,592; ministers, 2,890; membership not reported. Scotland had 202 churches, and 206 ministers; and Ireland had 46 churches, and 26 ministers, in the reports for 1901.

The Congregationalists in America.

The English Pilgrims from Holland landed at Plymouth Rock near Boston, Massachusetts, America, in A. D. 1620. William Brewster was their spiritual leader, but he was not an ordained minister; he was a preacher but had not been qualified in the usual way to administer the ordinances. He was wealthy, and a printer by profession and business. The Pilgrims set up a civil government with the Congregational Church attached thereto, or made part thereof. Immigrants from Britain increased their number year after year until they had occupied a large part of New England. "The Pilgrims, mainly from the middle class, where Separatists from the Church of England, and were driven from their homes by persecution. The Puritans, somewhat higher in social position, desired reformation within the Church of England itself, and those who came to Massachusetts Bay in 1628, and later, broke their connection with the English Church, did so only after such a reformation proved impracticable."—Con. 60. The Presbyterians who came from Britain to America joined in with the Pilgrims and Puritans in the formation of the Congregational Colonial Churches; and none were permitted to have homes in their colonies unless they united with their churches. Although they themselves had fought against the conformity demands of the State Church in England, and had labored for religious freedom; yet in their new homes, in New England, they formed churches and governments of their own, and enacted

strict tyrannical laws forbidding any worship only in conformity with their churches ; and they enforced these laws with cruel persecutions. The Congregational Colonial Churches became more of political and industrial corporations than of religious institutions. Spiritual life and Scriptural teaching became smothered in the churches ; and religion was a mere formality : Infidelity and Unitarianism became rampant in New England. George Whitefield and Jonathan Edwards lead in an evangelistic work which aroused the Congregational Colonial Churches from a long and deep slumber ; and the hearts of the people were fired with religious love and zeal. A great revival was started which continued for a long time, and thousands of converts were added to the churches in the New England Colonies. The churches became divided into two classes—Congregational and Presbyterian ; but in A. D. 1708, the two denominations formed a union between them again at the Saybrook Synod or Association, under the auspices of the Connecticut Colonial Government. They adopted a Confession of Faith called “Heads of Agreement and Saybrook Platform.” The Union worked well for awhile, especially in Connecticut. Their Administrative Conferences had authority to force the churches into compliance with all their decisions. But the Union proved a failure after some years of trial. In 1801, they adopted another plan of Union by which the two denominations regulated the formation of churches in new localities ; but the Congregationalists felt that it operated against their interests and it, also, was given up in 1852. Since that time, the two denominations have acted, and are acting, independent of one another. The Congregationalists have had their troubles among themselves also. They could not agree as to what terms should be set down as requirements for church membership ; what children should be baptized, and who should partake of the Lord’s Supper. The Congregational Churches, being State or Colonial Churches, were in

the habit, as all State Churches are of necessity, of giving communion to all citizens who conformed with their outward formalities, irrespective of their spiritual conditions and Christian character qualifications. Rev. Jonathan Edwards—President Edwards—opposed the practice of admitting all to the Communion Table ; and insisted that only personal believers who were actual followers of Christ should have communion. His grandfather, Solomon Stoddard, was co-pastor with Edwards at Northampton, Massachusetts. Stoddard favored the Popish and State Church custom of giving Communion to all ; but Edwards objected to that unholy practice, and would give Communion to actual Christians only ; and for this “strict communion” stand, Edwards, one of the greatest and the noblest men of his age, was dismissed from the pastorate of the Congregational Church at Northampton, in A. D. 1750,—Sch. I : 698. The Congregationalists had the very best advantages and the greatest opportunities to make themselves the leading denomination in America. They were the first body to settle permanently in New England ; they had the New England Colonies in their charge ; they were the people that controlled the colonial governments ; and their churches were supported financially and otherwise by those governments ; and laws were enacted forbidding any to settle among them unless they joined their churches. Non-conformists were fined, imprisoned, or made exiles. But notwithstanding all, the Congregationalists, even until lately, seemed to be under the displeasure of Him from whom all blessings flow. Because they did not improve their opportunities in a Christian way, God seemed to have written on the “plaister of the wall” of the Congregational denomination, “Tekel ; Thou art weighed in the balances, and art found wanting.” This fact appears very plain in the history of the Congregationalists compared with that of the Baptists. These two denominations hold the same doctrines and church polity ; and they are one almost in every-

thing except in regard to baptism. But in the beginning of their history, the Congregationalists differed from the Baptists in regard to other matters also. Rev. Henry Jacob, pastor of the Independent Church in London, prepared an appeal to the British Government asking for Religious Toleration; but the appeal did not favor toleration to all Christians.—G. M. I: 391. And in New England, the Congregationalists made their churches, colonial churches, and taxed all people to support them: they allowed only such religious liberty as made all to conform with the colonial churches or be banished from the Colonies. The Baptists, on the other hand, always and everywhere, kept themselves aloof from the governments, in all ecclesiastical and religious matters, and labored for liberty of conscience and of worship, to all men; and their churches depended for support on the free-will offerings of the people. But all these differences between the Baptists and Congregationalists have now disappeared; and the Congregationalists, like all other Christian churches, are free and independent of the State Government in America; and are self-supporting. But with all the preferences and advantages granted, and enjoyed by the Congregationalists in America, they failed to advance and make progress commensurate with their opportunities. The statistics for 1902 in the United States including Hawaii, Alaska, and Porto Rico, show:

Churches, 5,717; members, 645,994; but what is that compared with the more than four and a quarter millions of Baptist members in the same territory, the same year! This contrast is fair and very significant. The Congregationalists in America to-day are far different from what they were in the seventeenth and eighteenth centuries. The Congregationalist Hand Book for 1903 says that the two great principles of Congregationalism are the "autonomy of the local church and the fellowship of the churches"; and that the "two distinguishing characteristics of Congregationalism" are "its regard for

education and its missionary zeal." The proofs presented for this statement are that the "Congregationalists founded nearly all the New England colleges, and have planted schools on a liberal scale throughout the Southern and Western States, being the first to invade Mormondom, etc." They are issuing a steady stream and high-grade periodical publications. Congregationalists founded the first missionary society in this country, have sustained a great and ever increasing home missionary work, etc."—Con. 60-61. Such statements as these are liable to mis-lead the readers, as do most denominational histories, when only the favorable features of the denominational history are given; and that highly colored by the partial touches of sectarian pride and ambition. But as this book aims at portraying all denominations in their true color—holding the one in face of the other for easy and fair comparison—the reader will expect here few remarks on the foregoing statements. As to the autonomy of the local church, and the fellowship of the churches, the Baptists are predecessors, and equals of the Congregationalists on these points. It is hard to understand the word "distinguishing" in the connection it is used in the foregoing statement, because the Baptists have always taken a leading part in education and missions; and they are in the front rank of educational and missionary workers to-day. So these "two distinguished characteristics" are as much Baptist as they are Congregational; and therefore the latter could unite with the former without abandoning its "two great principles," or its "two distinguishing characteristics." Besides this fact, it is well known that the Presbyterians pride themselves as the leaders of all Christian bodies in zeal and labor for education; and all of the greater bodies of Christians are rivaling one another in missionary zeal and labor both at home and in foreign lands. It may be true that the "Congregationalists founded nearly all the New England colleges." But how? The Congregationalists were the governments

of the New England Colonies ; and most of the New England colleges were founded as Colonial or State institutions : Colonial or State funds, and liberal donations and contributions from Baptists and other non-Congregationalists, as well as from Congregationalists, helped to establish and foster those New England colleges. The Congregationalists as merely religious people apart from the Colonial governments have no greater claims than other Christians to the honor of founding and nourishing those schools. The Roman Church may, on the same principle, lay claim that she founded most of the great schools in Britain and all over Europe ; such as the Universities at Cambridge, Oxford, Rome, Paris, Prague, Wittenberg, etc. The work done in the Southern and Western States by the Congregationalists of later years is very commendable ; but it cannot be set forth as a “distinguishing characteristic” of that Christian body, because many of the other Christian bodies are also engaged in similar work in the same sections, and are the equals of the Congregationalists in that respect. This is true not only as to Home and Foreign Missions and Schools of various grades, but also of high-grade periodical publications” which are issued in steady streams from the publication houses and presses of the various denominations.

The Congregational “Creed of 1883,” and “A Popular Catechism.”

The “Creed” is Evangelical, and conveys similar sentiments to those believed by the Baptists, except in few points.

Article XI. says : “We believe in the observance of the Lord’s Day as a day of holy rest and worship ; in the ministry of the Word ; and in the two Sacraments which Christ has appointed for his Church : Baptism, to be administered to believers and their children, etc.”—Con. 59. The last quoted clause seems to show that the Congregationalists have

changed: in times past, they would "baptize" all children; but now only "believers and their children." If they had left out the words "and their children" that article would be far more Scriptural: those words are nowhere found connected with baptism in the Bible. The Catechism, in its doctrinal points and church polity, is unobjectionable, except in its answer to question No. 10.—"What range of freedom is allowed? Individual interpretation of the Scriptures accepted as the rule of life; choice between immersion and sprinkling in baptism as preferred, etc."—Con. 61. This freedom of choice on matters purely intellectual as to merely mental conceptions, or taste, or customs regarding practices which are left unexplained by examples, illustrations or commandments in the Holy Scriptures, shows a commendable spirit, worthy of the light and liberty of this age; but to allow a "choice between immersion and sprinkling in baptism as preferred" is wholly at variance with the Lordship of Jesus Christ and the Teachership of the Holy Ghost which was to lead the inspired teachers in the Apostolic age to all truth. Jesus said, and says: "If ye love me keep my commandments."—John 14: 15; "And why call ye me, Lord, Lord, and do not the things which I say?"—Luke 6: 46. Jesus nowhere says, "sprinkle," but always "baptize; and no Greek scholar now doubts that to baptize means to immerse,—see testimonies on this point in another part of this book. The points of difference between the Baptists and the Congregationalists are infant "baptism," which few would to-day claim to be means of salvation to the child; and no one can show that it, in any way, benefits a child in a free country; and it is nowhere commanded in the Bible either by precept or example; hence why not abandon it? and as "immersion" is acknowledged by both Baptists and Congregationalists to be lawful baptism, why not accept it, and it alone, for the sake of uniformity and Christian union? The Congregationalists in union meetings with the

Baptists often say that only a small insignificant point—"water point," separates them; and that baptism is only a "sign" and should not be a stumbling block in the way of union among Christians. If that assertion be correct; if the point is well taken, then for union's sake why not give up that which is objectionable in order to accept that which is considered right by all? The Baptists outnumber the Congregationalists, six to one, and the Scripture, history, and scholarship are all on the Baptist side as to baptism; therefore it is quite reasonable that the Congregationalists should give up the delusions of Cyprian and the Carthaginian Council of A. D. 253 which introduced infant baptism, and of the innovation of the Ravenna Popish Council of A. D. 1311, which legalized, for the Roman Church, sprinkling for baptism, so that the small minority may become one with the large majority, and practice what both sides allow to be baptism. This appears to be the more reasonable in view of the following testimony of the scholarly Congregationalist, who died May 1902—Rev. Levi Leonard Paine, D. D., Professor of Church History in the Congregational Theological Seminary in Bangor, Maine, America: Dr. Paine wrote and published in the "Church Mirror," August 3, 1875: "There are some historical questions pertaining to the primitive church, concerning which the most scholarly writers differ, but as to the question of the early practice of immersion, the most eminent antiquarians such as Bingham, Augusti, Coleman, Smith, and the historians Mosheim, Geissler, Hase, Neander, Millman, Schaff and Alzog (Papist) use the one common language. The scholar who denies that immersion was the baptism of the Christian Church for thirteen centuries betrays ignorance or sectarian blindness."—A. 142. Therefore, let the declarations of the Ravenna Council, and of the Westminster Assembly of Divines be repudiated so that the primitive Christian baptism may have its place in all the churches. The "Congregationalists

require for church membership evidence of repentance for sin, faith in the Lord Jesus Christ, and a renewed life."—Con. 61. The Baptists also require the very same requisites, and the candidate declares, in his obedience to baptism, that he possess those Christian qualifications for church membership. The Congregationalists in Canada in 1902 numbered 28,283 members. The Welsh Congregationalists in America reported in 1902 : Churches, 159 ; ministers, 68 ; members, 11,439.

(c.) *The Wesleyan Methodists in England.*

"Methodists" became a name by which certain young men—from 12 to 15 in number—who were students in the University of Oxford, England, were known, because they had formed themselves into a society for united efforts in the study of the Scriptures, and in exerting themselves as Christian laborers according to set rules which they formed and adopted in A. D. 1729. The leading members were two brothers, sons of a clergyman in the Church of England, at Epworth, Lincolnshire, England. The parents of these two young men were Samuel and Susannah Wesley, who became husband and wife in A. D. 1687. To them, were born 19 children, two being John and Charles—the first "Methodists." John Wesley was born at Epworth, June 28, 1703 ; and Charles Wesley was born in the same place, December 18, 1708. The parents did their parts well in training their children in the knowledge and fear and love of the Lord and his work, and in giving them good education. Their mother was very exact in all her ways with her children, insisting that they should do everything—eating, sleeping, playing, studying, dressing—according to set rules. Thus, she infused into her children her Methodist ideas which developed in later years in John and Charles, at Oxford. Having completed their studies both brothers were ordained into the ministry of the Church

of England. Charles became distinguished as a hymn writer, and John as an organizer.

George Whitefield.

Whitefield was born in the "Bell Inn," Gloucester, England, December 27, 1714. His great grandfather, and grandfather were ministers in the Church of England; but his father, who died when George was two years old, was not of that profession. George received good education and he became quite a scholar and a very eloquent speaker, even in his youth. In 1733, Whitefield became a student in the Oxford University, and he soon joined the "Methodist Brotherhood" there. The Wesleys and Whitefield became intimate friends and fellow Christian workers while at the University, and for years after they had left Oxford. Whitefield was ordained a minister in the Church of England by Benson, bishop of Gloucester; and for two months he officiated in the Tower Chapel, London; and for some time afterwards, he filled the place of Kinchin, the parson of Dunamer, Hampshire. After that, Whitefield went to Bristol where he preached daily with great power, and to increasing crowds. He went the second time to London where he preached with wonderful influence, attracting crowds to hear him wherever, and whenever he was announced to preach. In January 1738, Whitefield sailed for Georgia, America, to help, as he expected, the two Wesleys; but the day after Whitefield sailed from England, the two Wesleys landed in England. Whitefield labored hard in America for three months, preaching to large congregations with wonderful effects; a great revival was started in various parts as the result of his preaching; then he returned to England. Whitefield visited America several times afterwards, and finally died there at Newport, Massachusetts, September 30, 1770. The two Wesleys while sailing to America in 1735 came in contact, on board of ship, with some Moravian missionaries whose conversation made

deep spiritual impressions on the Wesleys. When the Wesleys returned to England in 1738, they found that Whitefield had become an exceedingly popular and Evangelical preacher, before he had left for America the day before. They were sorry to learn of his departure; and John Wesley made up his mind to continue Whitefield's work in London and elsewhere. He preached wherever he could have a congregation, and gave the pure gospel to the people. The High Church people closed the doors of the churches against him; therefore, he preached on the streets, on the public roads, market places, fields and barns, or wherever he could have audiences. He held conferences with the Moravians in London; and while worshiping in the little chapel in Fetter Lane, London, May 24, 1738, his "heart was strangely warmed." This he considered to be his spiritual birth day, and the beginning of his real religious life. It was in reference to this that he declared that the Sacrament of Baptism does not make a Christian; but that the change is effected by personal faith and the Spirit of Christ in the heart.—Enc. B. Vol. 16: 185. What did his infant baptism, in the Church of England, do for him? Nothing, according to his declaration. The Wesleys and their converts and followers met one evening every week in Fetter Lane chapel to worship, and to confer regarding religious experience and reformation. After Whitefield returned the first time from America, he united with the Wesleys in preaching and laboring for a revival of spiritual religion. February 17, 1739, Whitefield commenced a series of open air services—preaching daily to the coal-diggers at Kingwood, near Bristol: the first meeting had only about 200 people for an audience; but the following meetings had congregations all the way up to 1,200, 4,000, and 20,000 people.—E. C. 357. John Wesley followed the example of Whitefield in Bristol and elsewhere. The converts were formed into classes or "societies" similar to the one at Fetter Lane, London. Men of proper gifts

were commissioned as lay preachers and teachers to exhort and to organize "societies" everywhere, to foster religious fervency. These societies were similar to the Spener and Zinzendorf societies on the Continent of Europe; they were spiritual churches in the state churches. May 12, 1739, the first Methodist chapel was opened in Bristol, and another soon after in London; others were opened in various parts of the country. This was done because the churches were closed against them; and therefore they were forced to become somewhat separated and independent of the Church of England. But Wesley always considered himself a member in the Church of England as long as he lived. Wesley said: "The saving of souls is my calling, and my parish is the world." July 23, 1740, Wesley formed at the Foundry, London, the "United Society," with 26 men and 48 women as members. But in prosperity, we may look for adversity to follow; and such befell the prosperous Wesleys.

In 1739, a disput broke out between Wesley and the Moravians in London; and soon after that, Wesley and Whitefield became estranged in feelings and labors from one another. Wesley was an Arminian, and Whitefield a Calvin. These human-made systems of theology impelled Wesley and Whitefield to part company in 1741. They became leaders of independent factions, rivaling one another: all but about 50 of the Methodists became "Wesleyans." By 1742, Wesley had 20 lay-preachers on the field helping him; they were not educated people nor were they ordained by a bishop; but they were enthusiastic Christians and quite successful: they were opposed, ridiculed, and some of them imprisoned. In 1744, Wesley's followers held a general meeting in London, and formed the first Methodist Conference, which adopted a complete plan to carry on the work systematically, and successfully independent of the Church of England; and because the bishops would not ordain men to help with

work, Wesley himself ordained them. February 28, 1784, Wesley signed a "Deed of Declaration" placing all the properties of the Wesleyan Methodists in charge of stewards; the Deed contained also provisions as to how the work was to be carried on after his death. The people were to be formed into classes of about 12 persons, with one of them as leader to look after them and to receive their weekly contributions for the cause; the classes were united into a local society; and the societies were to be made circuits which were ruled by ministers and lay-preachers in the societies, and one of them a helper, who in time became a superintendent and in latter times, bishop. Each society had stewards, who met twice every week to make all necessary plans for the local work. The Circuits formed a Conference of 100 ministers, and met annually, for a session of not less than five days, to appoint the ministers to their fields. These arrangements have been somewhat changed after Wesley's death. Charles Wesley always helped his brother. Charles died in 1788, and John in 1791, having done immense amount of work in spreading the gospel, and establishing one of the greatest denominations of Christians in the world. The last statistics taken before John Wesley died gave the following numbers of his followers in 1790 :

England : Preachers, 195 ; members, 52,832.

Wales : Preachers, 7 ; members, 566.

Scotland : Preachers, 18 ; members, 1,086.

Ireland : Preachers, 67 ; members, 14,106.

Isle of Man : Preachers, 3 ; members, 2,580.

West Indies : Preachers, 13 ; members, 4,500.

British America : Preachers, 6 ; members, 800.

United States of America : Preachers, 198 ; members, 43,265.

Totals in the world then : 507 preachers, and 119,735 members.—Sch. II : 1486.

Totals reported in the Autumn of 1902 : In Great Britain, 8,508 churches, 2237 ministers, 20,228 lay preachers, 496,710 members and probationers ; in

Ireland, 468 churches, 253 ministers, 622 lay preachers, 27,650 members and probationers ; Foreign Missions, 2,404 churches, 395 ministers, 2,035 lay preachers, 64,614 members and probationers ; French Conference, 143 churches, 37 ministers, 85 lay preachers, 1,646 members and probationers ; South African Conference, 826 churches, 202 ministers, 3,915 lay preachers, 93,660 members and probationers ; West Indian Conferences, 431 churches, 63 ministers, 907 lay preachers, and 45,726 members and probationers.

The Wesleyan Doctrines.

Wesley adopted the Church of England's "Articles of Religion, modified to suit his societies. In theology, he was an Arminian : he believed in the possibility of falling from grace ; and of repeated conversions and regenerations. He believed in a holy life which included the love of God abounding in man's heart. Wesley, while acknowledging that immersion was the primitive Christian baptism, adopted the Church of England's stand on baptism, permitting immersion, or pouring according to circumstances ; he also practiced infant baptism. Wesley acted honorable in that he did not steal any of the properties of the Church of England ; nor did he seek financial support from the government : in those points he followed the example of the Baptists, rather than imitating Henry VIII., Luther, Calvin, Zwingli, and the Presbyterians.

(d.) THE DIVERTING WESLEYAN METHODISTS IN ENGLAND.

The Methodist New Connection.

August 9, 1797, Rev. Alexander Kilham and three other ministers and about 5,000 lay members withdrew from the Wesleyan Methodists and became the Methodist New Connection at Leeds, England.

They adopted the Wesleyan doctrines and polity, except in regard to laymen to whom was accorded equal representation with the ministers in the Conferences. Wesley's system allowed no lay representation, the clergy were the sole rulers, and the laymen only contributors to their support, and subjects to obey the lordly ministers. In 1902 the Methodist New Connection reported, 674 churches, 207 ministers, and 42,929 members.

The Primitive Methodist Connection.

In 1810, two ministers, Bourne and Clowes, and a number of followers left the Wesleyan Methodist body, and became "The Primitive Methodist Connection," some times called, "Ranters." They favored campmeetings, female preachers, more simplicity in the pulpit and in private life; and they admitted two laymen for every minister in the make-up of the ruling Conferences. They reported for 1902: churches, 5,413, ministers, 1,048, and members, 195,651.

The Bible Christians, or Bryanites.

In 1815, a number of ministers and laymen withdrew from the Wesleyan Methodists and became "The Bible Christians," or "Bryanites." The main cause of their departure from the original Wesleyan Methodist body was that they demanded better treatment and more pay for the itinerant ministers. They reported in 1902: churches, 793, ministers, 212, and members, 28,877.

In 1816, in Ireland, a number of Wesleyan Methodists became "The Primitive Wesleyan Methodists"; they desired to continue Wesley's plan of not holding their meetings at the same hours as the meetings of the Church of England were held; but this faction gave up its separate existence in 1877.

The Wesleyan Methodist Association.

In 1828, two more factions separated from the Wesleyan Methodist body on account of a dispute

about taking an organ into a chapel at Leeds, England, to help in the singing during public worship : they were named as above. The Independent Methodist Churches reported in 1902 : churches, 156 ; ministers, 397 ; and members, 8,644.

Wesleyan Methodist Association.

In 1834, a number of Wesleyan Methodists protested against establishing a Theological Seminary, and therefore withdrew from that body and became "The Wesleyan Methodist Association."

United Methodist Free Churches.

In 1857, some dissatisfied Wesleyan Methodists, the Wesleyan Protestant Methodists and the Wesleyan Methodist Association became one body, "The United Methodist Free Churches"; this body reported in 1902 : churches, 1,392 ; ministers, 444 ; lay preachers, 3,302, and members and probationers, 93,684.

Wesleyan Reform Union.

This body started in 1857, when a number of Methodists left the other Methodist bodies to form a new body to labor for reform. They reported for 1902 : churches, 188 ; ministers, 18 ; members and probationers, 7,849 ; and lay preachers, 479.

The Wesleyan Methodists in Wales.

For various reasons, Wesley did not exert himself very much to establish his "societies" in Wales ; but before he died, there were seven preachers and 566 members of his following in that country. The history of the Welsh Wesleyan Methodists, in brief, is as follows : Edward Jones, a farmer's son, was born at Bethafarn near Ruthin, Wales ; he received a fair education in the Ruthin Grammar School which was founded by Dean Goodman in 1575, with a provision that the school master should be able to preach and teach in the Welsh language.—Wales 350. Jones enjoyed the privileges of that school ;

and then went to Manchester, where he was converted, and he joined the Wesleyan Methodists. At the age 22, Jones returned to Bethafarn farm—the family homestead; and January 3, 1800, he rented a room in Ruthin, in which to hold Wesleyan Methodist services. The first chapel of the Welsh Wesleyan Methodists was opened at Ruthin, Wales, in November 1802. John Bryan became a Wesleyan Methodist minister in 1801, and was the first to receive appointment to labor in that capacity in Wales, where he continued until 1816, and then returned to England. Richard Harrison of Llaneurgain was a man capable of officiating in Welsh and in English; he became a Wesleyan Methodist in 1771, and was a very efficient helper of Jones among the Welsh Wesleyan Methodists. Evan Roberts of Denbigh, was another that rendered much service to the Welsh Wesleyan Methodists in the first period of their history. These men were not high in the scale of education; but were full of zeal and love for the cause, and determined to further the interests of the Wesleyan Methodists in Wales. Their following were multiplied and became a great body of Christian workers. In 1901, their statistics in Wales showed that they had 28,235 full members, and 2,641 probationers.

THE METHODISTS IN AMERICA.

The Methodist Episcopal Church in America.

The two Wesley brothers went to America in 1735, and labored there in connection with the Church of England until 1738, when they returned to their native country. In 1760, a number of Wesleyan Methodists from Ireland landed in New York, America; among whom were Paul Heck and Barbara his wife, and Philip Embury. Barbara Heck was of German blood, but a native of Ireland; she was a very religious woman, of the Wesleyan type. She was the incessant moving spirit among the Wes-

leyan Methodists in New York City, urging them to start a Wesleyan Methodist cause in that city ; and after succeeding in that she gave them no rest until they built their first church edifice. She fell asleep, and went to rest with Jesus, in 1804. Embury also was a native of Ireland ; and having become a follower of Wesley, he was made a local preacher among the Wesleyan Methodists in his native country ; but he became religiously indolent, and would not preach in America until Barbara Heck almost compelled him to do so in his own house, in New York City in 1766. Being persuaded to comply with her request, he, for few months, preached in his own home. In February 1767, one of the audience in Embury's house was Captain Thomas Webb of the British army which was located at that time in said city. Webb had been appointed by Wesley himself in 1765, a lay-preacher in England. The Wesleyan Methodists were greatly encouraged when Captain Webb joined their ranks. They at once rented what was called the "Rigging Loft," on William Street, New York City, where they met to worship until their first church edifice was built, on a lot on John Street in 1768. In 1767-8, Webb formed a class of seven members in Philadelphia, Pennsylvania. The High Dutch Reformed Church in Philadelphia, having become financially embarrassed, and, their officers being imprisoned for the debt on their building, the Wesleyan Methodists purchased the building, November 23, 1770 ; and the next day Joseph Pilmoor, M. D., preached in it. The building was and is situated on Fourth Street, below Vine Street, and is now known as St. George M. E. Church, Philadelphia, Pa. An appeal had been sent to Wesley in England for ministerial helpers ; in reply Wesley sent in 1769, Richard Boardman and the aforesaid Dr. Pilmoor ; in 1771, Francis Asbury and Richard Wright ; and in 1772, Thomas Rawkin and George Shadford. July 14, 1773, in St. George's Church, Philadelphia, the first Methodist Conference in Am-

erica was formed ; it represented 11,160 Methodist members ; and the entire Wesleyan Methodist system of England was adopted by these Wesleyan Methodists in America. In 1784, Wesley made Richard Whatcoat and Thomas Vasely, elders ; and Thomas Coke, superintendent ; and sent them, as such, to America. Coke was born in Brecon, South Wales, September 9, 1747 ; he graduated, D. C. L. in Oxford ; and was ordained a minister in the Church of England, and served as curate at South Betherton, England. In 1777 he united with the Wesleyan Methodists ; and Wesley regarded him as his chief assistant. When Coke came to America, he considered himself a Wesleyan Methodist bishop, called also "superintendent," and "overseer." Asbury was the first to be ordained "bishop" in America by the M. E. Church. The first Wesleyan Methodist General Conference in America was held in Baltimore, Maryland, in December 1784 and January 1785. That Conference adopted Wesley's Articles of Faith which were the "39 Articles of Religion" reduced into 24 Articles. Articles regarding the government and civil officers were framed to suit the separation of the churches from the state. A Sabbath service and an Episcopal church polity were also framed and adopted ; and their official name is, the "Methodist Episcopal Church in America." This body reported in its Year Book for 1903 :

Churches, 27,863 ; local preachers, 14,024 ; full members, 2,575,579 ; probationers, 202,630.

Gains during 1902 : Probationers, 12,998 ; full members, 34,154.

Statistics for Foreign Mission Fields : Full members, 112,573 ; probationers, 80,982.

Totals for Home and Foreign Fields : Probationers, 283,612 ; full members, 2,688,152.

Official Benevolences for Missions : Church extension, education, etc., \$2,665,569.

The M. E. Church sustains missionaries in foreign lands which reported as follows for 1902 :

In Norway, Sweden, Denmark, Finland, Germany, and Switzerland, 397 native preachers; 46,717 members, and 8,123 probationers.

In South America, Italy, and Mexico, 117 foreign missionaries, 201 native preachers, 7,311 members, and 5,370 probationers.

In Bulgaria, 14 native preachers, 238 members, and 76 probationers.

In St. Petersburg, Russia, 13 members, and 4 probationers.

In Africa, China, Japan, Korea, India, and Malaysia, 536 foreign missionaries, 1,559 native preachers, 54,117 members, and 95,995 probationers.

The M. E. Church controls 22 Theological Institutions, 51 Colleges and Universities, 52 Classical Seminaries, 9 institutions exclusively for women, 46 Foreign Mission Schools, 4 Missionary Institutes and Bible Training Schools and 1 Normal University: a total of 164 schools, with 3,271 professors and teachers, and 50,295 students in them.

THE DIVERTING METHODISTS IN AMERICA.

The Methodist Protestant Church.

In 1830, a number of people left the M. E. Church and organized, in Baltimore, Maryland, the "Methodist Protestant Church." Instead of "bishop" or presiding elder each Conference elects its own president; and the General Conference is composed of equal numbers of ministers and laymen with equal privileges in the Conferences. In all other respects they are very near the same as the M. E. Church. In 1902, this body had 2,401 churches, 1,647 ministers, and 184,097 members.

The Wesleyan Methodist Connection.

Anti-slavery agitation, which began in 1839 among the Methodists resulted in the formation of the "Wesleyan Methodist Connection," at Utica, N. Y., in 1843. They adopted the system of the Metho-

dist Protestant Church ; but went further than that body in their opposition to slavery, and to the manufacturing, buying, selling, and using of intoxicating liquors for common use. This body had in 1902 : Churches, 506 ; ministers, 699 ; members, 16,496.

The Methodist Episcopal Church South.

After some years of agitations regarding slavery, the Methodist Episcopal Church agreed to become two independent bodies. May 1, 1845, a large number of the M. E. Churches, mostly in the southern states, became the "Methodist Episcopal Church South." They favored slavery while the other faction opposed it. The two bodies differ but little in doctrines and practices ; but although slavery has ceased to exist in America since 1865, yet these two bodies have failed to reunite. The M. E. Church South Year Book for 1902 reported 6,293 traveling preachers, 4,982 local preachers, and 1,516,516 members, being an increase in membership of 34,721 during 1901. It also reported 77 educational institutions with 11,983 students in them ; value of buildings, equipments, and endowments, \$7,522,583 ; Missionary Society receipts, \$357,248 ; Woman's Foreign Missionary Society, \$104,018 ; Woman's Home Missionary Society, \$725,946 ; American Bible Society, \$10,424 ; assets of publishing house, \$926,095 ; connectional publications, 4 ; Sunday periodicals, 8."—M. B. 193.

The Primitive Methodist Church.

Some Primitive Methodist missionaries from England came to America in 1829 ; but they did not meet with much success. In 1842, some Primitive Methodist members from England, who had settled in Illinois and Wisconsin, became a church ; and they exerted themselves to further the interests of their denomination. Several churches were formed, which organized the "Western Conference" in 1844. There are now three Conferences—the Western, the East-

ern, and the Pennsylvania. These reported for 1901 : Churches, 100 ; ministers, 68 ; local preachers, 105 ; and members, 6,834. In September 1889, in Pittsburgh, Pa., they formed the General Conference of the Primitive Methodist Church in the United States of America, "to which all the members, societies, and Annual Conferences of the said Primitive Methodist Church shall be amenable." They recognize only one order of ministry—elders ; the equal rights of the ministers and laity ; and equal representation to the Annual and General Conferences." Candidates for membership in the church must be on probation for three months, "or longer if circumstances require." A good point is made in limiting the age at which persons shall be allowed to attend "church meetings." They must be not less than 18 years ; and the annual meetings shall consist of all members over the age of 21 years. Thus, the business of the church and the selecting of officers are not left for children, as is too often done in many churches ; majorities are secured largely by mere children's votes. A minister in charge of a station or a circuit shall make his own arrangements with the same but his salary must not be less than \$630 per year for full time service ; and in addition to that amount, each married minister is provided with a suitable furnished residence. But there are no funds or sureties to secure the payment of the salary outside of the station or circuit itself. "No candidate over 40 years of age can be admitted into the ministry ; and every candidate for the ministry must pledge not to use intoxicating drinks, or tobacco in any form. The Annual Conference stations the ministers ; and every minister must accept the station to which he is appointed, or be without a charge for that year. Stations and circuits may send in to the Conference their choice of ministers for the following year. "Baptism may be administered either by immersion, pouring or sprinkling : " and infants are to be baptized, and full record of the same must be kept in the

church. The general teachings and theology are Evangelical; and the worship is full of life and responsive; but they use no set liturgy.

The Free Methodist Church.

The Free Methodist Church was organized by a convention at Pekin, N. Y., in 1860, for the avowed purpose of returning to the original Methodist simplicity, and to adhere closely to the doctrines and usages of Wesley.

This body reported in 1902: Churches, 1,034; ministers, 1,003; members, 27,487.

There are, in all, 17 Methodist bodies in the United States, including those whose histories have thus been given in brief: these are the greater ones among the white people; and there are similar ones among the colored people. The Methodists among both races being similarly divided into factions. But the main and principal Methodist body in America among the white and among the black races is the Methodist Episcopal Church. This leading Methodist body has made rapid progress, not only in the increase of members, but also in improvement of doctrine and practice and church polity. The leaders have been on the alert watching the tendency of the religious thought and feeling: and have not been too slavish to customs and to human notions, even when customs and notions came direct from John Wesley himself. They have learned practical lessons from the departure of the many diverting factions from the Wesleyan Methodist body in England as likewise from their own body in America. Their General Quadrennial Conference, held May 1902, resolved to recommend the adoption of rules providing for equal representation of ministers and laymen in their Conferences and Associations; and to permit their ministers to remain indefinitely pastors of the same churches; they also favored other changes in their church polity. But even the General Conference shall have no power or authority to change the Epis-

copal feature or the general rules of the church.—M. B. 27; and App. 35 and 362. This church practices infant baptism; and permits the choice between sprinkling, pouring, and immersion for baptism.—M. D. 32, 215 and 221. As to membership in the church, the Book of Discipline says: "Let no one be received into full membership in the church until such person has been at least six months on trial, and has been recommended by the leaders and stewards' meeting, or where no such meeting is held, by the leader, and has been baptized, and who shall, on examination by the preacher in charge before the church, give satisfactory assurance both of the correctness of his faith and of his willingness to observe and keep the rules of the church." "Persons baptized in infancy must publicly assent, before the church, to the Baptismal Covenant." "Nevertheless, if a member in good standing in any other Orthodox Evangelical Church shall desire to unite with us, such applicant may, by giving satisfactory answers to the usual inquiries, be received at once into full membership."—M. D. 35 and 36.

The M. E. Church will not receive any person into its communion unless he conforms in all things with the rules,—none but baptized persons who are in good standing, and can answer all inquiries satisfactory are received into membership. Ministers from other denominations are received as local preachers; and before they can be received or recognized as ministers, they must take the ordination vows of the M. E. Church.—M. D. 95-6. This is perfectly right, and if the Baptist Churches are "close" so is the M. E. Church. As to union with other denominations, the following will show the terms of Christian union which the M. E. Church desire. Churches, Synods, Conferences or other bodies of Christians agreeing in doctrines with the M. E. Church may become part of the M. E. Church upon their agreement to comply with the M. E. Church in doctrine and discipline in all things, and all properties

must be transferred to the M. E. Church trustees. — M. D. 383-4.

The Methodists in Canada.

The Methodist Episcopal Church entered Canada about A. D. 1788. The M. E. Church of the United States fostered the M. E. Churches of Canada until 1824. The several bodies of Methodists in Canada became one body in 1874, adopting as a name, which they still retain, "The Methodist Church of Canada." In doctrine and polity, they resemble closely the Wesleyan Methodists in England. They reported at the close of June 1902: Ministers, 1,792; probationers for the ministry, 238; local preachers, 2,248; exhorters, 1,119; members, 291,895—increase 2,733; colleges and educational institutions, 22; mission stations, 511; missionaries, 461; assistants, 90; teachers, 52; interpreters, 7; a total of 610 paid agents—with a membership of 45,882; the income of the Missionary Society for the year 1901-1902 was \$306,429.33.

THE WELSH CALVINISTIC METHODISTS IN WALES.

Religious Efforts For Wales.

The Principality of Wales—on the western side of England—is the only remnant territory of their ancient country left for the Welsh nation; the Anglo-Saxon invaders having taken from the old native Britons all of the other area, which is now called England. But the Welsh retained much of their national and religious peculiarities in the midst of the tumultuous political changes; and they still speak their ancient language, especially in worship; although forced by the Anglo-Saxons to accept the Romish religion instead of the primitive British Celtic Christianity in A. D. 809, they were never wholly Popish in their religion. Whenever the blessed waves of evangelical reaction appeared, the Welsh

were ever ready to bathe themselves in the religious health-giving revival of gospel truths. The English laws having been extended by King Henry VIII., to Wales, at the request of the Welsh themselves, the British Government from that time (A. D. 1536) on manifested great deal of interest in the religious improvement of the of the inhabitants of Wales. In A. D. 1563, Parliament appointed the bishops of Bangor, of St. Asaph, of Llandaff, of St. David, and of Hereford to prepare and publish the Bible in the Welsh language. In 1567, the William Salesbury's Welsh translation of the New Testament was published; and in 1588, Dr. William Morgan's Welsh translation of the whole Bible appeared; and in 1620, Dr. Parry's revised and "authorized" Welsh Bible was published. The bishops as servants of the State and on the expense of the State, did their work in a commendable manner. These Bibles were only for the use of the churches; Bibles for the use of the common people appeared in 1630, through the kindness and liberality and zeal of Sir Thomas Middleton of Wann Castle, North Wales, and of some friends in London.—H. W. B. 82. Other editions of the Welsh Bible appeared in 1654, 1678, 1690, etc. David Jones distributed among the people 10,000 copies of the edition of 1690; and Vavasor Powell and Walter Cradoc had taken in 1635, to Wales 6,000 copies of the Welsh Bible for the people. In 1586, a Welsh translation of the Book of Common Prayer was published. In 1653, Vavasor Powell wrote and published his "Canwyll Crist," or "Christ's Candle"; and a second edition of it appeared in 1677. Stephen Hughes, who died in 1687, published about 20 books in Welsh.—J. T. of H. B. 40. Gabriel Goodman, Dean of Westminster, founded a Grammar School in Ruthin, North Wales, in 1575; and a special provision was made that the master in that school must be able to speak and preach in Welsh. The Long Parliament, in 1649, enacted a law, and appointed a committee, to secure religious laborers

in Wales. By 1652, there were more than 150 noble, zealous and thoroughly Christian ministers at work among the Welsh people. These are historical facts which must not be ignored in considering the religious condition of Wales at the beginning of the eighteenth century. With such seed—Bibles, and other religious books in the people's language in the hands of such sowers of Divine truths, a golden harvest of revival of evangelical religion was the natural result to be expected. In addition to all this, legalized persecution for religious non-conformity ceased in Britain in 1689. True, some of the State Church people could not bring themselves up in mind, heart, and action to the requirements of the Act for Religious Toleration; but what trouble they and their frantic followers gave to the puritan and evangelical laborers and worshipers was against the law of the land. The Baptists reaped quite a harvest from 1689 on. True, they were molested, and even persecuted, in various ways by zealots who could not realize that the law had changed in favor of religious liberty. The Baptists had many churches and many ministers and large congregations of adherents in 1717 when the government took a census of the country. They were very active and successful: the churches at Blaenau and Hengoed, in 1725-6, added to their membership by baptism 80 new members. It was estimated in 1515 that there were in Wales that year from 20,000 to 50,000 non-conformists. Neither were the clergy of the Church of England in Wales indifferent of the religious welfare of the people as is shown by what has been discovered regarding what one of them was doing in the early part of the eighteenth century. In searching the old Parish registers of Marchwiell, Mr. Alfred Nesbald Palmer of Wrexham, Wales, discovered, in 1886, that Mr. Foulks, Rector of Marchwiell, in A. D. 1719, had given Bibles to certain named persons "upon condition that they be returned to the Rector of said parish, and in case of death or removal out of said parish, the Bibles were

to be disposed of to others, as the Rector shall think fit." How many other parishes had similar plans to furnish Bibles to the people is not known; but this one known fact speaks volumes in favor of the clergy of the Church of England in Wales during the time immediately preceeding the great revival of religion in which a new denomination was born in Wales. The condition of Wales in 1738 is portrayed by a recent Welsh historian thus: "The life forces that were drawing men irresistibly to the whirlpool of the French Revolution failed to attract Wales. A deaf ear was turned to Iolo Morganwg's advocacy of the brotherhood of men; and Davydd Ionawr, who represented the spirit of the eighteenth century, and whose "Ode to the Trinity" runs to more than thirteen thousand lines, slammed his door in the face of "Jack Glan y Gors," the representative of the new political life of Wales.—Wales 387. Thus, Wales could not be exceedingly irreligious, or indifferent to the gospel when it was "awakened by the trumpet voice of Howell Harris" and others.

Some of the Precursors of the Revival.

Rhys Pritchard, M. A. Vicar of Llanymddyfri, Wales, who died in A. D. 1644, was a faithful evangelical minister in the Church of England; his "Canwyll y Cymry"—Candle of the Welsh—a practical rendering of the teachings of the Church of England, and poetical sermons and exhortations,—amply proves this statement. This book was published in parts as early as 1646; and in full in 1672 and 1770. Pritchard established a free school in Llanymddyfri, which prepared the rising generation for a more intelligent and noble career. Griffith Jones, who was born in the Parish of Cilrhedini, Carmarthenshire, Wales, in 1684, and ordained by bishop Bull in 1709, was a minister in the Church of England, and served at Llacharn, Llanddeilo and Abercowyn; and in 1716, Llanddowror was added to his fields of labor. He was known as Jones of Llan-

ddowror ; because he labored there for 40 years. He died in the house of his friend, Madam Beavan, at Llacharn, April 8, 1761. This Jones was a mighty man in Christian activity, and a most popular preacher : he fed the hungry souls with the bread of eternal life, baked by the Holy Spirit. He was a bright star in the firmament of the Church of England in Wales, where he continued to shine until the Lord removed him to the Spirit world. By the liberal patronage of his friend, Madam Beavan of Llacharn, Jones established a large number of Welsh schools which increased during the years between 1730 and 1760 to 215, with 8,687 scholars in them. It is asserted that at one time these schools numbered 3,000, with about 120,000 pupils in them.—H. a C. (c) 8; and J. T. H. of B. 58. In 1738, Jones wrote : “The first attempt regarding this way—his school plan—was tried about seven or eight years ago, with no funds to defray the expenses of it than what could be spared from other occasions out of a small offertory by a poor country congregation at the blessed Sacrament, which being laid out to erect one, and then a little time afterwards, two Welsh Schools answered so well that this gave encouragement to attempt setting up a few more.”—Wales 386. These schools and such books as the Bible, Powell’s “Canwyll Crist,” Pritchard’s “Canwyll y Cymry,” and “Cyfoeth i’r Cymry” by William Dyer,—the second edition of which appeared in Welsh in 1714,—and other religious books indicate that the Welsh people of the early part of the eighteenth century appreciated education and fervent religious literature. Enoch Francis was born at Pantyllaethdy on River Tivy, Wales. He became a member of the Baptist Church at Rehoboth, Rhydwylym, South Wales, when he was quite young. At the age of 19, he began to preach at Pengwyn in the Parish of Llanllony ; and during his life he was considered “one of the most pious, most popular, and most excellent of men, that ever were in Wales, or, perhaps, in any

other part of the world." In 1729, he preached in the association at Llangloffan, to the delight of all present so that they unanimously requested him to publish the sermon which he reluctantly did; it was entitled, "The Work and the Reward of the Faithful Ministers of the Gospel." Some time afterwards, he published a book on the peculiar sentiments of the Baptist Denomination—"Gair Yn Ei Bryd"—A Word in Season. At that time, there was a great revival in the church; and the people generally, from 20 to 30 miles around, flocked to hear Enoch Francis. In that revival, he often baptized at that distance in many places. The most wonderful work of grace spread so rapidly, and so powerful was the sword of the Spirit, in the hands of Enoch Francis, and others, that it became "mighty through God to the pulling down of the strong holds of satan." "The news spreading about, that Saul also was among the prophets, induced many more to come out and see; and while returning home, after hearing Enoch Francis, they would say that they had seen the glory of Christ, by the eye of faith, and felt the power of God in their souls."—H. W. B. 115-6. At that time, the Wesleys and Whitfield in England, and Harris and Rowlands in Wales, were fired by revival spirit which impelled them also to become active workers for the furtherance of the revival. Harris and Rowlands did not produce the revival in Wales, but the revival produced them. They stand prominent in the religious history of those times because they founded a new denomination which developed to be a great factor in the Christian activities of the Welsh nation. It might be said to them as Christ said to others, "Lift up your eyes, and look on the fields; for they are white already to harvest" . . . "Other men labored, and ye are entered into their labors." But they proved themselves good reapers, and sowed seed in good ground for others to reap after they themselves were called to their eternal rewards.

The Welsh Methodist Fathers.

Howell Harris was born in Trevecca, Breconshire, Wales, January 23, 1714. He went to study in the University of Oxford, about the time the Wesleys and Whitefield were there; and it is very possible that Harris came in contact with them, and was touched with their "Methodism." But Harris did not enjoy studying at Oxford; so he returned home without completing the educational course. This unfitted him for ordination into the ministry of the Church of England. In 1736 he began to go from house to house to exhort the families to religious devotions. He started to teach a little school at Trevecca; and after some time, he was employed as a teacher and religious instructor in a school under the auspices of the Parish Church; but he lost that position in 1737. He then made up his mind to devote himself wholly to religious work. He became a popular local preacher; he established "societies" in every neighborhood he could; and the members gathered together to help one another to purer and more spiritual religion, after the same plan as the Pietists in Germany, and the Moravians and Wesleys in England. He was very pious, active, and somewhat eloquent; but he had no hope of ever becoming an ordained minister in the Church of England, because he had failed to continue his studies at Oxford. Therefore his human nature and religious ambition impelled him to seek advancement and usefulness outside of the Church of England, hoping that his "societies might become, in time, churches which would recognize him as their minister. By 1739, he had formed about 30 societies in various parts of South Wales. In March of that year, Harris met Whitefield at Cardiff; and they became warm friends. Harris went in the summer of that year on a preaching tour to North Wales; and in 1741, he made another tour of that part of the Principality. While in Bala, he narrowly escaped with life from the attacks made on him by some zealots of the Church

of England. In 1740, there were 10 ministers of the Church of England among his active friends; of whom William Williams the eminent hymnist of Pantycelyn, and Peter Williams, author of *Peter Williams' Bible*, of Carmarthen, were the most noted in their after histories. William Williams entered the service of the Church of England about A. D. 1740; but he never received full orders in that church: the bishop refused to ordain him because, it is claimed, that he preached in unconsecrated places. Therefore, being a kind of an out-cast like Harris was, Williams withdrew altogether from the Church, and joined Harris, in 1743. Peter Williams was made a curate in the Church of England in Wales; but his wages was less than twenty pounds—less than \$100—per year; and he had to teach a school to help him to make a living. He was compelled to leave his place because he did not please his parishoners. He was similarly unfortunate at Swansea, Llangranog, and Llandysilio. No other place being ready to receive him, he also withdrew from the Church altogether in 1746, and united with the Harris societies.—G. M. Vol. III: 790. Howell Davies was born in 1716, and died at Haverfordwest, Pembrokeshire, Wales, in 1770. He was one of the pupils of Jones of Llanddowror, and became a minister in the Church of England. He and Whitefield and Lady Huntington became co-workers and affiliated to some extent with the Harris movement in Wales. Davies preached everywhere he could, not only in the churches, but also in the fields and on the highways in Wales, and also in Bristol and London, to large crowds of hearers who were delighted and affected by his evangelistic and enthusiastic preaching. Daniel Rowlands was born in 1713; he became a minister in the Church of England, and was appointed assistant to his brother John at Llangeitho, Cardiganshire, South Wales. In 1737, he met Jones of Llanddowror, and imbibed his Spirit; and at once exerted all his powers to become a fiery preacher of the Gospel of Christ. The

following year, Rowlands and Harris met and became warm friends, and fellow-laborers for reform, for some years. But a dispute as to the importance of Episcopal ordination, and its bearing on the administration of the ordinances, separated these two men for a number of years. Harris was not ordained, and could not be ordained in the Church of England; and hence he was not legally qualified to baptize or to administer the Lord's Supper. Rowlands on the other hand was qualified for that service; and hence was in advance of Harris. Jealousy had much to do with the suspension of friendship between these two noted fathers. But adversity and disappointment proved useful to bring these two men together again in 1763. John Rowlands, the parson at Llangeitho, died 1760; and Daniel Rowlands, the assistant, expected to be promoted to his place; but instead of that the bishop appointed Daniel's son, Rev. N. Rowlands, to be the parson, and Daniel, the father, to be assistant to his son, as he had been to his brother. Besides, the bishop admonished Daniel Rowlands for some irregularities, and warned him to conduct himself worthily as his son's assistant. But, at the request of the parishoners, the bishop, in 1763, recalled Daniel Rowland's license to preach. This left him without any means of support in the Church of England; so he united with the Harris movement; and Harris and Rowlands became reconciled to one another. January 1743, these Welsh reformers met at Watford, near Caerffili, Glamorganshire, Wales. Whitefield, by request, was present, and presided over their meetings. The various "societies" and their friends were formed into the "First General Association of Methodists." Notwithstanding this, they all continued to commune in the parish churches, because they still considered themselves members in the Church of England.

Charles was a well educated man, and a minister in the Church of England. But his services were not acceptable to the people; and after trying to serve

in several places, and being compelled to leave every place, he at last, when there was no hope for another place in the Church of England, joined the "Association of Methodists," in 1785.—G. C. Pages X and XI; and Enc. B. XVI: 193. Thomas Charles though, like Harris, Williamses, and Rowlands, a failure in the Church of England, became a great and useful man among the Welsh Methodists, and rendered valuable service to the Welsh nation as an author of books, especially of his "Scriptural Dictionary." He was also active in the interest of the Bible Society, and very zealous in establishing Sabbath schools and furnishing them with proper books. Robert Raikes, a member in the Church of England, at Gloucester, England, started a Sabbath school in that town, in 1780. He published in his "Gloucester Journal," November 3, 1783, some favorable account of the new venture—the Sabbath School. The Gentleman's Gazette called special attention to the Raikes's innovation, which attracted the attention of William Fox and others. Fox was a native of Gloucester, but was then living in London, and was a deacon in the Baptist Church at Prescott Street, London.—J. T. G. 10. Fox, Hanway, Thorton, and others formed, in London, September 7, 1785, a "Society to Help Sabbath Schools in Britain." A young man, Morgan John Rhys, a native of Hengoed, Glamorganshire, Wales, and a member and a preacher with the Baptists, having read of the Sabbath school movement, went to have a personal interview with Raikes, and returned full of enthusiasm. He started a Sabbath school in his native neighborhood. But he went to Bristol College in August 1786 to better prepare himself for the ministry. He returned in the summer of 1787 and resumed his labors with the Sabbath schools, as well as in preaching the gospel. He went from neighborhood to neighborhood in Wales, preaching the gospel and advocating the Sabbath school, and helping to establish schools wherever possible. But being too radical in his views of re-

ligion and of liberty, to avoid arrest, he went to America in 1794. John Pritchard, a local preacher with the Congregationalists, but afterwards with the Baptists, started a Sabbath school in Pwllheli, North Wales, in 1787; and also a branch of it at Llanfachreth. The Sabbath school movement was favorably received wherever it appeared. By 1789, the spirit of Charles of Bala had become enamored with the Raikes enterprise; and following the example of Rhys and Pritchard in Wales, Charles started a Sabbath school that year, and became a zealous and laborious worker in the Sabbath school cause. "The Methodist Fathers," as already stated, having been forced to leave the ministry of the Church of England, one after another, withdrew entirely from that church; and the "Societies," which they had formed, became Methodist churches; and a new denomination thereby made its appearance. By 1811, there was a demand for more ordained ministers to officiate among the fast-increasing Methodist societies. The bishops of the Church of England having refused to ordain the men selected for the work, the Methodists themselves ordained them that year. The General Association of Methodists, in sessions at Bala and Llandeilo Fawr, ordained a number of preachers, in 1811, one of whom was John Elias, who afterwards became chief among the Methodist ministers, and one of the most noted trio among the Welsh preachers in that age. That ordination settled finally the separation of the Methodists from the Church of England. Noorthouck's Dictionary, published in the latter part of the eighteenth century, said of the Welsh Methodists: "They are plain people, enthusiastic, differing from the Church of England only in clinging more closely to the Articles of Religion, from which the church itself has wavered in some points."—J. T. H. of B. 61. John Wesley wrote in his Diary, June 27, 1763, while at Lancroyes, Wales: "There is in this place what some call a great religious revival among the Methodists, but in truth mat-

ters are thus,—they have in their public worship a kind of rural dance, which they call a religious dance in imitation of David dancing before the ark. . . . I believe that the love of God is in the hearts of these people, but they have but little experience of God's ways and of the devices of the devil." Williams of Pantycelyn was greatly in favor of these practices. As a rule, the dancing followed the sermon, or rather the singing after the sermon : they were followed by jumping and all kinds of bodily motions, and sometimes continued till the morning hours."—Sch. II : 1214-15. These people continued to increase and become more organized continually, until, in 1823, they held sessions of their association at Bala and Aberystwyth, when they adopted a Constitution, a Discipline, a Confession of Faith, and the name, the "Welsh Calvinistic Methodists." The General Association of Methodists in North and South Wales was formed in 1864. A Theological Seminary for the training of young men for their ministry was established in Bala in 1839, and another in Trevecca, in 1842. They are a body of Christian people that have done great work in Wales and among the Welsh in America, and, through the missionaries, among the heathens also, especially in India.

The Welsh Calvinistic Methodists in America.

Some Welsh Calvinistic Methodists reached America as early as 1776 ; but they united with other Welsh people to worship together in mixed congregations. Such a congregation was formed at Stueben County, N. Y., in 1801, and was named the "First Methodist Society at Stueben." Some Baptists had settled at Stueben in 1800, and a William Morgan preached to them at several places ; but they nevertheless met to worship with the Methodist society after it was formed for some time. But in 1806 the Baptists became a separate church when Rev. Richard Jones from Philadelphia went to labor among them. There were some Congregationalists also in

that Welsh settlement, and in that "society;" but they became a church of their own in 1805; and that church influenced the society to such extent in after years that the society became a Congregational church in 1829. In the mean time, the Methodists had separated themselves from the "society," and had erected a building of their own at Penŷcaerau. The first sermon was preached in the new building, August 1, 1824. Thus the first Welsh Calvinistic Methodist Church in America was formed and worshiped there. From this small beginning, the denomination increased, until its statistics for 1871 showed: 152 churches, 135 ministers and local preachers, and 8,042 members. They report for 1902 a membership of 13,500.—P. H. B. 57. This is an excellent showing, an increase of about 34 per cent. in thirty-one years. The Welsh Methodists in America,—different from the Baptists, and, to a less extent, from the Congregationalists,—are devoting their energies to do the work which belongs to them, and which no one else will do—that of serving their own people in their native tongue; and they are rewarded in increase, while the other two denominations are fast becoming extinct as Welsh churches in America. The Welsh Calvinistic Methodists in Great Britain, in their annual meeting in 1903, reported: Churches, 1,379; ministers, 875; communicants, 162,284.

A Brief Review of the Welsh Methodists.

It is very evident in the light of the bare facts of history that personality, and not doctrine, caused the formation of this new denomination. The "Methodist Fathers" were not dissatisfied with the doctrines, forms, and polity of the Church of England, because they continued them as far as practicable, in view of their circumstances and the political situation. They were dissatisfied with some of the clergy of the Church of England, and with the inactivity of the church, and its lack of spiritual religion and of

efforts for the salvation of souls and sanctification of characters. It does not appear that all the blame was on the Church for discharging the "Methodist Fathers" from the ministry. Failure in the ministry caused the two Williamses, Charles, and Rowlands to leave the Church, and Harris had no hope of being admitted into the ministry of the Church. Hence they became "Methodists." They were more human than holy, more contentious than consecrated, impelled more by self-will than by self-denial. These are natural weaknesses of human nature: and the unavoidable results are divisions, even among good Christian workers. It may be true that the bishops and other officers in the Church did not act in the most Christian spirit towards Harris, Rowlands, Charles, and the Williamses; but other good men who were as zealous and as Evangelical in their labors for reform, and in their preaching of the gospel to the people, as were the Methodist Fathers, were allowed to remain in the ministry of the Church until the Divine Master summoned them from the church on earth to the church in heaven. Of that class, Jones of Llanddowror stands most prominently in the religious arena of Wales, in those times. A Welsh Calvinistic Methodist authority says of Mr. Jones: "He was a wide awake preacher, strong in the Scriptures, industrious, and laborious, and also successful in the ministry. It was within the Established Church that this renowned man continued to labor, though at times, he preached to various churches throughout the country. Mr. Jones was in the ministry for 28 years before Mr. Harris commenced."—H. a. C. (b) 8. The same authority says: "There were two dignified, scholarly, and very eloquent men in Pembrokeshire, who were of great help to the cause of God among this body, namely, the Rev. N. Rowlands, son of the melodious aforesaid Mr. D. Rowlands, of Llangeitho; the other was the Rev. D. Griffiths, parson at Nefyn."—H. a. C. (b) 13. The said N. Rowlands was promoted in the same

parish and to the same church and at the same time and by the same officials, as his father, D. Rowlands, was discharged. So then, there must have been draw-backs in the rejected men other than their zealous Evangelical preaching. The Welsh Calvinistic Methodists owe much of their success to George Whitefield and Lady Huntington who aided them in many ways. Lady Huntington was rich and influential; she became a liberal and devoted religious friend of Whitefield, and of the Welsh Calvinistic Methodists, with whom he affiliated very closely for years. When Whitefield parted from Wesley, he had only fifty followers; but Whitefield was the most popular preacher of the time; and he soon had a large following. He won over to his cause Lady Selina Huntington: and she gave of her means and her personal influence to further the new religious movement. She built chapels at her own expense to accommodate the Whitefieldites and the "Methodists," and supported many of the Whitefield preachers. She established a college at Trevecca to train young preachers. For a time, these were called, Lady Huntington's Connection; Lady Huntington's Preachers; and Lady Huntington's College. But finally these names were dropped, and Welsh Calvinistic Methodists and Presbyterians were used instead of them.—E. C. 362. The Welsh Calvinistic Methodists are Presbyterians in doctrine and polity: and in America, they united, in 1845, with the old school General Assembly of the Presbyterian Church; but in 1870 they formed a General Association of their own, which meets tri-annually. Their statistics are published with the Presbyterians. As to baptism, the Welsh Calvinistic Methodists are strictly sprinklers, and do not recognize immersion in any way: they also practice infant "baptism." But there is a change coming over them in regard to baptism. In the General Association held at Pwllheli, Wales, August 1894, one of their leading scholars, Prof. Hugh Williams, M. A., read a paper on the Sacraments, in

which he said that immersion was the baptism generally practiced at first in the Christian Churches, and sprinkling was only occasionally tolerated in certain cases. He asserted that the words used for baptism and baptize, in the Greek New Testament, and the common doctrinal language of the history of the church in the first centuries require and suggest immersion as the baptism of the churches in those times.

A Brief Review of the Wesleyan Methodists.

The followers of Wesley have become a great host and a potent factor among Christians. They are "Methodists" with various methods to carry on their Christian work. They cannot claim any special historical sacredness; they have never been a wholly Scriptural body of Christians; they have been at variance with one another, and have become divided into factions and rivaling bodies in the same localities. They left the Church of England in order to have a more spiritual religion and worship, and a better and more active Christian ministry. Wesley was not dissatisfied with the teachings of the Church of England, but with the manner in which that Church carried on its work. He considered himself, to the end, a member of that Church; and only by force of circumstances did he venture, after long delay and the refusal on the part of the bishops of the Church, to ordain men to the ministry without Episcopal sanction. Personalities, ambition for leadership, and some trifles of different conceptions as to some incidentals caused most of the troubles which resulted in the formation of diverting Methodist bodies in Britain and in America. The only worthy causes of divisions in both countries were the selfishness of the clergy in refusing lay representation in the Conferences, and the unequal remuneration allowed the laborious itinerant ministers. But the main body of the Methodists has removed most, if not all, of the objections regarding these matters; and there does

not appear any Scriptural and Christian reason why all the Diverting Methodists should not now return to the mother Methodist fold: and further, the Church of England has also reformed so that the Methodists of the Wesley type can have no real excuse for not returning to that their mother church. A retrospect of the Methodists' history reveals the dangers of venturing to divert from the Bible in few things; to allow liberty of choice in certain important Scriptural duties; to adopt conclusions deducted from a series of apologetical reasons; of taking liberty to infuse ideas into words contrary to their original meaning; of venturing to introduce practices based upon such conclusions, instead of complying with the plain positive commandments and examples of Christ and of his inspired Apostles and Disciples, as the same are recorded in the New Testament. After starting on a very small scale to divert from the Bible, men have grown more bold, and have made more changes, one after the other, being actuated by similar spirit of venture, and based on similar deductions; and thus have come the many and various sects and denominations and diverting bodies among Christians. The two principal Methodist bodies—the M. E. Church North and the M. E. Church South—are working for a reunion. In a special conference meeting held in Ocean Grove, New Jersey, July 1903, the Joint Committee adopted a new form of public worship for those two Methodist bodies; which is as follows:

“Let all our services begin exactly at the time appointed, and let all our people kneel in silent prayer on entering the sanctuary.

I—Voluntary, instrumental or vocal.

II—Singing from the common hymnal, the people standing.

III—The Apostle's Creed recited by all, still standing.

IV—Prayer, concluding with the Lord's Prayer, repeated audibly by all, both minister and people

kneeling.

V—Anthem or voluntary.

VI—Lesson from the Old Testament which, if from the Psalms, may be read responsively.

VII—The Gloria Patria.

VIII—Lesson from the New Testament.

IX—Notices, followed by the collection, during or after which an offertory may be rendered.

X—Singing from the common hymnal, the people standing.

XI—The sermon.

XII—Prayer, the people kneeling.

XIII—Singing from the common hymnal, the people standing.

(The order of prayer and singing may be reversed.)

XIV—Doxology and the apostolic benediction. II Cor. xiii, 14.

(A)—Let all our people be exhorted to kneel in prayer, keeping their faces toward the minister.

(B)—In the afternoon or evening the lesson from the Old Testament may be omitted.

(C)—An invitation to come to Christ or to unite with the church shall be given when this hymn is announced."

The commissioners revised the church catechism to make it correspond with the new form of public worship.

There is danger in too much physical formality in worship : people are forced to comply with forms, independent of their feelings—for devotional worship ; it is a long step towards Rome.

Comparative Statistics.

The following will show to the reader the comparative numerical strength of the leading Christian bodies in America according to their respective Year Books for 1903. The United States of America, being a free country where liberty of conscience, in the matter of worship, is granted unto all, and where

all denominations have equal privileges, is the fair ground, or arena, for the "survival of the fittest" to manifest itself. The Roman Catholics claim 11,289,710 adherents in the United States. The other Christian denominations do not report their adherents, but only those of them who are full members in their local churches. The various denominations have their "probationers" or candidates for membership, but only full members are included in the following figures. There are many kinds of Baptists and many kinds of Methodists; and the Baptists and Methodists of America have churches in their foreign mission fields which are aided by the American Missionary Societies. In the following statistics the main bodies of Baptists and Methodists, North and South, are considered as the regular Baptists—so-called "Close Communion" Baptists—and the regular Methodists—M. E. Church, North and South. The irregular Baptists and the irregular Methodists of various names are designated as "Diverting," etc. The word "Home" means the United States; and the word "Foreign" means Foreign Mission Fields:

Baptists at Home.....	4,330,462
Methodists at Home.....	4,092,095
More Baptists than Methodists at Home..	238,367
Baptists in Foreign Mission Fields.....	144,310
Methodists in Foreign Mission Fields.....	112,573
More Baptists than Methodists in Foreign Fields.....	32,737
Diverting Baptists in America.....	1,651,128
Diverting Methodists in America.....	1,726,623
More Diverting Methodists than Diverting Baptists.....	75,495
Regular and Diverting Baptists at Home.	5,981,590
Regular and Diverting Methodists at Home.....	5,818,718
More Baptists than Methodists at Home..	162,872

—B. Y. B. 9 and 96; M. B. 34, 193 and 199.
Lutherans, 1,745,588 communicants.

Presbyterians, 1,621,671 communicants.

Other bodies are quite insignificant numerically compared with these. The Roman Catholics represent High Episcopatism with a Pope ; the Baptists, self-governing body, and Congregational independency of the local churches ; the Methodists, various kinds of Episcopacy without a Pope ; the Lutherans, midway between Popish Episcopacy and Presbyterianism ; and Presbyterians, midway between Episcopacy and Congregationalism.

POSTERIOR REVELATIONISTS.

Mohammed.

Mohammed was born in Mecca, Arabia, A. D. 570, and died in Medina, June 8, 632. He was the first person of note who professed to have received a Divine Revelation of a new religion after the New Testament was completed ; and whose Posterior Revelation has been received as a religion by a large number of people, and continues to be one of the principal religions of the world. About A. D. 610, he began to receive, so he claimed, revelations from God, in Mount Hira, near Mecca. The Angel Gabriel ordered him to write and publish the revelations which were given him. Mohammed obeyed ; and he wrote them on palm leaves and on white stone slates. After Mohammed's death, Zayd, his secretary, or Abu-Boker, his father-in-law, collected the leaves and slates which contained 114 sections, and published them in one book, which is the "Koran"—the Mohammedan Bible. Mohammed claimed that all these writings were Divine Revelations to him, to be taught to all people, especially to those in the East. Mohammed taught that there is but one God ; that Abraham, Moses, and Jesus Christ were divinely commissioned prophets ; but that he himself was the greatest and the last of all the prophets of God ; that he was superior even to Christ ; and that the Koran

is better than, and superior to, the New Testament. The rites of his religion consist of set prayers, fastings and ablutions; the State and the Church are regarded as absolutely identical. "He persuaded his adherents that the spread of their new religion by force of arms was the most sacred duty." He marched his followers, as an invading army, compelling submission wherever they could, until they had conquered Arabia, Syria, Palestine, Egypt, Persia, North Africa, and Spain,—all by the first quarter of the eighth century. Thus the Christian Churches in those countries were reduced to almost nothing.—Alexandria, Antioch, and Jerusalem were completely subjected to their will. The degeneration of the Christian Churches in the East,—as to doctrines and practices,—prepared the way for the successful invasion of their territories by Mohammed's forces: their drifting away from the Bible, and their acceptance of traditions and human innovations paved the way for the Koran and Sumna, or Mohammed's New Revelation and his traditionary sayings, to find ready access into the minds and hearts of the people. Had the Christian Churches been faithful to the Bible, Mohammedanism would have never replaced Christianity.

Emmanuel Swedenborg.

Swedenborg was born in Stockholm, Sweden, January A. D. 1688, and died, March 1772. He became a learned scientific man, in chemistry and similar studies of nature; and he was made assessor of the Swedish Mining College. But in the latter years of his life, he turned his mind to the study of religion on the same basis as he had studied natural science. He became a mystery to all his friends; his mental condition during those years is unexplainable. He wrote many books during those years; and he claimed that they contained Divine Revelations. Among other strange things his books assert that his spirit, without the body, was taken into the

spirit world ; that while there, he had many conversations with Luther, Melanchthon, and Calvin ; that he imparted to them new instructions regarding the teachings of the New Jerusalem Church, which he was establishing on earth ; that having been instructed by him, the aforesaid departed reformers quitted their own churches, and commenced at once to teach the New Revelation to the inhabitants of the spirit world. He had conversations quite often with angels in the form of men.—H. H. 50. He received documents from heaven which angels had written on paper ; he received also from heaven printed leaves. H. H. 156. Swedenborg claimed that the Holy Scriptures are to be understood spiritually ; but his interpretations of them are very mystical. According to him, people in the spirit world follow there the same vocations as they did on earth, only with increased enjoyment, or suffering, according to the deeds done in the life on earth. Swedenborg found no encouragement in his native land, so he went to England, where he succeeded to gain some disciples, but not many. Towards the close of the eighteenth century, Dr. John Clowes exerted a great influence in the interest of Swedenborgianism. The writings of Swedenborg were translated into German, and gained a good number of adherents in various parts of Germany. Some societies of Swedenborgian type were organized in Poland and Hungary ; and later in the United States, especially in Boston, Philadelphia, and Cincinnati. Several of Swedenborg's books have been translated into English, and published in America, which have been given free of all charges to ministers for years. The Swedenborgians in the United States deviate widely from the Christianity of the New Testament ; they are to be classed with the so-called "Liberal Christians," who do not tie themselves down strictly to the Holy Scriptures. The Swedenborgians seem to be quite active at present in America. They call themselves the "Church of the New Jerusalem." They held a Swedenborgian

Council of Ministers in Philadelphia, Pa., in May 1902, in which a paper on "Sociology From the People's Point of View" was read by Rev. A. B. Francisco, of Berlin, Canada; in which the author said in part:

"If ever there was a time when a prophet was needed, now is the time; and if ever the Almighty need interfere to bring order out of chaos, light out of darkness, peace out of war, confidence out of despair, now is the time. I believe that the Lord Jesus Christ, God of heaven and earth, has come the second time to open the informal sense of his word and to reveal to us 'the Spirit of His truth, which will teach us all things' and that a solution of the capital and labor question is included in these—'all things.' For nearly a century civilization has been wrestling with this question without any particular results. I believe that for the consummation devoutly to be hoped we must turn our hopes to the much maligned and much misunderstood movement—socialism, a movement that embodies the principles towards which all past progress in social evolution has been made." That council approved the paper which shows the sentiments prevailing among them. It also adopted the report of the special committee on the status of the writings of Swedenborg. The report said that "The Lord did not write through Swedenborg, but that the books were written from the Lord by Swedenborg. They are not the word, but their contents are a revelation of divine truth from the word."—P. I. May 23, 1902. The Swedenborgian Posterior Revelations are entirely unsuitable as religious teachings for men on earth, although they contain some excellent things: they differ widely from the positive practicable teachings of the Christian Revelation.

Joseph Smith and Mormonism.

Smith was born in Sharon, Windsor County, Vt., America, December 23, 1805, and died in prison at Carthage, Ill., America, June 27, 1844. His family

did not bear a very favorable reputation ; neither did he in his early manhood, and he was not much of a scholar. But he claimed that God appeared to him in 1823, and informed him that he was to be used as special agent to accomplish a great religious work ; and that, as God's prophet, he was to receive golden leaves on which were important records. September 22, 1827, Smith, so he claimed, received from an angel's hand the promised leaves which were taken out of the earth of a hill, about 4 miles from Almyra, Ontario County, New York, America. Along with the leaves Smith received "Urim and Thumim" by the use of which he was able to read and translate the contents of the golden leaves, which he published in 1830, bearing the name, "The Book of Mormon, translated by Joseph Smith, Jr." "The 'Book of Mormon claims to be even all the sacred records, even until the three hundred and twentieth year from the coming of Christ."—B. of M. 335. Three persons testified that an angel of God had laid before their eyes the plates and the engravings thereon"; and Smith had "translated them by the gift and power of God." Eight names are given as witnesses testifying "that Joseph Smith, Jr., the translator of this book, has shown unto us the plates of which hath been spoken, which have the appearance of gold ; and as many of the leaves as the said Smith has translated, we did handle with our hands ; and we also saw the engravings thereon, all of which has the appearance of ancient work, and of curious workmanship."—B. of M. Page XII. In the two groups of witnesses are : 1 Cowdery, 1 Harris, 1 Page, 5 Whitmers, and 3 Smiths. Why all these witnesses ? A Divine Revelation needs no external testimony, or human affidavids ; such efforts to assert a Divine Authority for the book, indirectly prove it to be a merely human composition. The Divine Revelation contains internal evidence of its Divine genuineness. All the recited circumstances of the production of the Book of Morman point to human contrivances to

parade the book as Divine, to mis-lead the people; and its contents declare it to be human fabrications, and void of any indications of it being other than the writings of a false prophet. The plates were in unknown tongue, hence the witnesses were not qualified to testify as to their contents; and therefore their testimony, as to the truthfulness of the book, amounts to nothing. Besides, they were all, more or less, interested parties and members of families who had united in the interprise of publishing the book and propaging the Smith doctrines. The plates were not shown to any scholar, or to any disinterested parties of respectable and honorable standing in the community. The "introduction" claims that the book contains the great things of God's law that was written to Ephraim; and that Ephraim represents the posterity of Ephraim, son of Joseph, and that they were the aborigines of America; that the passage in Ezekiel 37:15, etc., regarding the stick of Judah and the stick of Ephraim, mean the Bible and the Book of Mormon. "Hence, we perceive that the great things of God's law to Ephraim here on this continent (America), his covenant possession would be the stick for Joseph in the hand of Ephraim; and that God has positively declared that he would put it with the stick of Judah, the Bible, and make them one in his hand."—B. of M. Page VII. The object of this theory is to establish Smith as a prophet receiving Posterior Revelations from God. The Book of Mormon, aside from that purpose, amounts to nothing, because its contents have no importance whether they be true or false. But having established Smith as a Prophet of God by means of the Book of Mormon, the way is open for him to receive additional Revelations from God to the "Saints"; and likewise his successors in the prophetic office become potent factors in the practice of the Mormon—Smith religion. The Book of Mormon quotes great deal from the Bible; and uses great deal of Scriptural and Christian words, phrases, and exhortations, such as

are found in common evangelical addresses and sermons. The language and sentiments plainly indicate that the book is the production of the times later than of the establishment of the Roman Church in the fourth century, and of the Reformation in the sixteenth century. The pretended historical records are mythy, obscure and useless, except as they are constructed to furnish statements to corroborate the claims of Smith as a prophet. The book adds nothing new to the reliable knowledge of men regarding the past, or regarding Salvation. There are in it some teachings in direct contradiction of the Bible. The book may be read as merely human books are read, but not as a Divine Book: there are many books of fiction, of history, of religion, far more valuable than it to the people of God.

Polygamy,

The Book of Mormon opposes polygamy; Jacob says to the people of Nephi: "Behold, the Lamanites, your brethren, whom ye hate, because of their filthiness and cursings which hath come upon their skins, are more righteous than you: for they have not forgotten the commandment of the Lord, which was given unto our fathers, that they should have, save it were, one wife: and concubines they should have none; and there should not be whoredoms committed among them. And now this commandment they observe and keep, wherefore, because of this observance in keeping this commandment, the Lord will not destroy them, but will be merciful unto them."—B. of M. 83. This quotation proves that polygamy is condemned of the Lord according to the Book of Mormon; and that the Lamanites—the blacks—were free from polygamy, but that the Nephites—the whites—were guilty of polygamy, which is declared to be "whoredom." Polygamy was a condemned practice when the Book of Mormon was published: polygamy is not "Mormonism," but a later adjunct of the Smith and the Young

Saints, as a bait to catch men and women, catering to their depraved passions for lusts. Polygamy is not religion, but "whoredom"; not the worship of God, but a worship of sexual passions: hence it is not to be regarded as only subject to the law of God, but also to human laws,—condemned by both. Judging the Utah Mormon Church in the light of the predictions of the Book of Mormon, that Church must be destroyed, because of its polygamous practices, and desires for worldly and political power. Nephi says: "For the time speedily shall come, that all churches which are built up to get gain, and all those who are built up to get power over the flesh, and all those who are built up to become popular in the eyes of the world, and those who seek the lusts of the flesh and the things of the world, and to do all manner of iniquity; yea, in fine, all those who belong to the kingdom of the devil, are they who need fear, and tremble, and quake: they are those who must be brought low in the dust, they are those who must be consumed as stubble; and this is according to the words of the prophet."—B. of M. 38. If there ever were churches of the descriptions herein given by Nephi, the Brigham Young Church in Utah was one of them,—it filled the bill in every particular, and the same church to-day betrays the same characteristics, as far as she dares, according to her opportunities. The book says further, in the words of Jacob: "Wherefore, my brethren, hear me, and hearken to the word of the Lord: for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M. 82. Notwithstanding all this, it is claimed that Smith received a new Revelation from God at Nauvoo, Ill., July 12, 1843, ordering him to persuade the "Saints" to practice polygamy. But before he was able to propagate this doctrine very much, Smith and some of his followers were put in prison, and were shot dead by some enraged citizens. Hence, the revelation regarding polygamy having brought about such tragedy, even

before it had been put in practice openly remained a dead letter until the "Saints" had settled in Utah. Orson Hyde, chief of the "Apostles," said in the "Guardian" for December 26, 1851, that Jesus Christ married Mary, Martha, and the other Mary whom Jesus loved; and declared that the "seed" and "generation" mentioned in Is. 53: 8 and 10 refer to his children and his posterity.—J. W. G. 68. Brigham Young made polygamy an essential part of the Mormon Church at Salt Lake City, in August 1852. The Book of Doctrine and Covenants, Section 132: 4, says: "If ye do not continue in this covenant (plural marriages), you are damned, because no one can reject this covenant (of polygamy) and be permitted to go to heaven."

Children the Result of Sin.

In the Book of Mormon, referring to Adam and Eve, after the fall, Nephi says: "And they would have had no children; wherefore, they would have remained in a state of innocence, having no joy, for they knew no misery: doing no good, for they knew no sin. But behold, all things have been done in the wisdom of him who knoweth all things. Adam fell, that men might be; and, men are, that they might have joy."—B. of M. 42. This is in direct contradiction of the Divine Commandment given before the fall—"Be fruitful and multiply, etc." Gen. 1: 28.

Various Gifts and Miracles.

Maroni exhorts the Lamanites "not to deny the gifts of God. For behold, to one is given by the spirit of God, that he may teach the word of wisdom; and to another, that he may teach the word of knowledge by the same spirit; and to another, exceeding great faith, and to another, the gifts of healing by the same spirit. And again, to another, that he may work mighty miracles; and again, to another that he may prophesy concerning all things; and again, to another, the beholding of angels and min-

istering spirits ; and again, to another, the interpretation of languages and of divers kinds of tongues. And I would exhort you, my beloved brethren, that ye remember that he is the same yesterday, to-day, and forever, and that all these gifts of which I have spoken, which are spiritual, never will be done away, even as long as the world shall stand, only according to the unbelief of the children of men."—B. of M. 379-80. The last clause is in direct contradiction of I Cor. 13 : 8. This passage from the Book of Mormon is in deed the danger point of Mormonism. Well could Wifford Woodruff, president of the Mormon Church, announce in the annual Council of the Church, April 4, 1890, that God had informed him in his last revelation that the "saints" must cease practicing polygamy ; that they were not to have any more plural marriages. It was only a tricky accommodation to blindfold the United States Government to allow Utah to become a state. Ample proofs have since been furnished that polygamy is still a feature of the Utah Mormon Church, practiced in secret, and denied in public. It matters not what a Mormon Apostle may say, or what the Church may declare, so long as the Book of Mormon is accepted as authority, the gift of prophesy, and of receiving angelic visits, provide an open door for new revelations from God to be received at any time, to renew polygamy or any other doctrine or practice which the Mormon Apostles may consider practicable at the time.

Other Peculiar Doctrines.

The Utah Mormon Church teach some very peculiar doctrines regarding God, Jesus Christ, the Holy Spirit, and the human spirits. The literature of the Mormon Church says that at first God was a man ; but by study, industry and liberal charity he developed to be what he is ; and that it is proper now to call him God ; and that it is possible for men to do the same. Again, it says, "Elohim, Jehovah, and Michael, who is Adam." Adam is the God of

Jesus Christ; Jesus Christ is the God of Joseph Smith; and Joseph Smith is the God of this generation!—A. M. C. Vol. 25. Brigham Young said: “Adam is our Father and our God, and the only God with whom we have to do.” The “Saints” believe that there are multitudes of human spirits waiting longingly for chances to come into the earth, clothed in flesh, because that is the only way for them to attain perfect existence. Therefore, to beget and give birth to children is a great kindness to those waiting spirits.—Sch. II: 1578. This doctrine is a skillful contrivance to justify polygamy. The Utah Mormon Church has its secret circles and its consecrated endowments, by entering these and securing the same, marriage is perfected and becomes blessed. To reveal any of these secrets, exposes the guilty to untold dangers. The missionaries do not mention any of these things when they go from place to place to preach; they keep all these doctrines in the back ground until the converts have become reliable saints in Utah, then the real distinctive and peculiar doctrines of the “Saints” are made known to them. The “Articles of Faith,” printed on cards, which the Mormon Missionaries carry with them for distribution among the people present only the most favorable features of their doctrines, to capture innocent people. Article 9th states that they believe that God “will yet reveal many great and important things pertaining to the Kingdom of God.” That provides for prophecy to make known what doctrines to believe and what practices to introduce; and polygamy and other revolting practices may be ordered at any time. There is no reliance to be put on the teachings of the Mormon Church nor on any promises made by its high officials, because they may receive new revelations the next day which would change everything in the Church. Article 12th, says: “We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.” What “law?” The law of the

Church; because, as to the civil law, they defy that, or dodge it in various ways, as in their actions in Utah, and the troubles they have given to the United States Government. The history of the "Church of Jesus Christ of Latter-Day Saints" begins on April 6, 1830, when Smith and his followers formed themselves into a church of that name. Brigham Young joined that Church in 1832; and after moving from place to place, at last the "Saints" settled in Utah in 1847 or 8. They worked hard to clear the forest; and in time they made the wilderness to blossom with industry and prosperity. They have spread over many of the western states and territories, where they seem to have a secret, but very effective, political compact of power which may develope into a worse enemy in a moral sense, than was slavery; and the United States may wisely watch its movements and check its inroads among the people, or else it may be necessary to carry on another civil war. "The murder of Capt. J. W. Gunnerson, who was most foully and inhumanly assassinated on the Sevier River in Utah Territory, in November 1853—he and 8 others,—is a foul stain on Mormonism."—J. W. G. pages viiii—xiv. Add to that the Mountain Meadow massacre in 1857, when over 120 "Gentiles," men, women, and children, were slain in the most cruel manner, under the captaincy of the Mormon leader, John D. Lee, who was tried and declared guilty of the murders, and was shot dead by order of the United States Court, March 23, 1877. These facts of history illustrate the spirit that controls Utah Mormonism. Joseph Smith was tried and convicted before a justice in Bainbridge, Chenango County, N. Y., March 20, 1826. He was declared guilty of false pretense, of practicing conjuration, etc. Many witnesses testified against him, and he acknowledged that their testimony was true. He had a stone which he put in his hat, through which, he asserted, he could see lost goods, stolen treasures, and precious minerals in the earth. So he was de-

clared guilty of being a disorderly person, and a deceptive enticer : and such was the first Mormon Prophet !—Sch. II : 1576. As to Baptism, the Mormons are much like the Disciples, or Campbellite Baptists. The Book of Mormon says : “Ye, by following your Lord and your Saviour down into the water, according to his word ; behold, then shall ye receive the Holy Ghost.” Their baptism is immersion ; and they declare that children must not be baptized.—B. of M. 77, 309 and 376.

The Reorganized Church of the Latter-Day Saints.

This Church “has its headquarters in the State of Iowa, and stands as an uncompromising foe to the false and corrupt doctrines of “blood atonement,” “polygamy,” the theory that Adam is God and many other things believed in by the Mormons of Utah.” But the reorganized church accepts the Book of Mormon as a Divine Revelation, thereby showing itself dissatisfied with the Bible as the only Divine Revelation from God to mankind, in matters of religion.

According to the Census of 1900, there were then Mormons in 22 States and Territories of the United States ; and they numbered about 310,000. There are two bodies of them, and the reports for 1902 give them : 1310 churches, 1500 ministers, and 240,500 members. It is claimed that they have more than doubled their number in the last twelve years. They have missionaries in all the states and in other countries.

Mary Baker Glover Eddy and Christian Science.

Mrs. Eddy is the author of a book called “Science and Health” which she asserts to be a Divine Revelation. “The author herself has had three husbands, two of them died, and one was divorced. “Now, if Christian Science has power to heal, it had no right to let these husbands die, unless such was its desire, but that does not argue for its loving

character. If Christian Science fosters a spirit of love and harmony there should have been no divorce;" and if God graciously prepared this woman to receive divine revelation and a new religion for humanity, it is strange that He would permit her to commit such glaring matrimonial mistakes. A Mrs. Viola Gilbert said in New York, May 1901: "It was 12 years ago, when I first saw Mrs. Eddy. My sister was interested in Christian Science. She asked me to go with her to Mrs. Eddy and take a course of lectures. I was perfectly passive. I wanted to be convinced. My sister paid \$300 for the course. There were 12 others that day who did the same. Mrs. Eddy, by the way, is worth a million dollars to-day, and she made it all out of Christian Science." —N. A., May 15, 1901. In 1881, Mrs. Eddy established a college for a course in "metaphysical healing," at a charge of \$300 for 12 lessons. This was so profitable that Mrs. Eddy took in \$1,200,000 from her school in seven years, the charge for making 4000 Christian healers. In 1888 she raised the price to \$400 for seven lessons. A Boston lawyer, Mr. Frederick W. Peabody, prepared and published a pamphlet in 1901 in which he showed that the income of the "mother church" in Boston is \$21,000 a year from the \$1 per capita tax per year on every Christian Scientist. With the pew rents, Sunday collections, offerings of the faithful and profits of the Christian Science Publishing Society the "mother church," in which Mrs. Eddy's arbitrary will is law, has a steady income of between \$75,000 and \$100,000 per annum. P. P. Sept. 16, 1902. In August 1903, it was announced that Mrs. Eddy had ready for publication a revised edition of the "Christian Science Manual" in which new rules provide that "healers" are restricted to 30 pupils a year. Under the old rules "healers" were allowed to have 60 pupils a year. The business interests of the "Mother Church" and the Christian Science in general required a change. Some of the "healers" made from \$5,000 to \$10,000 a year; but

they did not pay a sufficient sum to the main treasury. As an off-set for this neglect, Mrs. Eddy made new rules with a view to curtail the monopoly and prosperity of the healers, and at the same time increase the contributions to the main treasury. The "healers" have been increasing so fast that some of them fail to find profitable employment: the supply exceeds the demands; therefore, the number of pupils allowed each "healer" is reduced to one half what it was before. The larger the number of "healers" the greater the amount of tax per capita will flow into the main treasury; and by limiting the number of pupils to 30 for each "healer" there will be work for twice the number of "healers" under the new rules. But some of the most prosperous "healers" threaten to carry on their business as before, regardless of the church rules.

Mrs. Eddy practiced homeopathy several years before she gave birth to Christian Science. But she lost all faith in medicine, both taking and prescribing, until a new homeopathic doctor appeared in the city. He was A. M. Cushing, M. D., of Springfield, Mass. This doctor was forced by adverse criticism and audacity of some of Mrs. Eddy's friends to give out for publication, a brief statement of his treatment of Mrs. Eddy years ago. In the "Homeopathic Envoy," of September 1902, Dr. Cushing said that Mrs. Eddy was seriously injured and became quite ill, and he was called in to see her, of which visit he relates: "At my first visit to her I was there two hours, and most of that time she was in an unconscious, spasmodic condition. I was practically a new resident in the city, with plenty of competition, and was determined to succeed." He gave her medicine in teaspoonful doses, every 15 minutes the first two hours, and every two hours the following days. But Mrs. Eddy's friends deny that she took the medicine, claiming that it was the Almighty that cured her. This Dr. Cushing declares to be false. In about six months later she called for the services of Dr. Cush-

ing again ; but later on she gave up Dr. Cushing and returned to Dr. Quimby, who, she said, had treated her very successfully for a few years just past." Twenty or more years ago some of Mrs. Eddy's disciples claimed that she could put her hand in fire and suffer no harm, and that she could do anything that Christ did. Luther T. Townsend, D. D., Emeritus Professor of Practical Theology and Sacred Rhetoric, Boston University, made the following offers to Mrs. Eddy, through the friends who had made the foregoing assertion to him. "First, a gift of \$100 to the cause of Christian Science if Mrs. Eddy, in the presence of witnesses, would place her bare hand in the fire, let it remain there five minutes and remove it unhurt. Second, a gift of \$500 to Christian Science if, without any manipulation, Mrs. Eddy would restore a compound fracture of the hip so that the sufferer could walk without lameness. Third, a gift of \$1000 to the cause, if Mrs. Eddy would go to the Asylum for the Blind at South Boston and give sight to any one of the inmates who had been born blind. The offers were taken up and the Christian Scientists declared that Dr. Townsend would lose his money. Then followed correspondence with Mrs. Eddy regarding the tests to be made. But after many irrelevant statements and evasions, Mrs. Eddy declared that she already had wrought a greater cure than would be the giving of sight to one born blind. When pressed to verify this statement, she replied : "I have cured a man from the habit of opium eating." This statement closed the correspondence.—P. E. B., Oct. 1, 1902. These facts reveal the nature of Mrs. Eddy's cult. False pretensions and money making characterize her whole movements. Two judges in Pennsylvania refused to charter a Church of Christian Scientists in Philadelphia ; and an appeal was made to the Supreme Court, which sustained the refusal of the Lower Court, May 1903. Judge Potter in his decision said, in part :

"The application was referred to the Hon. Dim-

ner Beeber as master, who reported that an examination of Mrs. Eddy's book showed that the church which it was proposed to organize, was not merely to inculcate a creed, or to establish a form of worship, but was also intended for the treatment and cure of disease through the healers, which it is to train and constitute. That the method to be pursued by these healers in curing the sick, is simply and solely by inaudible prayer, whether in the presence of the sick or at a distance, being immaterial.

"That to qualify for the practice of healing disease according to this method nothing was necessary except the study of the system taught in Mrs. Eddy's book ; no knowledge of anatomy, physiology, pathology or hygiene being required. The fundamental principle of the teaching of Mrs. Eddy being that what is termed disease, had no real existence. That sickness, sin and death are unknown to truth, and should not be recognized by man as reality.

"According to the testimony she teaches that inflammation, tuberculosis, hemorrhage and decomposition are beliefs and not real facts. The master points out that this theory is directly opposed to the general spirit and purpose of the laws of Pennsylvania, with regard to the public health and treatment of disease.

"Can it be said that there was an abuse of discretion in the finding in this case? We are not to consider the matter from either a theological or metaphysical standpoint, but only in its practical aspects.

"It is not a question as to how far prayer for the recovery of the sick may be efficacious. The common faith of mankind relies not only upon prayer, but upon the use of means which knowledge and experience have shown to be efficient. And when the results of this knowledge and experience have been crystalized into legislative enactments declarative of what the good of the community requires in the treatment of disease, anything in opposition thereto

may fairly be taken as injurious to the community.

"Our laws recognize disease as a grim reality, to be met and grappled with as such. To secure the safety and protect the health of the public from the acts of incompetent persons the law prescribes the qualifications of those who shall be allowed to attempt to cure the healing of disease. It is not for the purpose of compelling the use of any particular remedies, or of any remedies at all.

"It is only designed to secure competent service of those who desire to obtain medical attendance. In certain diseases the individual affected may be the only one to suffer for lack of proper attention, but in other types, of a contagious or infectious nature, they may be such as to endanger the whole community, and here it is the policy of the law to assume control and require the use of the most effective known means to overcome and stamp out disease which otherwise would become epidemic.

"In such cases failure to treat, or an attempt to treat, by those not possessing the lawful qualifications are equally violative of the policy of the law. It may be said that the wisdom or the folly of depending upon the power of inaudible prayer alone in the cure of disease is for the parties who invoke such a remedy. But this is not wholly true. 'For none of us liveth to himself, and no man dieth to himself,' and the consequence of leaving disease to run unchecked in the community is so serious that sound public policy forbids it.

"Neither the law, nor reason, has any objection to the offering of prayer for the recovery of the sick. But in many cases both law and common sense require the use of other means which have been given to us for the healing of sickness and the cure of disease. There is ample room for the office of prayer in seeking for the blessing of restored health, even when we have faithfully and conscientiously used all the means known to the science and art of medicine.

Mrs. Eddy reported herself 72 years old in 1903 ; she lives in a mansion—"Pleasant View,"—near Concord, N. H. She has accumulated riches—above a million dollars—and lives in affluence and luxury. Mrs. Eddy took out a copyright on her book, "Science and Health, etc.," in 1870, but the book was not published until 1876 ; "because it would not pay until she could demonstrate her power to heal." The following quotations are from the edition of 1897 of said book ; and the numbers refer to the pages of the same. Mrs. Eddy safe-guards herself against all tests and failures thus : "The author takes no patients, and declines medical consultations."—Page VII. As to the contents of the book, its origin, and purpose, the following quotations from it may help the reader, somewhat, to understand ; "Clergymen standing on the watch towers of the world, should uplift the standard of Truth fearlessly."—131. That assertion is right, but the Truth should be the Truth as it is in Jesus.—Eph. 4 : 21. Mrs. Eddy in replying to criticisms on her book says : "These criticisms are generally based on detached sentences or clauses, separated from the context. Even the Scriptures, which grow in beauty and consistency from one grand root, appear contradictory when subjected to such usage."—287. What Mrs. Eddy says that critics do with her book is exactly what she in her "Science and Health," has done with the Bible: she has cut up the Holy Scriptures in all shapes ; and then has mis-joined the pieces so as to teach miserable un-Biblical doctrines. It is by that process that she and the other pretending "divine healers" of the body by prayer, by mind, by faith, distort the Bible so as to delude innocent people, who are more anxious for health in the body and prolongation of earthly life, than for salvation in the soul, and eternal life, in the heaven of the Bible, to believe in such "divine healings." Mrs. Eddy claims her book to be Divine Revelation ; she says : "In the year 1866 I discovered the Science of Metaphysical

Healing, and named it Christian Science." "God had been graciously fitting me during many years for the reception of a final revelation of the absolute Principle of Scientific Mind healing."—Page 1. "When God called the author to proclaim His Gospel to this age, there came also the charge to plant and water His vineyard."—Page XI. "Its discovery is the second coming of the Gospel of Peace on earth and good-will to men." "This coming was promised by the Master, for its establishment as a permanent dispensation to remain forever among men.—43. "A Christian Scientist requires my work on Science and Health, for his text book, and so do all students and patients."—453. "If one of the statements of this book is true, every one must be true, for not one departs from its system and rule.—539. "There can therefore be but one method in its teaching."—6. "Like all other languages, English is inadequate to the expression of its Spiritual conception and propositions, through the use of material terms."—295. Thus, the book is set forth as a final Revelation of God; and is the Gospel to this age; and it is to remain permanent forever among men. Hence all other "revelations" are set aside: and no more revelations are to come. What a monopoly God has given Mary Eddy! No more prophets, no more prophecies: the Mormon Church and all others who still claim the gift of prophecy must now cease, and give up forever all expectation of any more revelations from God. Mary Eddy's book is absolutely perfect and true: it contains the Word of God, even the last word God will ever speak to humanity on earth! The book must have a sale; it must bring in money to the author and publisher; it must be means to make her rich; hence as an absolute necessity every Christian Scientist, every student, and every patient seeking health must have a copy of it, because the Science of health and healing cannot be taught only by the exact method set forth in this Eddy book. What a mighty pull for buyers of the book! The

Mormons, the Doweites, the Trumpet Family Church of God, the "Gentry" followers of "the Word," of the "Full Gospel," "the Christian Witness Holiness" healers, the Christian Alliance, and the like must be considered as intruders on the divinely patent rights of Mrs. Eddy's plan of healing the sick: their methods are wrong, are frauds, are unauthorized, are wicked pretensions to healing powers and divine truths, because they are not carried on in strict conformity with Mrs. Eddy's book! What audacity! Regarding the Bible, Mrs. Eddy says: "The Scriptures are very good. Our aim must be to have them understood spiritually; for thus only can Truth be gained."—539. "As adherents of Truth we take the Scriptures for our guide to eternal life."—493. But the Scriptures must be explained by Christian Science spiritually, except in healing the sick,—that part of Scripture must be explained literally, for the sake of the money that is in it. "The decision, by vote of church councils, as to what should and should not be considered Holy writ, the manifest mistakes in the ancient versions; the 30,000 different readings in the Old Testament and the 300,000 in the New; these facts show how mortal and material sense stole into the divine record."—33. Thus, then, the difference between the Bible and the Science and Health, according to Mrs. Eddy, is that the Bible is full of mistakes, while her book is perfect. Mortal and material sense made the Holy Scriptures to be marred with hundreds of thousands of mistakes; but Mary Eddy did not allow any mortal and material sense to mar her book with even a single mistake or error! The first real question for a person that leans towards Mrs. Eddy's Christian Science to answer is, "which will you believe, the "Bible" or "Science and Health"? The person that will believe the latter will have but little use for the former. Regarding God, "Science and Health" says: "Christian Science strongly designates the thought that God is not corporeal but incorporeal, that is bodiless."—10. "God

is Mind, and God is All, hence All is Mind."—488. "In one sense God is identical with nature ; but this nature is spiritual and not expressed in matter."—13. "(1.) God is All in all. (2.) God is good—good is mind. (3.) God is Spirit being all, nothing is matter. (4.) Life, God, Omnipotent good."—7. God is Supreme Being, the only Life, Substance and Soul ; the only Intelligence of the Universe including man."—225. "The starting point of Science is that God, Spirit, is Supreme, and that there is no other might, or mind ; that God is Love, and therefore He is divine Principle. To grasp the reality and order of Being in its science you must begin by reckoning God, Good, as only Mind, Life, Substance and Intelligence. Life, Truth, Love, Good, are not merely attributes of Deity, but the highest terms we can employ to express our thought of God."—171. That is mystic Pantheism,—God is everything—all else nothing ! As to Jesus Christ, the book says : "His disciples believed Jesus dead while he was hidden in the sepulchre, whereas he was alive, demonstrating within the narrow tomb, the power of spirit to destroy human material sense."—349. But Jesus Christ himself declared, "I am he that liveth, and was dead, etc."—Rev. 1 : 18. Will the reader believe Mrs. Eddy, or Jesus Christ himself, as to whether he was dead or not, while in the tomb ? "The invisible Christ was incorporeal, whereas Jesus was corporeal or bodily existence." "This dual personality of the unseen and the seen, the spiritual and material, the Christ and Jesus, continued until the Master's ascension when the human, the corporeal concept, or Jesus, disappeared, while his invisible self or Christ continued to exist in the order of Divine Science, taking away sins of the world, as the Christ had always done, even before the human Jesus was incarnate to mortal eyes."—229. "Atonement is the exemplification of man's unity with God, whereby he reflects divine Truth, Life and Love."—323. "One sacrifice, however great, is insufficient to pay the debt of sin. The atonement

requires constant self-immolation on the sinner's part. That God's wrath should be vented upon His beloved Son is divinely unnatural, such theory is man-make."—328. "He did Life's work aright, not only in justice to himself, but in mercy to mortals and to show them how to do theirs, but not to do it for them, or to relieve them of a single responsibility."—321. "Jesus is way-shower between God and man."—325. Thus, the Jesus Christ of the New Testament is not the same as the Jesus Christ of "Science and Health." The "atonement" of "Christian Science" atones for no sins, pays no debt, relieves the sinner of nothing. To believe what is prophetically said in Is. 53: 4-5, and 10-12; and historically recorded in Heb. 9: 28; and I Peter 2: 24; 3: 17-18, "Cristian Science" declares to be "divinely unnatural," a "man-make" theory.—328. Notwithstanding that assertion of Mrs. Eddy, New Testament Christians "Joy in God through our Lord Jesus Christ, by whom we have now received the atonement (reconciliation—R. V.)"—Romans 5: 11. "And he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world."—I John 2: 2; and "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."—Rom. 5: 8. As to Jesus' Salvation, Mrs. Eddy says: "His consummate example was for the salvation of us all, but only through doing the healing works which he did. His purpose in healing was not personal. It was in demonstration of his divine Principle."—356. What another potent impulse for students, teachers, and practitioners of Christian Science to become buyers of the book, Science and Health! Salvation is possible only through doing the healing works "which Jesus Christ did: if you do not heal the sick, you are not saved!!" "Heaven is not a locality, but a state in which Mind, and all manifestations of Mind, are harmonious and immortal because sin is destroyed, and man is found having no righteousness of his own,

but in possession, like Paul, and his followers, of the Mind of Being, we must understand the divine Principle of Being.”—311. “Man is deathless, spiritual, he is above mortal frailty; he does not cross the barriers of time into the vast forever of life; but co-exists with God and the universe.”—162. “My angels are exalted thoughts appearing at the door of the sepulchre.” “Angels are God’s impartations to man, not messengers or persons, but messages of the true idea of divinity flowing into humanity.”—195. “In Christian Science man can do no harm, for his thoughts are true thoughts, passing from God to man.”—283. “Man is spiritual, and perfect, man is unable of sin, sickness and death.”—471. “A wicked man is not the idea of God; he is little else than a creation of error.”—185. “Mortals are not fallen children of God.”—472. “They are the children of the wicked one, or the one evil.”—471. “Man represents God; mankind represents the Adamic race, and is a human, not a divine creation.”—518. As to matter, it says: “The divine Spirit testifying through Christian Science enfolding to me the demonstrable fact that matter possesses neither sensation nor life.”—2. “Matter is neither a thing nor a person, but merely objective representation of spirit’s opposite.”—183. “Matter is neither self-existent nor a product of Spirit.”—475. “Matter is unknown in the universe of Mind.”—475. “Divine Science, rising above physical theories, excludes matter resolves things into thoughts.”—17. “Electricity is not a vital fluid, but the least material form of illusive consciousness.” “Electricity is some of the non-sense of error.”—189. That “non-sense of error” has become the most powerful, and the most useful, and the most dangerous things for mortal man to touch in the industrial world. How ridiculous are Mrs. Eddy’s assertions as to electricity! As to other matters, Mrs. Eddy says: “The habit of pleading with divine Mind, as one pleads with human being, perpetuates the belief in God as humanly circumscribed; an error which

impaches spiritual growth.”—308. Hence, if any one wishes to grow in grace and spirituality, he must not plead with God in prayer! “To suppose that God forgives or punishes sin, accordingly as His mercy is sought or unsought, is to misunderstand Love and make prayer the safety valve for wrong doing.”—312. There is no need of commenting further on these quotations; any thoughtful reader will at once see that Mrs. Eddy’s system is neither Christian nor Scientific, —the name she put on it is a mis-nomer. There are some truths in the so-called Christian Science; but even those truths are made dangerous by the mixture of errors with them. Milk is sweet and healthful; but even the freshest milk by putting little poison in it becomes poisonous and fatal to him or her who drinks it; and such is “Christian Science.” It has words and phrases of Christianity, but they are so mis-constructed and mis-used as to be anything but Christian expressions. As to its “Science,” it is all the way through ridiculous and self-contradicting and mystic; it conveys no knowledge, and explains no mystery. The reader will notice in the references given that the pages are badly mixed up. The reason for this is that the book from which the quotations are made—“Science and Health”—is an incoherent collection of words and phrases necessitating the reader to look all over it in search of what it says on any subject: a part here, and a part there, scattered throughout the book. It requires patient searching and pondering of every page before the reader can have any conception of what is said on any subject. The book evidently was not made to be understood, but rather to delude health seekers with vague expressions, but wonderful pretensions. The special feature of “Christian Science” is treated in the next division of this work.

8. HEALING THE SICK.

The drawing card of Christian Science is its teaching regarding healing the body and prolongation of life on earth. Mrs. Eddy says : "The sensation of sickness and sin exists only in belief."—107. "You say a boil is painful ; but that is impossible, for matter without mind is not painful. The boil simply manifests your belief in pain, through inflammation and swelling ; and you call this belief a boil."—47. But the Word of God is different to this assertion : Hezekiah had a boil, and it made him sick unto death ; and it was in answer to prayer—oral prayer—a prayer of pleading with God—that he was saved from death ; and he was saved not by prayer alone, or by mind in mental activity, but also by having a lump of figs laid as a plaster on the boil : and he recovered.—2 Kings 20 : 1-7 and Is. 38 : 1-22. The Lord was the exerting power, the figs the means, and Isaiah the doctor, and prayer the apparatus that united all means and put them in operation for the recovery of sick Hezekiah. "What is termed disease does not exist ; it is not mind nor matter."—81. "Mind being all, it made medicine, but that medicine was mind." "It is plain that God does not employ drugs or hygiene, or provide them for human use, else Jesus also would have recommended and employed them in his healing."—36. "Trees, plants and flowers are ideas of mind."—176. Out of these "ideas" much of the drugs, medicines, and hygiene are taken ; and they become very beneficial "ideas of mind" when they are properly applied to sick humanity, as in the instance recited regarding the "boil" and the "lump of figs." Mrs. Eddy calls many materials, "things ;" while the rest of mankind call them by other names. "Ideas of mind" they originally were ; but under the creative command, the "ideas of mind" which were chaos, or without form and void, became what mankind generally call crea-

tion and nature, in their multitudinous forms and varieties. But Christian Science resolves them back "into thoughts."—17. Nevertheless, if they be "thoughts," mortal or physical eyes are able to see them as trees, plants and flowers ; and men use them as medicines to alleviate pain and remove sickness. The "mind," acting in the intellect of the chemist and in the trained brains and hands of the physician and nurse, have discovered in the roots and barks of trees, and in the stems and blossoms of herbs and flowers, and in minerals of earth, virtues and powers that have been applied to sick people with blessed results. The Alwise and Almighty Mind deals with men and women on earth for the benefit of the natural life of the physical body by means ;—not of naked "ideas" or "thoughts" abstractly but concretely ;—the ideas and thoughts being clothed, or materialized into water, air, grain, vegetables, milk, honey, salt, and various other ideas,—materialized and physically made to supply the needs of the human stomach, day by day ; and by means of other ideas also materialized to clothe the body. If it is proper and necessary to use these materialized "ideas," prepared by human skill, why is it not equally as proper and necessary to use other "ideas" materialized in other suitable forms to remove the ills of the physical body ? If disease is to be removed by mental power, as "Christian Science" teaches, or by prayer, as the "Trumpet Family Church of God" people, and others claim, why not remove hunger and thirst also in the same way ? If you trust in God for the removal of one class of wants, why not also of the other ? God is able to quench your thirst without using any liquid, and to satisfy your hunger without using any food, just as well as He is able to heal your body without using any medicine. But it is not a question of the ability of God, as the Heavenly Father, to care for his children, but of His purpose and ways to deal with them. "Man that is born of a woman is of few days, and full of trouble."

—Job. 14 : 1. “And as it is appointed unto men once to die, but after this the judgement.”—Heb. 9 : 27. The teachings of Christianity should be explained in the light of these statements of the Word of God. But as to Jesus and the cures he effected, and the cures effected by the 12 apostles, and the 70 other disciples when they were sent out on special tours, several points must be considered in order to have proper conceptions concerning them. Jesus did cure the sick; He also turned water into wine, quelled the storm, and walked upon the water; He also increased few loaves and fishes to be sufficient to feed thousands of hungry men, women and children; and he raised the dead alive from the grave. Jesus did all these acts as well as healing the sick. Are Christians therefore to do all these acts as Jesus did them? If they are to heal the sick because Jesus and some of his special commissioned agents healed the sick, then for the same reason they are to turn water into wine, quell storms, feed the multitudes with few loaves, and raise the dead alive. There are precedents not only for healing the sick, but also for all the other miraculous deeds mentioned. It would be quite as reasonable to give up farming and milling and baking, and to trust in God for what we eat, drink and wear, as to give up drugs and medicine, and trusting in God for restoring our lost health without using any material means. The fatal fallacy of these Christian Scientists and others who object to the use of means for healing is that they fail to recognize the difference between the Christ and the Christians. Jesus Christ of the New Testament, was the Word of God by whom all things were made; and that Word was God, and became flesh in the likeness of man. He was perfect, omniscient and almighty, the Wisdom and Power of God. Therefore, He manifested Himself as such, by doing what men could not do. He also gave authority and imparted power therewith to those special agents of His to heal the sick, cast out devils, and raise the dead.

This they did by virtue of their special endowments for their special duties. If He had commanded them to do these great deeds in the same ways and by the same means as men generally treated their sick and afflicted friends, the Divinity of their Master and the divine agency of the 12 and 70 would not be as evident and as convincing as was necessary at the time of the introduction of Christianity to the world of men. If we claim that all Christians are to do what Christ and his special selected disciples as his agents did, we thereby commonize Jesus and all his inspired agents of the first century to the general level of all the other Christians of whatever age ; and the writings and examples of the Christians of all ages are on an equality with the writings and examples of Christ and of his inspired disciples of the Apostolic age. This would admit not only Mrs. Eddy's book, the Book of Mormon, and the writings of Swedenborg, but also all other books written by Christians, to be of equal importance with the New Testament ! But few Christians will be willing to go as far as that ; and yet there is no reason why, if Christians of to-day are to cure the sick because Christ and his select disciples cured the sick ; and if it is not right to use medicine, because Christ and his special agents did not use medicine, then are Christians of to-day on equality with the inspired men of the Apostolic age ; and their writings are equal to the New Testament !

How to Cure the Sick, etc.

Mrs. Eddy says : "After a careful examination of my discovery, and its demonstrations in healing the sick, this fact became evident to me ;—that Mind governs the body, not partially, but wholly."—5. "A mere request that God will heal the sick has no power to gain more of the Divine presence than is always at hand. The only beneficial effect of such prayer for the sick is on the human mind, through a blind faith in God."—317. The plain object of this statement is to emphasize the claim

that prayer without the use of Mrs. Eddy's book will do no good. She says : "It is wise to consider whether it is the human mind or the divine Mind which is influencing you."—248. The following directions are given to heal the sick :

(1.) You must have a copy of "Science and Health."

(2.) The book must be read and believed :—"a perseverance in its perusal has generally healed them completely."—443.

(3.) The healer must make the sick believe that he is not sick ; and argue with him, mentally, though silently, that there is no sickness there.

(4.) The argument must conform to the nature of the disease, but always to deny its existence.—410.

(5.) In crises, startle the sick, insist vehemently the great fact which covers the whole ground—"God is All."—418-419.

(6.) The sick child must be treated mainly through the parents.—411. When the body is supposed to say, 'I am sick,' never plead guilty to the charge of sickness."—390. "When accident happens to you, think and believe and say, 'I am not hurt,' and you will be all right.—396. Instances of the influence of mind on mind and on matter are given in the book ; and an instance of a lady of 74 years remaining a young lady of 20 years by mental influence.—141. Then Mrs. Eddy adds : "Time tables of birth and death are so many conspiracies against manhood and womanhood."—142. "Thousands of instances could be cited of health restored by changing mental conditions."—244. "The stronger rule the weaker."—94. The last quotation contains the underlying effective principles of most of the so-called divine healings of the Christian Science, of Dowieism, of the Christian Alliance, of the Trumpet Family Church of God, of Magnetic healing of Faith Cure, and all other "healers" without the aid of medicines. Mr. Thomas Jay Hudson,

L. L. D., truly says: "Nine-tenths of all the ailments of the human family may be traced to "Morbid imagination, diseases induced by false suggestions"; and according to a well known law in Psychological Science, nervous diseases are often removed by mental excitements such as occur in sudden changes, appearance of some unexpected person, or danger, or joyful news, or a friendly look, or loving embrace, or sweet kiss of mother to a crying child, or of love-sick lovers. The following shows up magnetic healing and mind cure, and the like in the true light of those "arts." The Supreme Court having found the person named guilty of two frauds. "J. H. Kelly was a "magnetic healer." He agreed to heal those who answered the circular sent through the mails by "absent treatment," thinking about them fifteen minutes a day at \$5 a case. He was taking in \$2500 a day and was agreeing, therefore, to give 125 hours of thought daily. This was one fraud. The other fraud, on which the Post Office Department acted, was that magnetic healing itself is a sham. Treatment by suggestion is undoubtedly a valid means of cure within certain limits. Enough more or less valid evidence exists to render it possible that under certain conditions not yet known, through means not yet understood, by power not yet defined, one human mind may affect another at a distance. Even this is not certain. It is only a possibility."—P. P. Nov. 20, 1902. A psychical investigator of facts says: "If I fix my mind earnestly upon a person, I may succeed in disturbing his mind by the mere exercise of my own; I may move his brain; I may affect his nervous system; and hence, by directing my attention to some particular part of his body which is diseased, I may possibly excite it to healthy action, or may turn to it currents of vital and healing force."—Psychic 52. That law of nature—man's nature—accounts for whatever cures are effected by Christian Science, Mind Cure, Magnetic Cure, Hypnotic Cure; and of most of the Faith

Cure and Prayer Cure which are paraded boastingly before the public these days by the so-called perfect "Saints," and "Holy People."

Rev. Dr. John Alexander Dowie.

Next to Mrs. Eddy in the so-called divine healing art comes Dr. Dowie. After unsuccessful attempts to establish institutions representative of his peculiar doctrines in San Francisco and Omaha, Dr. Dowie arrived in Chicago about 1891. At that time Dowie was a poor man in this world's goods, but rich in faith and strong in confidence and energetic and bold to promulgate his ideas. In 1893, Dr. Dowie rented a hall near the World's Fair Exposition where he held meetings daily, and was very successful. He rented also the Central Music Hall in the centre of the city where he preached daily to large audiences. He was reported as a divine healer, effecting wonderful cures; many testified that they had been healed through his instrumentality. Later, he rented the Jewish Synagogue on Michigan Avenue, which had been unused for some time. He had seats put in it for 3,000 people, also a baptistry and other conveniences for his work. He rented a large building near the synagogue which he used as an hotel or boarding house or a hospital—home for his patients who thronged to him for treatment. The patients paid for their board and home. Dr. Dowie bought a press from which he printed his weekly Journal, "Leaves and Healing," also pamphlets, sermons and tracts, reporting and advocating his works. He established a bank and other enterprises. About 1900, he bought a tract of land including farms along Lake Michigan, near Waukegan, Wisconsin, and about 50 miles north of Chicago. The land he bought is about 10 miles square, on which is being built a large city called Zion. The city is divided into four squares with streets running straight to the centre of the city, where a large tabernacle with seats for 7,500, is located, and which is to be replaced by a

temple capable of seating from 20,000 to 40,000 people. All the land is held by the Zion corporation, and is leased to the Dowieites. The stores, factories and other enterprises belong to the Zion corporations; and the managers, clerks and other employes are only hired servants. There were in the summer of 1903, in Zion city, about 10,000 inhabitants with new comers arriving almost daily. Dr. Dowie is "overseer" of everything, and the administration, plans and objects of these Dowie-Zion enterprises seem to combine the Communistic theories of the defunct Humphrey Oneida Community, less its free love feature—the Brigham Young Utah Mormon Hierarchy and the Christian Science and Faith Cure theories. The Dowieites, in Zion City, when they meet on the streets salute one another thus: "Peace to thee"; the reply is, "Peace be multiplied." Dowie invites and encourages all his followers to become residents of Zion city: thus following the example of Brigham Young and the "Saints," regarding Salt Lake City. Missionaries are sent forth from "Zion," both to home and foreign fields to preach the gospel according to Dr. Dowie's interpretation.

According to information left with the Chicago Board of Review, April 1, 1901, Mr. Dowie was then the owner of the Zion Land Investment Association, Zion Lumber Company, Zion City Planing Mills, one printing and publishing house, four newspapers, five homes for those of his followers under treatment, seven tabernacles, and, according to the best information obtainable, upward of \$500,000 on deposit. All this property and more he has acquired by being a "divine healer." One of Zion's trusted lieutenants, Elder Stokes, in May 1901, said: "Dowie is a fraud. He is only after money. He claims to do all for God, yet all the property is in his own name. His bank should be investigated. The death of Mrs. Judd should be investigated—and her case is but one of many." In June 1901, Dowie announced himself to be Elijah III. He calls for tithes and denounces the

pope, bankers, preachers, and everybody that does not obey him. But unlike the first Prophet Elijah, and John the Baptist, the second Elijah; Dowie, the third Elijah, has accumulated, some say, five million dollars. To become a member in Dowie's "Zion Christian Catholic Church" the candidate must sign the following pledge:

"I vow in the name of God, my Father, and of Jesus the Christ, His Son and my Saviour, and of the Holy Ghost, who proceeds from the Father and the Son, that I will be a faithful member of Zion Restoration Host, organized at the Shiloh Tabernacle in the City of Zion on Lord's Day, Sept. 21, 1902, and I declare that I recognize John Alexander Dowie, General Overseer of the Christian Catholic Church in Zion, of which I am a member, in his threefold prophetic office, as the Messenger of the Covenant, the Prophet foretold by Moses and Elijah the Restorer.

"I promise to the fullest extent of all my powers to obey all rightful orders issued by him directly or by his properly appointed officer, and to proceed to any part of the world, wherever he shall direct, as a member of Zion Restoration Host, and that all family ties and obligations, and all relations to all human government shall be held subordinate to this vow, this declaration and this I promise.

"This I make in the presence of God and of all the visible and invisible witnesses."—Com. May 7, 1903.

It is evident that Mr. Dowie aims to make his organization more than a church.

In May 1902, while on a visit to friends in Washington, D. C., Miss Esther Dowie, a 23-year-old daughter of Mr. Dowie, met with a fatal misfortune. Her hair caught fire from a gas jet, and her head and face were horribly burned. Nurses placed salve on the patient's wounds, as the Dowie doctrine permits the use of medicine externally. Her father Dowie, the "Divine Healer," was summoned to her bedside. After his arrival, the attendants were excluded from

the room and Dowie sank on his knees in prayer. His supplications lasted all day. He refused to cease even to take nourishment. The patient was unconscious much of the time and died at 9 o'clock in the evening in great agony, having returned to consciousness a short time before. Thus, a home case in Dowie's own family, under his immediate treatment, proved the absurdity of his claim that prayer will heal the sick and save from death. Dowie has not as yet published a book of Divine Revelation to him; but he prints "Healing Leaves" and other literature, advocating and reporting Divine healings, and claiming that he is a prophet of God.

"The Great Physician and His Power to Heal."

The above is the title of a book published by the "Trumpet Family Church of God" people whose headquarters are in Moundsville, W. Va. Like all of the publications of that "Family," this book is full of Scriptural quotations, misconnected and misconstrued. It quotes Is. 35: 4-10, regarding the coming of the Redeemer: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall water break out, and streams in the desert. . . . And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but shall be for those: the wayfaring men, though fools, shall not err therein," etc. vs. 9 and 10. What is the meaning of this passage? Is the description to be taken in a literal sense? Are the changes described to be physical or moral? The healings are the results of the waters breaking out in the wilderness, and the streams in the desert. Are the waters, the wilderness, the streams, the desert, the highway, the way, the dragons, the lion, etc., which are mentioned in the passage, literal, material and physical? If so, then the healings are likewise literal, material and

physical. But, if the language is figurative for moral and spiritual changes, then the healings are likewise moral and spiritual changes in men. Another quotation from Is. 53: 3-5 is made; and it refers to the Savior and his sufferings in behalf of sinners: "Surely he hath borne our griefs and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him: and by his stripes are we healed."—v. 10. Does the healing here refer to the body? Was it for furnishing means to heal our bodies that Christ suffered and died? If not, then the healing referred to is spiritual and not physical, of the soul and not of the body. If we are to understand the healing to be physical, then the "stripes" are also physical. As a "lump of figs" was taken from the fig tree to be put on Hezekiah's boil, and as "virus" is taken from a cow to vaccinate persons threatened with or to prevent small-pox, so we must go to the material cross, and to the physical body of Christ, and from his "stripes"—wounds—or bruises, or sores take physical or material means to be applied to our sick physical bodies for to heal them! Other quotations are made, from Math. 8: 16-17, and I Peter 2: 21-24.—Page 13. The one from Math. recites the application of Isaiah's prophecy to the miraculous healings done by Christ. It should be borne in mind that the prophecies concerning Christ have double features—the material and physical, and the moral and spiritual. Jesus fulfilled both aspects: the material and physical, by the healings effected, which enabled many of the afflicted then to say, "Himself took our infirmities, and bear our sickness (diseases—R. V.); the moral and spiritual aspects of the prophecy are conveyed in the quotation from Peter, which plainly refers to it; and says of Christ: "Who his ownself bore our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye

are healed." This does not refer to the sicknesses or diseases of their physical bodies, but to their "sins." Jesus did not bare in his own body on the tree the sicknesses of the physical bodies of humanity, but he bore their sins; not that they might enjoy healthy bodies, but that they should live unto righteousness. Therefore, the healing that comes from his "stripes" is a moral and spiritual healing by which the being healed is being made to live unto righteousness. That this is the real thought of the passage in its general application to mankind, is evident from the next verse which says, "For ye were as sheep going astray; but are now returned unto the shepherd and bishop of your souls."—I Peter 2: 24-5.

It does not say to the Doctor of your bodies, but "to the Shepherd and Bishop of your souls." "The Great Physician,"—Pages 33-34—connects together Mark 16: 15-18 and John 14: 12-14 and 17: 20-22. This is mis-matching Scriptures. The passage in Mark refers to physical "signs" manifesting themselves in effects upon the bodies of men, which were literally fulfilled as the records in the Acts of the Apostles show; but the prayer recorded in John refers to various spiritual blessings": "That thou shouldest keep them from the evil"—not from sickness—V. 15, "Sanctify them through, or in, thy truth"—not heal them—V. 17; "That they all may be one"—not well—"as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."—V. 21; "That they may be perfect in one, or into one"—V. 23; not perfect in character, but in union; "that they may behold my glory, which thou hast given me."—V. 24. All these requests of Jesus' prayer are for Spiritual blessings, and with a view to make the believers such that the world might know that God had sent Jesus to the world. And further, the blessings sought are to prepare the believers,—not to live on earth—not to enjoy bodily health,—but to depart

this life, and enter heaven : for he says, "Father, I will that they also whom thou hast given me, be with me where I am."—V. 24. The "signs" in Mark were miracles performed in bodies for service on earth ; but the petitions in the prayer recorded by John are for spiritual mercies in the minds, hearts, and souls to qualify them for beholding Jesus' glory in heaven. The other quotation—John 14 : 12-14 —says: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also ; and greater works than these shall he do ; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it."—Page 33. The "works" referred to here cannot be material physical works such as healing sick bodies, or effecting other physical changes ; no believer can ever expect to do greater physical works of healing the sick by prayer, than those which were done by Christ ; nor can any "saved and sanctified Saint" hope to do as great physical "works" as Jesus did. The meaning of the quotation is that believers on Christ were to do greater spiritual works than were done by Jesus ; in the sense that the "greater works" would manifest themselves in the larger success following their labors while the Comforter, which is the Holy Ghost, abided in them for the conversion of the world, and for the sanctification of souls. If the promise to answer prayer is to be construed to mean that believers are to have anything and everything that they shall ask for in prayer in the name of Jesus, the "Trumpet Family Church of God" could ask for the annihilation at once of all the "sects"—the "Babylons"—and that all Christians become members of the "Church of God, and be subject to the independent and irresponsible rule of the "Trumpet Family" of Moundsville, West Virginia. The agents of the "Gospel Trumpet Publication Company," as God ordained ministers, could, on their missionary journeys, ask that all people sub-

scribe for their papers, buy their books ; and that all sinners be converted, saved and sanctified while attending their meetings. But the contrary is the result of their operations as reported in the "Gospel Trumpet." Their reports show that their prayers and preaching were only partially successful in some localities, and total failures in other localities,—just as it is with the "sects." Is this failure because the "Saints" did not ask for success ? No ; they did ask for all this and more. Do not the "saved and sanctified saints" of the "Church of God" ask for the physical healing and worldly prosperity of their believing friends ? If they do, they must be healed and have worldly success, according to their construction of Jesus' promises. Some of them report wonderful testimonies as to the healings effected ; some of them report themselves healed many times of the Lord in answer to prayers ; and yet the Gospel Trumpet every week reports the deaths of "Saints," some after suffering and lingering for a long time. Why this, if the "Saints" are to have everything they ask in prayer ? The reply is that Jesus never meant for his disciples to understand that Christianity is a system for physical healing of sick bodies. The believers, the "Saints," the children of God are sick, fail in health, have physical troubles and death, as do other people. Christianity is for salvation of souls, and for eternal life in the spirit world ; for the sanctifying of character, and for the beautifying of life, morally and spiritually. Prayer is the means whereby the children of God are to ask for what they need as children of God in order to live to the glory of their Father. Physical mercies are necessary, and are to be secured according to the laws of nature ; but special mercies may be secured by special Providence in answer to special prayers for special purpose under special circumstances. Jesus taught his disciples to say in prayer, "Give us this day our daily bread"; but they were not to expect God to give the daily bread independent of

natural laws or without industry and the use of material means. It would be just as reasonable to expect "daily bread" without sowing, harvesting, milling and baking, as to expect God to heal the sick without using means for that purpose : God gives the bread ; and God gives the health,—the one and the other comes by means adapted to produce and bring the same. The "signs" promised in Mark did service until the Holy Scriptures were given in complete form and the churches were established on solid inspired revealed and explained divine principles ; but healings were limited to special purposes. Paul's bodily presence was weak ; and he was troubled with his "infirmities," he had a "thorn in the flesh" (2 Cor. 10 : 10 ; 12 : 5, 7 and 9) ; and "through the infirmity of the flesh" he preached the gospel to the Galatians (4 : 13). Young Timothy was advised of Paul, "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities."—1 Tim. 5 : 23. Hence at Troas, Paul took with him and Timothy, and other missionaries, "Luke, the beloved physician" to be their doctor on their travels.—Acts 16 : 10 and 11 ; and Col. 4 : 14. Epaphroditus, Paul's Christian brother and companion in labor and fellow soldier, was sick unto death ; but, after long nursing, much care and prayer, was restored to health.—Phil. 2 : 25-6. But Paul had to leave Trophimus at Miletum sick, (2 Tim. 4 : 20) notwithstanding the fact that he was a Christian helper with Paul, Timothy, and other Christian laborers ; and Luke the beloved physician also being present at the time.—Acts 20 : 4 and 15. These facts of Scriptural records prove that healing the body is not one of those blessings to be always secured in answer to prayer in behalf of the sick. God may, and does answer prayer in behalf of the sick : sometimes by lessening pain ; sometimes by giving special fortitude to endure without murmuring ; sometimes by restoring health ; sometimes by influencing the attending physician, unknown to him-

self, to prescribe means suitable for the case, and by adding his special blessing on the efforts put forth for the recovery of the sick. Every Christian pastor who has had some years of experience could relate many instances of such answers to prayers; but they do not parade them in the newspapers for testimonies to delude the unwary readers to join their churches for the purpose of securing physical healing. There were hundreds of people living, and members in the London Baptist Tabernacle when its great pastor, C. H. Spurgeon, died, who attributed their lives and their health to Spurgeon's fervent prayers. Yet Spurgeon was a devoted Christian minister belonging to the Baptist "sect," or "Babylon," as the Trumpet Family "Church of God" call that Christian body. The operations of saving and sanctifying grace in this world are only to aid believers to endure with patience the unavoidable ills of natural life, and to prepare their souls for heaven; and while so doing enable them to labor for the conversion of their fellowmen and to glorify God in Christ Jesus the Lord. It is right to pray for the sick and the afflicted; it is right to trust God with as perfect a confidence as possible, in all matters; but it is also right to use every means at command that promises to help in securing the blessing asked for in prayer. Oil and wine were the common medicines known and within the reach of the common people in the time of Christ and his Apostles; and these common medicines were used and ordered to be used by Christians.—Mark 6: 13; 10: 34; I Tim. 5: 23; and James 5: 14. The miraculous healings effected by Christ and his inspired disciples were not in answer to prayers, but in obedience to command; and they were all of undoubted character: the public knew the cases to be actually hopeless; and that the cures were realities, prompt and immediate; no waiting for months, weeks or even days, for gradual recovery. Gradual recovery is human, not Divine: miraculous healings are instant and beyond any doubt

—as to the reality of the sickness, and as to the actuality of the healing. All Divine healings by command or in answer to prayer were gratis,—“Freely ye have received, freely give.”—Math. 10: 8. But the so-called divine healings effected by the Christian Scientists and others are means of making a living and of accumulating wealth—sometimes by indirect ways—as is shown on former pages. The cloud of witnesses whose testimonies appear in every issue of the “Gospel Trumpet,” “The Word,” “The Christian Witness,” and other publications and circulars issued and sent forth in proof of the healings done by “Mind,” by “Faith,” by “Prayer,” by “Hypnotism,” by “Magnetism,” and by “Relics of Saints,” are not to be accepted as properly qualified to give impartial testimony, because they may have been unduly influenced by delusive notions infused into their beliefs by those who are financially interested in the healing schemes. People like to have their names in the paper and have their testimonies published; that is human nature, even of a “saved and sanctified saint.” These testimonies generally serve two purposes,—enlist the witnesses as subscribers for those papers in which their testimonies appear; and the reading of those testimonies may induce some anxious people to join the party in the hope of being healed. Doubtless some of the testimonies are written and given in good faith by pious, zealous Christians who have been relieved of pain and sickness by prayer and patient waiting on the Lord, as they believed. They may believe that their troubles were real and dangerous, which, in some cases, might have been so. But there are thousands of people who never pretended to be godly, pious, or even any kind of Christians, yet they have been, many times in life, unwell, and even dangerously sick for some time; but they never sent for a doctor nor used any drugs or medicines; they simply rested patiently, and abstained from eating their usual food, and partook only of some select diet, and became well again.

That used to be the general way people acted before doctors, drug stores, and the like had become as general and as common as they are now. It used to be considered a strange happening for a doctor to visit a family, even in case of confinement. The women never expected a doctor to wait upon them when they were becoming mothers; and many are so at the present day. It was not piety or saintship, or prayer that brought about their recoveries, but discreet conduct and patient waiting upon nature while using natural means: the ungodly and the godly acted alike, with alike results. But nowadays, doctors are so plenty, and drug stores so near, and medicines so numerous, and the present generation is in so much of a hurry, that the people cannot wait for nature to have its time to bring about recuperation. Notwithstanding all these testimonies and all the pretensions of the various classes of "healers," the fact remains conspicuously in the histories of the Christian Scientists, the Doweites, the Trumpet Familyites, and the like, that they have as much sickness and as many deaths—pro rata, as do other classes who totally discard such theories. There are plenty of testimonies, even under oaths, with names and addresses given for references, which assert that the various kinds of patent medicines have cured all kinds of diseases; and it is possible that much truth is found in these testimonies; but if all that is said were true, there would be no need of anyone being sick, or even die; the patent medicines would cure all. Likewise, there are plenty of testimonies presented that "Relics of Saints" have effected cures, as in the case of the "Shrine of St. Anne," mother of the "Blessed Virgin," which is situated 21 miles from the City of Quebec, Canada. In 1901, it is said, 148,310 pilgrims visited that "Shrine" in the belief that they would be cured of whatever disease they had. At either side of the main entrance to the church where the "Shrine" is, are pyramids of crutches, canes, and surgical appliances by the hun-

dreds, which have been left behind by those alleged to have been cured ! There does not appear in actual records of the cures reported by the various classes of "divine healers," any substantial reason for not placing all the testimonies of the Edlyvites, Doweites, Trumpet Familyites, Patent Medicineites, Hypnotismrites, Magnetismrites, and Popish Shrineites in the same category : they are partially true, but mostly false. The cures effected were of the nervous and imaginary classes, relieved by mental changes as per Psychical law cited on a former page ; to which is added, regarding mind cure, etc. : "But this method of cure, if successful at all, since its operation is directly upon the brain and nerves, would achieve its chief triumphs in nervous diseases, as, in fact, it seems to do."—*Psychic* 52.

(9.) *THE DETRACTING REFORMERS.*

The Salvation Army.

William Booth started as a religious reformer in England by organizing the Salvation Army in 1865. The professed purpose was to be a society working in the dark places of cities to reach and reform the the lost among the lowest classes of men and women, which the churches were not able to reach. All evangelical churches and Christians were expected to help "General" Booth and his "Army," as well as to be benefited thereby. Great good has been accomplished ; and the Salvation Army has its regiments in many lands. But as soon as this Army became sufficiently strong, it assumed a rival position, instead of being a feeder to the churches. Further, personal ambition for supremacy has divided the Salvationists into two opposing factions ; the one under the father, the other under his son. Thus instead of laboring with worthy Christian self-denial for Scriptural reform, and to unite Christian workers, the Booths have become Detracting Reformers. True,

the Salvation Army has much of the Christian religion: but all that is Christian and Scriptural in its operations, could be used and put in operation in the churches as well as out of the churches, and with far better, solid, Scriptural success. What is not Scriptural in the Army's operations—its parades, its displays, and its worldly formalities and material implements and carnal weapons or human means and ways—have a dangerous tendency to commonize religious exercises to such extent as to strip them of their holy and sacred spiritual essentials, and to fail to impress their divine solemnity on the people. Besides, some essential features of the Christian religion are neglected by the Army. They keep their followers from church membership, although the Army does not claim to be a church. The Salvation Army has gone to the human factory for its special weapons and distinctive implements of war. True, it uses much of the arms used by all Christians; but its distinctive arms indicate a rather doubtful reflection on Christ and the inspired Christian workers of whom we read in the New Testament. Surely, God and His Son Jesus understood better than William Booth and his son Ballington, the wiles of Satan, and the way to convert and save sinners and sanctify souls: and it would be well for every "General" of an Army in the service of the "Captain of our Salvation" to have all his weapons of war from the Divine Armory—the New Testament. The two Salvation Armies may continue to do moral and temporal good to certain classes of unfortunates; but if they are to be armies for the spiritual Salvation of sinners, they must ere long return to the simple gospel plan of warfare, as given in Ephesians 6: 11-18. Human nature, spiritually, is the same now as when the gospel was given; and its ways and means are as efficient to-day to convert, save, and sanctify souls, as when the plan of salvation was given, explained, and illustrated by inspiration and inspired men. The cry for changes, and progress, and up to the times, are all

bosh and skepticism as far as the religious means and ways of salvation and worship are concerned. To deviate from the plan of Divine Wisdom is a dangerous venture which humanizes religion and deprives it of its Divine Spirituality: we should have unbounded confidence in God's unchangeable plan of converting and saving sinners.

The Christian and Missionary Alliance.

A class of Detracting Reformers—"The Christian Alliance" people existed as two independent societies, fostered by all evangelical churches, for several years previous to April 1897 when the two became one organized body—"The Christian and Missionary Alliance." These reformers claim to be undenominational, but thoroughly evangelical, in their aims and doctrines. But an inspection of the "Revised and Authorized Edition, 1901," of the "Constitution and Principles of the Christian and Missionary Alliance," and of the reports of the operations of the "Alliance" convince us that these people are Detracting Reformers whose tendency and aim is to draw from the churches all they can, and build up a new denomination. They need help at present to gather forces and means, in men and money, to give them sufficient working capital; hence their pretensions to be merely undenominational evangelical agencies, are not to be taken seriously. "The Constitution" says that the "Alliance" is not "a sect, but a fraternal union of Christians of all evangelical denominations and in cordial sympathy with all branches of the Church of Christ." The members are enrolled on the books of the Alliance, and are to form themselves into "Local Branches," or "Bands" of five or more persons, if there are not enough to form a branch. "These Bands shall meet regularly for conference and prayer, and unite in working for missions." Every Branch shall hold at least one meeting every week, for teaching, testimony and prayer; and once, a month there shall be a mission-

any meeting." Every Branch should be encouraged to sustain one or more missionaries, and every band to take a native teacher or a heathen child." Thus, it will be seen that the members are to labor for the interest of the Alliance, both in attending meetings and in contributing money. When one of the faithful and zealous members was asked by the writer how could a person do his duties to the "Alliance" and to his church, the reply was that "Many of the Christian Alliance members do not give their money to the home church for they count it almost squandered. We must use economy and trust in the Lord." He charged the churches with spending too much money in expenses to carry on their missionary societies and missions. There may be some truth in these charges; there may be too much machinery and too many plans which furnish employment and revenue to favored wire-fullers; but to increase societies and agencies and schools, and independent operations such as the Christian Alliance people have done and are doing, is to increase instead of decrease the waste of money contributed by charitable Christians. The Alliance pretend to be very economical in all they do; but a comparative inspection of their doings, side by side of the doings of other Christian bodies, fail to show in actual Christian results anything in favor of the Alliance. The expenses of their schools are not less than are the expenses of other Christian schools; nor do their converts from heathenism to Christianity cost less, on the average, than do the converts of other missionary bodies especially those of the Baptists. Their men who give all their time and talent at home or abroad to the service of the Alliance, as preachers, pastors, instructors, managers, secretaries and missionaries cost, on the average, all things considered, as much as do the same class cost the Baptists, M. E. Church, and the Presbyterians, and others. There may be difference of labor, and of circumstances: some may be able to do extra work

without salary, because of other sources of income ; but taking the time, the work, the circumstances, and the permanent results into consideration, the Alliance cannot show any balance in its favor. It is possible for good Christian people to fall into the wiles of satan as an "angel of light," unawares to themselves, and, under some delusion, have their consciences stupified to such an extent that they can attend religious services in the home churches and pay little or nothing towards supporting them ! They can leave the home church to starve while they send all their gifts to the Alliance ! Are they consecrated ? Yes ; not to the Lord, but to the Alliance : and it is possible that the Alliance is only a cloak, in some cases, to save them from the shame of not contributing to the support of the churches and their missions, as the Lord hath prospered them, and at the same rate as other people contribute. The evangelical churches have their Home and Foreign Missions ; they have their missionaries all over the world. Take the statistics of the leading American Christian denominations given in this book, and see what they are doing. The Baptists for instance who were the first of modern missions in Britain to send men to the heathens, are still in the very front rank of active Christians in foreign fields. Is there any reason for any intelligent Baptist to seek any other agency for mission work than he has in his own denomination ? No ; and yet there are some so-called Baptists who give nothing to their own church or its missions ; but whatever they give to the Lord they give it to the Alliance ! As to paying salary, that point is treated in another part of this book. The Alliance has schools, publications, and missionaries supported by the contributions of consecrated believers who have been deluded to believe that the Alliance is better fitted than their own denominations to handle the Lord's money, and manage the missions. The Detracting Reformers assume to be more holy and more consecrated than are the

churches and societies which have more than a century of experience and a glorious record as missionary agencies, both at home and in foreign lands, where they have had the approval of the Holy Spirit in laboring among the unconverted at home and among the heathen abroad. The assumption of superior holiness and fitness is selfish arrogance, bred in misconception of facts regarding the real work of the churches, or of deluded zeal regarding their own qualifications and duties. The total of \$761,439 which was contributed and distributed for direct missionary purposes in the eight years ending in 1900, by the Alliance, could have been used, to say the least, to do as much real Christian missionary work by the agencies of the various evangelical denominations as is claimed to have been done by the Alliance; and the work which is being done by the Alliance in the schools and by its missionaries could be done easier, cheaper, and more effectively for real permanent Christian work by the churches and their agencies. The Alliance claim to send missionaries "to regions beyond"; but that is what the churches have been doing for a century, and are still doing,—advancing further and further into the interior of the heathen lands continually. The Alliance people are on the alert to draw all they can from the churches, and are forming themselves, as fast as they can, into a denomination. Their Local Branches and Bands are only the preliminaries or forerunners of their expected churches. They organized one church in 1881 which is their model of what churches should be. It is called "The Gospel Tabernacle," and is located in New York City. This church does not differ but little from other Christian Churches which are supported by free-will offerings. Its "Constitution and By-Laws" show nothing new in doctrines but what are believed and practiced by most churches of the evangelical type. Article 7 provides for immersion as baptism; but does not insist for that form in all cases. That feature is also a feature

in the M. E. Church, the Congregational Churches, United Brethren in Christ, and many others which permit the choice between immersion, pouring and sprinkling. Infants may be publicly consecrated, but not baptized: that feature is characteristic of the Baptist Churches as is immersion also. There was no need for the Gospel Tabernacle to become a separate denomination, for the very small difference between it and other denominations. These Detracting Reformers say of the Alliance: "It is not an ecclesiastical body in any sense, but simply a fraternal union of consecrated believers in connection with the various evangelical churches. It does not organize distinct churches, or require its members to leave their present church connection, but helps them to work together in a broader fellowship of sympathy, testimony and service."—Alliance 3 and 4. How the Alliance people can reconcile this statement with other statements of theirs quoted in this treatment is hard to comprehend. Their whole teachings and practices show that they are, as a matter of fact, organizing local Branches, and Bands wherever they can, and demand their members to support them both in service by attending their meetings, and by giving their money to the Alliance; so that they can do nothing for the home churches. The Alliance seeks to win over to its ranks all "consecrated believers" in all evangelical churches; thus depriving those churches of their best workers. The Alliance strives to take away from the churches the very persons and the money which should be left in the churches to carry on their home work and their missionary enterprises. The Alliance people profess one thing and do the opposite. As another drawing card they profess to believe and practice the "divine healing" art as special inducement to those who are over anxious to live on earth rather than be satisfied with the natural lot of humanity as pilgrims through time to eternity. This matter is treated in connec-

tion with Christian Science and Healing the Sick on former pages.

The Trumpet Family "Church of God."

There are several classes of Christians who call themselves the "Church of God," as their distinctive name; hence the need of adopting some additional words to distinguish one from the other. The "Trumpet Family Church of God" refer to a certain class of Detracting Reformers that deserve a thorough treatment so that they may be understood in their true character. These people are extremely radical in their assaults on all the "sects," and are intent on drawing all they can from the churches. Their official organ says as to the name of the Christian Church: "Modern sectism, which includes Roman Catholicism and all the Protestant Denominations, came into existence long after Pentecost; hence not one of these sects is the Church built." "All Scripture plainly teaches that the church is the bride, the Lamb's wife." . . . "We are married to Christ. Now I ask, whose name should a wife take? You answer, her husband's. True."—G. T.—January 1, 1903, Page 3. According to this illustration of the relation of the Church of Christ, the Trumpet Family furnishes means to refute their own argument. The Church being the Lamb's wife, she should bear her husband's name, and not that of her Father. God is her Father's name; Jesus Christ is her husband's name; hence the Church should be called not the "Church of God," after her Father's name, but the "Church of Jesus Christ," or the "Church of the Lamb," after her husband's name. The true Saints of the Old Dispensation were Church of God; and the true saints of the New Dispensation also are Church of God; but as a distinctive dispensative name the saints of the Gospel Dispensation are Christians; and the Church of God now is the Christian Church. There are many societies which worship God and use the Bible as the word of God, and depend on Jesus

Christ for salvation: and claim themselves to be Church of God and Christian Churches. Therefore, it is necessary for these various Christian bodies to have distinctive names to designate them, one from the other, as the New Testament designates John the son of Zacharias from all other Johns, by naming him John the Baptist, because he baptized. Following this inspired precedent, the Baptist Churches are so called because of their distinctive views and practices regarding baptism. But the fact that John was called, "John the Baptist" did not mean that he was not a child of God or a prophet of God; so in regard to the Baptists; that they are called Baptist Churches, do not mean that they are not Christian Churches, and Churches of God. The presumptuous postulations of the "Trumpet Family" are the main means used to delude people to become what that "Family" arrogantly call themselves and followers, "The Church of God." A careful persual of their literature will convince the unbiased, thoughtful reader that these people are displaying Scriptural quotations in their many books and papers as if they really were the only Scriptural Christians in the world; and as if the Holy Scriptures were beyond the reach of the readers. They gather verses from all over the Bible, disconnecting them from their proper relations in Holy Writ, and then misvoking them in such a way as to misconstrue their true meanings; and thereby mislead the untrained Christian into their ranks. The devil quoted Scripture when he tried to induce Jesus Christ to "come out" of the Service of God in which he was engaged for the benefit of humanity, and to enter his service for selfish worldly benefit. The writings of the "Trumpet Family Church of God" are full of Scriptural quotations repeating the same assertions and quotations in almost every book, pamphlet, and paper. It would be far better, and more Christian, if they gave the Bible in its completeness to the people, so that the readers could read the verses in the light of their

connections and relations in the Sacred Volume. But of course, this would do away with the work of the writers and publishers of these books and papers, and so injure the business of the "Family." When this Family was asked to give the history of the "Church of God," the reply was that their history is in the Bible ; when asked to give their history since the Bible was written, and to give their statistics, the reply is : "The Church of God includes children of God, both in heaven and on earth ;" and, "We find that the names of the children of God are written in heaven.—I. A., Pages 14 and 17. The names of the children are in the family record at home ; but that is no reason why they should not be enrolled in the registers of the local schools where they are being educated ; or in the local factories, mines, or other industries where they are employed. The names of the true children of God "are in the book of life ;" but that is no reason for not enrolling the names of those of them who are on earth, on the records of the local schools where they are educated in Christian ethics, and the local industries, where they are laboring for the Master : such schools and industries are the Churches. The names of those who are engaged in the office, printing, binding and distributing establishments of the "Trumpet Family Publishing Co." are there recorded, although they are on record in the family registers at their respective homes. But there are special reasons why the names of the Saints of the "Trumpet Family Church of God" should not be recorded as members in local churches. Their theory of a Church preclude any interference on the part of the "Saints" with the management of the affairs of the "Church of God : " all business and management are safely lodged in the hands and possession of the "Trumpet Family." The following, as to the "Church," shows, from a human and worldly and business point of view, a sagacious foresight in building up an absolute, independent system, with a safe protection for the "Trumpet

Family" from any possible interference with their management of all the business of the so-called "Church of God." One of the leading lights of the "Trumpet Family" says, in regard to the "Saints" and the "Church": "We do not regulate things, but 'God worketh all things in all,' and we have no rules of our creation; we make no laws, form no discipline; pass no preambles nor resolutions; devise no systems of co-operation; license no preachers; hold no conferences, have no official business to transact or publish; have no licensing, stationary or standing committees, nor anything of the kind. We have no machinery to construct, to modify, revise, jangle over, rescind, talk up, and talk down. We have no voting whatever in all the Church of the first born. Everything is done by a kind of holy acclamation."—(J. A., Page 21. How different is all this to the Church which Jesus said he would build? That Church was to have meetings to discuss matters—to practice discipline—and settle disputes between the members.—Math. 18: 15-21: and how different also is the so-called "Church of God" to the Church at Jerusalem and other Christian Churches whose histories are given in the Acts 1: 15-26; 6: 1-9; 15: 1-36? Those churches had officers chosen and set in office not only by God but also by the Churches: they had conferences to talk—to discuss, and to decide various troubles and matters of interest to them as Christian societies in carrying on discipline as well as in arranging for aggressive and progressive missionary labors: their affairs were not in the hands of some self-appointed individuals. But the "Saints" of the "Church of God" have no say as to anything in the Church: the whole affairs are in the hands of the "Trumpet Family" at Moundsville, West Virginia: no Saint, no conference—no one, can in any way interfere with them: there are no officers to be elected or appointed to any office or to do any work, but by the "Trumpet Family;" all contributions to the Lord are to be sent to the "Trumpet

Family ;" there is no one who has the privilege to ask for a statement of accounts, or to appoint an auditing committee, or to propose a change of management, or of officers, but the "Trumpet Family !" No wonder, therefore, that one of the "Saints" sent to ask, "Who are Trumpet Family ?" The head of that family replied : "All who work at the Trumpet Office and live in the Trumpet Home are properly called the Trumpet Family. The workers at the Trumpet Office do not have a salary, nor yet any visible means of support, except board and clothing, while actively engaged in the publishing work. Thus we see the term Trumpet Family does not apply to the readers of the Trumpet, nor yet to the great host of holy people, whom God is gathering out of sect confusion, and by one Spirit baptizing into the one body of Christ, which is the Church of God. The Trumpet Family now consists of 116 persons, including children."—G. T., January 15, 1903, Page 4. By this official statement, it will be observed that none of the "Saints" or of the "host of holy people," or of the "readers of the Trumpet," are in the Trumpet Family ; and yet the Trumpet Family own and control everything belonging to the business and worldly affairs of the "Church of God." Well may the president, manager, and other officers serve without a salary ! In business matters, the Trumpet Family rival the Eddy Christian Science Family in monopolizing everything and accumulating worldly possessions by presuming to serve the Lord. All business must be managed by some persons. When the Gospel Trumpet made its first appearance at Rome City, Indiana, January 1881 ; and when it was moved to Grand Junction, Michigan, and afterwards to Moundsville, West Virginia, in 1898, there must have been some persons acting as managers of the whole transactions. In buying land and putting up buildings ; in buying machinery for printing and publishing books and papers ; in sending out traveling agents to preach the Gospel, to take up subscriptions for the

papers, and in selling books for the Trumpet Family, there must be managers to decide what to do, how to do, and who to employ to do the work. All these enterprises are carried on by the Trumpet Family whose legal name is the "Gospel Trumpet Publishing Company," located at Moundsville, West Virginia. That company owns everything pertaining to the Trumpet Family; and the "Saints," or holy people, called "Church of God" own nothing, nor have they anything to say as to the management, or use, or disposal of the money and goods sent to the Trumpet Family from various parts, as free will gifts of the Saints to carry on the work of the Lord. The Trumpet Family may be managing all the affairs of the Church of God as wisely, as honestly, and as economically as could be done by persons chosen by the Saints themselves. But in handling other people's contributions those contributors should have the privilege to choose their managers, and to inspect all their transactions: if acting for the Church of God, the Church of God should appoint its agents and decide what to do, and to examine all its enterprises. The Trumpet Family send out statements which in a way appeal for help and contributions, such as the following: "There is need of more workers now in the Gospel Trumpet Office and the Trumpet Home. There are many talented young men and women who could give their services in this way, if they would do it. . . . We trust that the Lord will direct those whom he desires to come."—G. T., Oct. 30, 1902. This suggestive appeal brought sufficient helpers to the Office and Home, so that the issue of the same paper for Nov. 20, 1902, said: "At present there are about fifty workers in the Office, and twenty in the Home. Counting the members of families living outside the Home, there are over one hundred in the Trumpet Family." . . . "Others have made applications to come."—Page 4. In the issue for November 6, 1902, the reader is told that the publishing of the Trumpet, English and German the

Shining Light—and the many books and tracts is the Lord's work." "Well, since this is God's work, he wishes to carry it on in his own way. And his way, it seems, is and always has been a way of free will service. (God never cared for hirelings in any part of his work.) "The work is performed by workers who receive no wages, but simply what God has promised, their needs supplied. Phil. 4 : 19. . . . No one, business manager, president, or any one else, receives anything above this—food, raiment and home—in way of temporal things." Page 4. The Scripture referred to, does not apply to the case ; but is used to draw more contributions to the Trumpet Family. But is it a fact that the children of God are to render service without being hired ? The publishing and the sending forth of the papers, books and tracts of the Trumpet Family is by them declared to be the "Lord's work ;" that being the case, what is the difference between that work and the work of preaching the gospel and of pastoring the Saints ? The Trumpet Family say : "We do not manage it"—the work of stationing and supporting preachers—at all. That is a business between the Lord and the preachers individually. . . . He does not employ them for a stated salary ; neither does he have his children give them a stated salary, nor take up a basket collection for them." I. A., Page 18. But the "Lord's work" of publishing and sending forth papers, books, and tracts, though done without salary, is carried on at fixed prices for the papers, books, and tracts. Why not send these forth to the people depending on their free will offerings to compensate for the services rendered by means of the papers and books, just as is expected of the preachers, to serve without any salary or even collection ? Is the service of a paper or of a book more important than the service of the man of God ? Why set fixed price for the one and nothing for the other class of service ? "Consistency, thou art a jewel !" But a more thorough inspection into the operations of the Trumpet Family

reveal the reasons for this difference. The Trumpet Family travel as missionary preachers; they hold meetings wherever they can. In connection with their labors as preachers they also labor as agents to sell books and take up subscriptions; and all "Saints" are expected to patronize these agents, buy the books and subscribe for the papers. Hence, there is no need of taking up a basket collection for the preacher; his pay is sure from his book and paper agency; and he is generally entertained at the Saints' home free of charge. What the Trumpet Family do not receive as preachers and pastors they receive as publishers, and agents for books and papers; if not as shareholders in the Gospel Trumpet Publishing Company, yet as book and paper agents of that company. That Company is prosperous; its property is increasing fast; and it carries on extensive business; and the Saints send aid in carloads of provisions for the Home and large sums of money for the Office to pay up notes, and to free the property from debt; to buy new machinery, etc. An extra effort was made near the close of 1902 to secure new subscribers for the Gospel Trumpet at the rate of ten cents for ten weeks; and by December 26, 1902, they had received 35,500 names; and since that date up to January 1, 1903, more names were coming in at the rate of about five hundred per day."—G. T., January 1, 1903. Page 5. They urge all the "Saints" to subscribe for and use at home and in the Sunday school only their own publications. Of course, in all this they are wise business men; and their efforts are crowned with business success; and, for the time being, they are mighty factors among Christian people. As to the no salary service of the Trumpet Family, it would be well for all Saints to consider that a family may possess a store, a farm, a factory, a mill, a printing establishment or a mine; the head of the family and other members of the family, manage and work and carry on the business or enterprise or work, without any salary; and receive nothing

but "food, raiment, and home," as in the case of the Trumpet Family. But if the man and his family are successful, their property is increased and they become rich; although they all work without any salary: and such is the case with the Trumpet Family. In view of the liberal contributions of the Saints, and of the increase in the publishing business, the Trumpet Family gave out this statement: "The mode of carrying on the business now is on a cash basis, and paying the old debts as rapidly as possible. Aside from deposits brethren have made for a time, our indebtedness is \$14,468. A note of two thousand dollars at the bank comes due Feb. 8, which we hope to be able to meet. During the week of prayer donations for the payment on the debt was made to the amount of \$1,393.84, and the week following, \$1,321.90. We truly thank our readers for their liberality, believing God will richly reward them with an abundance of divine grace, and prosperity in temporal affairs. We believe past experience has taught us to avoid such incumbrances in the future.—G. T., January 15, 1903.

The Trumpet Family is becoming rich; but none, outside the Office and Home; none, in fact, but "The Gospel Trumpet Publishing Company" belong to the Trumpet Family. But as to the religious views of these people they are diverting from the Word of God. Their conception as to the church is un-Scriptural. Their idea of the church is more adapted to the Kingdom under the personal reign of Jesus while in the flesh on earth than to the church, under the superintendency of the Holy Ghost. This matter is treated fully under the headings, "The Apostolic Churches" and "The Kingdom and the Church." The church founded at Jerusalem was the first local church formed; but the Apostles and their fellow laborers, formed many other similar churches, such as the church at Antioch, the church of God at Corinth—the Churches at Galatia—the Seven Churches in Asia, etc. It matters not where or

when a church is formed, if it be made up of men and women believing the same truths and practicing the same ordinances as did those disciples at Jerusalem, they are as much of a local church as was the local church at Jerusalem. The marching cry of the Trumpet Family Church of God's saints is—

“Come Out of Her.”

This arrogant command is based on a mis-conception or a mis-construction of the meaning of the Scriptural passages quoted to support the cry. “Her” is made to mean every Christian Church; which they call “Babylon.” “Each one of these denominations is only a branch of Babylon; and not one of them measure up to the Bible standard; not one of them is a glorious church, not having spot or wrinkle, or any such thing.”—B. F. Page 11. But how does that correspond with another statement of theirs which says: “To ignore fellowship simply because of some doctrinal error is bigotry.”—D. S. W. Pages 25-26. The last quotation applies extremely well to the “Church of God” people who dis-claim all fellowship with the “Sects” because they regard them in some doctrinal error! They say: “In the name of Jesus Christ, whose word will soon judge us, we beseech all men to escape from all sin and sinners, from all sects, clans, and sectish bands, and take refuge in Jesus Christ, and his own church which is the “pillar and ground of the truth. Amen.”—D. S. W. Page 32. A pillar is a visible structure; where is the “pillar” of the Trumpet Family? The first passage of Scripture which they quote to justify their call for all to “come out” is 2 Cor. 6: 17; which reads: “Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing.” Two questions will enable us to see the meaning: Who are to come out? The believers, the Christians, the members of “The Church of God which is at Corinth.”—2 Cor. 1: 1. “From among them”—who are meant by “them”?

Not the Church of God which was at Corinth—they were to remain in the church; but from among “unbelievers”—(2 Cor. 6: 14) who were heathens; and who held feasts in their temples in honor of their idol gods where meats offered to idols were eaten. Some of the members of the church of God at Corinth were in the habit of associating and feasting with those unbelievers—those heathen idol worshipers—in their temples and homes, also joining with those heathens in unchristian revelry. Paul exhorts the Christians to come out from among such people—from the heathens. The other passage quoted is Rev. 18: 4, which reads: “And I heard another voice from heaven saying: “Come out of her, my people, that ye be not partakers of her sins, and ye receive not her plagues.” Come out of what? “Of her.” “Her” refers to “Babylon.” “Babylon, the Great, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. . . . “Come out of her, my people.”—Rev. 18: 2-6. Is it possible that any sane person should make that “Babylon” to mean the Christian Churches of the various denominations? Is it not a fact that as a general rule a Christian Church is the best society, made up of the best people, in the town? To compare the churches to the “Babylon” described in the passage quoted is a wicked arrogance or the result of dense intellectual darkness. Neither of those two passages refer to the churches as a place from which Christians should come out. They are to remain in the churches and labor in them for their perfection in all things. As to paying for ministerial and pastoral services, Paul says: “Even so hath the Lord ordained that they which preach the gospel should live of the gospel.”—1 Cor. 9: 14. If a church requires a man to give all his time and talent to its pastoral work, then it is reasonable that the church should pay that man such sum of money as will recompense him for such service. The question of paying the minister seems to trouble the Church

of God" people, the "Christian Alliance" people and some other people. They claim that the ministers and missionaries should put their trust in the Lord for their support, and not hire themselves at set salaries. Their fallacious notions call for reasonable and Christian enlightenment. A consecrated person, in whatever sphere he is called to labor, labors therein for the Lord. It is a false idea that some good people have that only the preacher, the pastor, and the missionary are in the service of the Lord. "The earth is the Lord's and the fulness thereof; the world, and they that dwell therein."—Ps. 24: 1. A child of God is the servant of the Lord as much when he digs coal, makes iron, steel, or tin, or any other article; or farms; or buys and sells goods; or manages the affairs of companies; or handles books, papers, or money in the banks or elsewhere, as he is when he preaches the gospel, pastors the flock, or teaches the heathen.—"And whatsoever ye do in word or in deed, do it all in the name of the Lord Jesus." If it be right for a consecrated saint who labors in public work for a living, to insist on a set salary; if it be right for a consecrated Christian in business to add a certain percentage to the first cost of his goods, as basis of his sales of the same, before he puts them on the shelves; if it be right for a consecrated Christian to ask for set wages for his service as clerk, agent, manager or in any other occupation, when he goes to the employ of any person, firm or company, why is it not equally right for a consecrated Christian whose whole time and service are required by a Christian Church or a missionary society, to ask for set price, or salary, or financial compensation, that he may know how to live and provide for his family? The kind of work does not effect the relationship of the servant. If it be right for a consecrated child of God to seek to better his temporal circumstances by securing as much as possible for his time and service, and even to accumulate wealth, by serving the Lord in some special sphere of usefulness, how can

it be wrong for a consecrated Christian of extra talent and qualifications for effective service, to draw a salary and to increase in wealth while serving the Lord in the Christian ministry of the word, at the same rate and for the same purpose as his equal in talent and qualifications who is placed by the Providence of God in some other sphere of usefulness? All consecrated saints are servants of the Lord, and they should have trust in God while working for a living in whatever occupation they are employed. He who hires himself to a church or to a missionary society is a human being with equal temporal wants and needs as the green grocer or any one else who labors to make a living by buying and selling goods at prearranged and fixed prices. The Christian Alliance will not pledge to pay a set salary to its missionaries; "but allowances will be given in all cases on fair, equitable, impartial and economical principles covering actual needs." This provision makes the poor missionary dependent, not on the Lord, but on the good-will of the human "Board at New York" which keeps all in its own hands; and what is the difference between "allowances to cover all needs" and a set salary which also is intended to cover all needs? The only difference is that the allowance policy subjugates the poor missionary to servile fear of his human lord! while the salary policy allows him to be the manager of his own financial affairs. The debt contracted by the missionary is paid by the "Board." A zealous member of the Christian Alliance said in a letter to explain these matters: "One of the missionaries in South America went to \$2,000 debt, and it was paid." That surely is no argument for economy, nor for a trust in the Lord: far better would it be if the missionary knew what money was at his disposal so that he could arrange his affairs without going into debt at all in such country in his missionary labors. Every Christian is required to contribute of his material means "as God hath prospered him."—1 Cor. 16: 1. And every church should

select a man whose qualifications are suitable and within their means to pay for the services expected; and always remembering that "The laborer is worthy of his hire."—R. V. 1 Tim. 5: 18.

Perfection and Holiness.

The Trumpet Family Church of God claim that they are perfect and holy, saved and sanctified saints; and that all members in the Church of God are so. They claim that the Church is perfect. If the reader will read what is said in connection with the Apostolic Churches and the Kingdom and the Church, on former pages of this book, he will see how erroneous these people are regarding what the Churches are expected to be on earth. The Apostolic Churches were not perfect; and no perfection is expected in the churches on earth: the children of God are not perfect, nor were the members in the Apostolic Christian Churches perfect in the sense of being without sins or faults. John speaks for himself and his fellow Christians who were even then the "sons of God" (I John 3: 1-2): "If we say that we have no sin, we deceive ourselves, and the truth is not in us. . . . If we say that we have not sinned, we make him a liar, and his word is not in us."—I John 1: 8 and 10. John says also: "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." I John 3: 9. This passage must be understood in the light of what John says again: "There is a sin unto death. . . . and there is a sin not unto death." I John 5: 16-17. Paul explained his own case as a Christian while in active service as an Apostle of the Lord Jesus Christ; and in his own experience he illustrates the principles of John's words. Paul says: "Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me,"—as John said that we have sin. Again Paul says: "I find then a law, that, when I would do good, evil is present with me." He says further that

the law of sin is in his members ; and he exclaims, "O wretched man that I am ! who shall deliver me from the body of this death ?"—Rom. 7 : 20-24. Paul even when waiting the crown of martyrdom—having fought a good fight, and having kept the faith, said in regard to his Christian attainments : "Not as though I had already attained, either were already perfected. . . . I press toward the mark for the prize of the high calling of God in Christ Jesus."—Phil. 3 : 12-14. "The high calling of God in Christ Jesus may mean the realization of the end of what Jesus had said to his disciples : "Be ye therefore perfect even as your Father which is in heaven is perfect."—Math. 5 : 48. The meaning is that Christians should strive for perfection according to the standard of God's perfection ; not in quantity, but of the same quality. When the Scriptures exhort Christians to be "holy" and "sanctified" the meaning is that they should be set apart from the world, and be consecrated to a newness of life, and devoted to serve God. The Bible refers to holy things ; holy places ; holy day ; holy city ; holy ground ; holy nation ; holy mount ; holy brethren. The same word is used for holy in those places as in, "Be ye holy ; for he is holy"—I Peter 1 : 16. Holy and holiness do not mean perfection, but consecration to sacred services ; and "sanctification" also means the same thing. In view of these facts, the reader may be astonished at the following quotations from the official organ of the "Trumpet Family Church of God" people :

"There are many forms of sect holiness invented by the devil, to keep in sectism those whom God is calling out. As soon as God's true ministers began to preach Bible holiness, and the Spirit of God began to call his people out of Babylon, then the devil knew it was time for him to preach counterfeit holiness and to call some of his people out of the sects also. He well knew that there were some people in sectism for whom it would mean much to escape, forsaking all their old traditions and their associates to

come out clear for God, so he invented a sort of Methodist holiness to keep as many in Methodism as possible; and likewise has he done with other denominations. God recognizes no such thing as Methodist holiness, Baptist holiness, Salvation Army holiness, nor any other kind of sect holiness; but he does set his approval upon Bible holiness, which will take you out of all sects and also take the sect spirit out of your soul. Praise God! His salvation is clean and pure. The Lord is grieved and ever has been, with the scattered condition of his people, and his awful wrath and fiery judgments are being poured out without mixture upon the antichrist religions and institutions of men that have so deceived the world. Bible salvation will take you out of the realm of sectism, labor unions, secret orders, politics, etc., and take the love of these things out of your heart. More than this, it will place you in the one body of Christ, which is the church. Beloved reader, will you heed the call and make your escape before eternity closes in upon your deceived soul?"

Referring to Dr. Dowie and General Booth in particular the same writer said:

"These different man-made and anti-Christ religions are compelled to make some good showing before the world, and a display of some nice looking fruits, in order to catch the honest and simple hearted. We read in the Scriptures that they shall do signs and wonders; but for what purpose? "To seduce, if it were possible, even the elect." Mark 12: 22. But they say, "How can these men do these miracles except God be with them?" Read Rev. 16: 14, and you will see that the spirits of devils can also work miracles." G. T., January 15, 1902.

These assertions can be applied with more propriety to the presumptuous holiness of the Trumpet Family, "saved and sanctified saints." Although these "Church of God people" claim to be holy, perfect, sinless; it is nothing but a grand profession of superiority over other people; these boastful terms,

as they use them, do not mean, in reality and in practice, what the standard dictionaries say they do. The reports of Trumpet Family Missionaries furnish the true meanings of these words as used by them. Writing from Walla Walla, Wash., E. E. Byrum said: "This is comparatively a new field; and the work has been much injured and hindered by a minister who failed to measure to the Bible standard, and whose labors among them tended to discourage and scatter the flock, rather than feed and strengthen them." Another said of the Squirville neighborhood, Michigan: "Truly a sad condition of affairs existed there: prejudice on the part of the people and dead formality with those professing to be true children of God in the evening light. . . . Some of the Lord's ministers have been here in the past, but on account of the influence of some others who proved in the end to be false apostles or deceitful workers, and the harvest being not ripe yet, the result was not as encouraging as would have been desired." Another wrote: "I see many drifting, little by little, with the world."—G. T., Dec. 4, 1902. Another wrote: "There are no sinners in the Church of God, but some may get among the Saints and claim to be saved; or some may backslide and still profess among the Saints until they are dealt with, and put away from among them."—G. T., Dec. 18, 1902. The editor wrote: "At a camp meeting during the summer where the local congregations were almost as a scattered flock without a shepherd, and the elders disrobed of their authority because of failure to do their duty, and some were backslidden in heart."—G. T., January 1, 1903.

These are only a few specimens of what appear weekly in the Gospel Trumpet; and they show plainly that the perfection, the holiness, and the sanctification of Saints of the "Church of God" are only similar to the perfection, holiness, and sanctification which mark christians of other churches. Moreover, these saved and Sanctified Saints of the

“Church of God” are capable of bearing false witness against their neighbors; an example of this: A “saved and Sanctified Saint” who had been a member in a Baptist Church, but had escaped from that “Babylon,” prayed thus: “Lord, I was always taught in Babylon (the Baptist Church) that when you forgave me my sins, you forgave me for defrauding my neighbor,” etc. Then he explains to the Lord that now he understands that he must be honest and pay his debts.—G. T. Dec. 4, 1902. Any one that could make such absurd charge against the teachings of the Baptist Churches is not only devoid of perfection put is far from being saved. As to feet-washing, that is treated in connection with “the Brethren”; and healing the sick is treated under that heading in connection with Christian Science. The main mission of the “Church of God” people is the pulling down of all the churches, and the building up of the Trumpet Family’s enterprises. There are doubtless very good consciencious and devoted christians connected with the Trumpet Family; but they are diverted from the practical teachings of the New Testament in regard to the Christian Churches, their formation, their character, and their mission. There are some facts in the actions of the Trumpet Family Church of God which indicate that they also would form themselves into churches, and become a visible body if circumstances favored them; although that would militate against their doctrines and endanger the independency and the monopoly of the “Trumpet Family” as self-appointed owners and administrators of the visible affairs of the “Church of God.” These people have their “Assemblies” and their camp-meetings”: these are other names on churches and associations—minus business. They are the most sectarian people in the world: they denounce every body but themselves: none are right: none are Christians; none are in the Church of God but themselves! Where they are only few in number, they denounce visible churches; but where

they are numerous enough to form a congregation, they become an "Assembly"—that is a local society—a church, though not in name. Our prayer for them is: "Holy Father," "Sanctify them through thy truth: thy word is truth."—John 17: 11 and 18. It is time for the churches to be awakened to realize what the natural tendencies and results of these zealous and pious Detracting Reformers are, and head them off by more consecrated efforts. The craze for societies should be checked in the churches, and Christians should work as church members and extend their services and means through the churches and their time tested societies, to mission fields. Pious and zealous reformers should study to stay and work in, and through the church, exerting influence from within to purify its doctrines and practices, and to arouse their fellow members to a consecrated Christian service,—all as members of the church, and not as members of any society which may develope into a faction or rival body. Reform the home church; reform the denomination; stay at work until it is accomplished, or until death. Let nothing be done in the name of "reform" which may split the churches or increase the already too many rivaling denominations. Better do less good and no harm, than more good and much harm. Stay in the evangelical churches, and be wise as serpents and innocent as doves in laboring for reform until all christians become united in belief and practice, in one form of visible Christianity. No Detracting Reformer should have the sympathy or aid of consecrated Christians who are members in churches which accept the Holy Scriptures as the only guide to Christian doctrines and ordinances.

(10.) GENERAL CONCLUSIONS FROM CHURCH HISTORY.

(1.) *The Dangers of Diverting From the Bible.*

The greatest mistake and the most dangerous venture Christians made or can make is to dare to depart, in the least, in belief and practice, from the positive and simple teachings of the New Testament. To take the liberty to change the usual meaning of a word or phrase selected by the Holy Spirit to convey the mind and will of Christ, or to add to or take away anything from the Holy Inspired Christian Revelation, as to doctrine, ordinance, practice, spirit and worship, in the name and arena of the Christian Churches and the Gospel Kingdom of God, endangers the entire Christian system of religion and worship. As soon as a ship breaks loose from its moorings on a rising tide or surging sea, there is no telling whither it will drift or when it will be wrecked or stranded and totally destroyed, and its cargo ruined or lost. So in regard to the gospel ships, the Christian Churches; whenever and where ever they have broken loose from the Scriptural moorings of the New Testament, they have drifted away on the rolling sea of human whims, tossed about by human inventions until they were wrecks on the rocks of worldliness, or stranded on the sands of superstitions. The history of the churches of Palestine, in Asia, and in Macedonia and Achaia furnishes ample proofs of this assertion; and the condition of religious affairs at the present time indicates the existence of factors at work with a strong tendency to prepare a history of the churches in Europe and America that will, in the future, furnish additional proofs of the same assertion. When men are audacious enough, either in deceptive ignorance or in selfish ambition, to devise any new plan or to conceive a new idea, and introduce the same as part

of Christianity instead of what is revealed in the Holy Scriptures, then they are undermining the Christian religion that it may fall into ruins, and prepare a place for others to set up human notions instead of the Divine religion.

(2.) *Errors and Heretics in Christian Churches.*

Before the New Testament was completed and given to the Churches, and in the absence of inspired teachers in the Churches even in the Apostolic age, the Churches drifted away from the faith and from Christian practice: they were not perfect or free from errors nor of heretics; the inspired epistles written to them amply prove this statement. Most of them had to be admonished to hold fast to the true faith; to abandon errors and give up some objectionable practices, and to cast off some unworthy members. After the New Testament was written, it took centuries for it, in its completeness, to reach all the Churches; and when that was done, a large number of the churches had fallen into enticing errors, and had become attached to prevailing human customs which they could not give up, because they were compelled to be satisfied with what was acceptable to the civil government of which the churches had become a part.

(3.) *The Roman Church Was Never a Universal Church.*

The Roman Church was never a "Catholic" or a universal, or general church. The "Roman Catholic Church" has always been, as it is now, a mis-nomer: there never was a Catholic Church or a General or Universal Church since the second century. The only sense in which the Roman Church is, or ever was, a Catholic Church, is its own presumption; because there are, and there always were many churches, which never acknowledged themselves as parts of the Roman Church. From the Fourth Century until the Eleventh Century the Roman Church

was the Catholic Church in the sense that it was the only Church recognized by the State Government. The state civil powers forced the people to join the Roman Church as the only Church permitted to have a lawful existence ; and all other churches were ignored and persecuted. The hierarchy of the Roman Church had its origin in the fourth century when Christianity was made the imperial religion, and the majority of the Christian Churches became the State Churches. The Episcopacy of the Roman Church received its impelling power in the fifth century when the Roman Emperor declared the bishop of Rome, "Pope," or Supreme Bishop of all the Churches in the Empire. All the Catholicity of the Roman Church was limited to those human and imperial granted privileges, and what that Church by virtue of them succeeded to gain in future centuries. But there were in all ages and in all countries many staunch Christians who were not affiliated with the Roman Church.

(4.) *The Roman State Church Divided.*

The State Church became two independent classes of churches in the eleventh century,—the Greek Church in the East, and the Roman Church in the West: both were equally Catholic Churches ; because each in its own territory was the only Church recognized by the civil law and the State Government.

(5.) *The Baptist Churches.*

The Baptist Churches are the representatives of the Puritan and Evangelical and Scriptural Christians who, under various names, refused to follow the wanderings of the Christian Churches in the early centuries, into paganism and worldliness ; but kept themselves as near as they could to the precepts and examples of the Apostles as far as they were able to follow their footsteps in the Holy Scriptures : when the majority of the Churches became State Churches,

the Baptists became non-conformists and worshiped apart from the State Churches, mostly in secret, to avoid, as much as possible, persecution. The Baptist Churches have attained their present degree of perfection, in Scriptural belief and practice, by gradual development, as means of knowledge and opportunities to practice became theirs. For many centuries, every means were used to keep the Holy Scriptures from the people; and therefore it is not strange that heresies both in faith and practice became rife during those dark ages: the State Churches and the non-conforming Churches were more or less affected by false ideas as to the Christian religion. But the non-conforming Churches of the Baptist type always insisted for regenerated church membership in opposition to civil allegiance church membership; for believer's baptism in opposition to infant baptism; for immersion in opposition to pouring or sprinkling; for separation of Church and State in opposition to State Churches; for the Holy Scriptures in opposition to traditions, decrees of councils and Popish bulls. These are the marks by which the Baptists in all ages are to be discovered and recognized in history. They may have held erroneous notions in regard to other matters; they may have fallen into un-Scriptural practices in other respects: that is human and characteristic of the Christian Churches, more or less, in all ages, including the Apostolic age. But after the New Testament was written in full and its various parts collected into one volume, translated, printed, and distributed among the Churches; and after free use of the same and the liberty to practice it, as it was understood, became law in the land, the Baptist Churches made rapid progress towards perfection in faith and practice. By degrees have they come to be what they are to-day—bent on doing only what the Bible teaches plainly they ought to do. Baptist precedent is nothing; because they were not free from errors nor were they correct in all their church practices; but Baptist belief and pro-

fession to-day is worthy and reliable standard, because they look only to the Bible for all their religious views and practices.

(6.) *The Protestants.*

The Protestants—Lutherans and Reformed Churches—and the Church of England withdrew from the Pope and the Roman Church, but continued to be the State Churches in their respective territories; they became Evangelical only in part; they continued to believe and to practice much of the innovations of the Roman Church. These “Protestants” in America are moving on towards more Scriptural doctrines and practices in a commendable manner.

(7.) *The Seceders from the State Churches.*

The dissenters who left the Protestant Churches with a professed purpose to become more Scriptural failed to cut loose from all the human innovations which those churches carried with them from the Roman Church; and they still depend on human inventions and non-inspired documents for some of their religious practices: but they are moving on towards the sacred standard, more and more every year.

(8.) *The Historical Apostolic Succession.*

The only Apostolic succession which can exist in reality is a succession of official performance of baptism and of ordination; and this succession is equally common to all the Churches,—Greek, Roman, and all the other Churches which have not affiliated with them since they became State Churches. The Apostolic succession comes, not from Peter alone, but from all the Apostles who were filled with the Holy Ghost, and thereby endowed with power from on high to furnish them with inspired knowledge and ability as keys to open the treasures of the gospel grace of salvation to the people. These spirit-endowed men were in the Apos-

tolic succession. They baptized converts, and ordained some of them to be ministers of the word and pastors, or bishops, and presbyters in churches. Those baptized and ordained did likewise to others ; and so on one generation after another of heavenly born and spirit-endowed men, continued throughout the centuries until the present day. Those who refused to follow the Greek and Roman Churches into Paganism and political affiliations, but remained separated and acted independently, contending for the faith which was once for all delivered unto the Saints, were in the "historical Apostolic succession" in the same sense as the State Churches were ; and so are their doctrinal successors to-day. To claim that the Apostolic succession comes only from Peter is virtually to make him the only inspired person, and his writings the only inspired writings, and his baptisms and ordinations the only Apostolic baptisms and ordinations ; but few, if any, would be willing to follow the Apostolic succession theory to that extent. The Church of Rome has no basis whatever in the New Testament for claiming any pre-eminence. It is scarcely mentioned in the sacred volume ; and there is not a single reference to Peter having had anything to do with the Church in Rome, or that he was ever in that city. All that is said regarding Peter, as Bishop of Rome, is said in traditions, but not a word in the Holy Scriptures. The leading churches mentioned in the New Testament are: the Church in Jerusalem, which was the first formed, and to which all important questions or disputes among Christians were referred for adjustment by the Apostles who were then in that city ; and this was done because other churches did not know the various doctrines and practices to be believed and observed because they did not have the New Testament to read for themselves ; hence they depended on the inspired Apostles for information ; the next Church in importance was the Church in Antioch, Syria, and then the Church in Caesarea. Peter la-

bored in and with those Churches as the New Testament amply proves. So if there be any importance to be attached to a church because of Peter's connection with it, then that importance belongs to the Churches in Jerusalem, Antioch, Caesarea, and many others, but not to the Church in Rome. The Church in Rome received its importance through being located in the Capital City of the Roman Empire, as did the Church in Constantinople also in later times; and the Church in Caesarea was accorded a higher rank than the Church in Jerusalem because of the superior political position of Caesarea to that of Jerusalem. These are positive facts which are given in the records and canons of the Church Councils held in the fourth and fifth centuries.

(9.) *No Denominational Sacredness.*

There is nothing sacred or holy in the origin, history, formation and development of any of the Churches or Denominations of Christians of the present day to justify their continuance as they are, or to demand, from a Scriptural standpoint, that they should perpetuate their separate and independent existence: none of them can claim any special divine origin only in the same sense as they all can claim it; and their originators and promoters—their “fathers” and builders, however great and good they might have been, were only men of like passions as are the men of to-day: they were far from being perfect; and the causes that forced most of these Churches and denominations into being as distinct and separate religious bodies, were devoid of any distinctive divine principles and Scriptural features: the “fathers” were impelled more by delusive self-confidence than by Scriptural self-denial for purely religious usefulness. The Articles of Religion, the Confessions of Faith, the Books of Prayer, Discipline and Liturgy which are standards in the various Churches and denominations are the productions of uninspired men, and most of them forced compro-

mises made and adopted to meet the approval of State Governments and civil officials : they do not represent the untrammelled Scriptural conceptions of consecrated and holy men who were eminent scholars as well as zealous reformers. If all these human standards of religion were abandoned and all Christians were induced to learn Christianity in all its parts—doctrines, ordinances, beliefs and formalities—from the Bible alone, and independent of what any man has said or written, aside from what is recorded in the Holy Scriptures, most of the differences between churches and denominations would soon disappear : the sweet memories and hallowed associations, and the multiform social machineries, the operation of which give employment, emolument and eminence to many in the various Churches and denominations, are the very means which induce these sectarians to be what they are. If all Christians could read the bare, uncolored, histories of the formation and development of the Churches and denominations, and cast off all bias of early training and of social surroundings, and devote themselves only to the Christianity of the New Testament, sectarianism would vanish away from their minds and hearts.

(10.) *The Principal Disputes Among Christians.*

The great disputes and causes of divisions among the Christians of the early centuries were the Divine Essence and the Personality of Jesus Christ ; that is, the God-head, and the relation of Jesus Christ to the Father and to the Holy Ghost ; Gnosticism and Unitarianism and Trinitarianism caused exciting troubles and many divisions among Christians. Then arose disputes concerning Infant Baptism, Apostolic Succession Privileges, Arminianism and Calvinism, and later, the mode of baptism. These matters are treated fully in the body of this book. Time, study, and liberty, have brought about beneficent changes in the religious beliefs of most Christians during the

ages. In the beginning of the Twentieth Century, there is much uniformity of belief among the greater bodies of Christians, outside the jurisdiction of the Greek and Roman Churches. The doctrinal disputes of ages past have ceased ; and the larger denominations are almost one as to the spiritual and mental features of Christianity ; and as to Church polity, they are nearing one another more and more every year ; and the same is true as to the ordinances. If proper efforts were put forth to enlighten the people in the true history of each and every denomination and of the relative standing and merits of these various bodies—the one compared with the other and with the New Testament Churches—there are no reasons why the near future shall not see a still greater change, especially in visible and social Christianity.

(11.) *The Proper Basis for Christian Union.*

The Union that is Christian must be an union in Christ ; and an Union in Christ is an union in the Christianity of Christ. Christ is represented in Christianity as to his mind, heart, will, and life ; and Christian union must be an union with Christ, and in Christ, in belief, desire, will, and practice. Paul tells Timothy to withdraw from such men as consent not to the wholesome words of our Lord Jesus Christ ; and from the man who “is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, etc.” He says to him further : “Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers.”—I Tim. 6 : 4 ; and II Tim. 2 : 14. But the words of Jesus Christ must not be changed or ignored ; and words which represent actions and are exponents of bodily duties must be understood correctly in order to know how to act. Words that designate ordinances which are visible forms of bodily actions as manifestations of the commands and principles of Christianity, must

be studied thoroughly so as to know what the actions are, and how to obey the Christ. In this class are the words, baptized and baptism; and there is profit to the real believer in striving to know the exact meaning so as to give exact obedience. There should be uniformity in outward Christianity among all Christians. In matters that are purely mental, with no physical actions to show outwardly the inward condition of the mind, there should be Christian forbearance, permitting variations in conceptions; but in matters of physical actions which are obediences to commandments and administrations of ordinances, there should be uniformity. Ordinances are not trifles; they may be "signs," but the signs must exhibit the facts signified so that the looker on may properly understand them. The signs must not be changed to suit the wishes of unauthorized parties, nor to please those who are to pay attention and obedience to them. If Jesus Christ is the Lord of Christianity and of Christians, no one else should try to supersede his authority, change his plans, or disobey his orders. We need Christian union not only of feelings, of love, of friendship, and of spirit, but also of belief and of obedience, and of loyalty in doing all things as the Lord Christ ordered and set examples for his followers. There are two special ordinances which require physical acts to manifest compliance—Baptism and the Lord's Supper or Communion; they are divine orders of the One Master for the same subjects. To make one of these basis of union, and leaving the other to individual opinion, is a disloyalty to Christ. To understand the Christian physical acts and their conditions and circumstances, nothing but the New Testament should be taken as guide and informer; and in case of translations from the original language in which the New Testament was written by inspired men of God into the reader's language, standard dictionaries of words and phrases and standard grammars of the languages involved should be used to furnish the correct mean-

ings. Human reasons and conclusions, formulated to uphold and justify sectarian practices contrary to the plain teachings of the Holy Scriptures and of the positive declarations of the highest linguistic scholarship and of the uniform testimony of undoubted history, should have no influence in this age of knowledge and liberty. The Christian people who are ready to approach all other Christians with only the Bible in hand as standard and guide by which to learn, know, and decide every question of faith and of ordinances, independent of what any other book or person says on any subject, are the people who really desire Christian union. There have been times when compromises seemed necessary, but those times are past. There should not be any compromise, but unconditional surrender of all beliefs and practices and ceremonies that are not strictly Scriptural, so as to return in all things to the Christianity of the New Testament; only in so doing, can there be a real and an actual Christian Union. There are complaints made that "Denominational Loyalty" is waning, and some deprecate the decadence of the denominational spirit. Efforts are being made to arouse the people, by "Denominational Memories and Inspirations" of the past, to a more sectarian activity. It would be well for all Christians to consider the "Denominational Memories" in their true historical light,—not of some select individuals, but of the denomination as a body, and the denominational spirit which actuated the denomination when it was in the most favorable circumstances to show itself. It is well to laud the spirit of loyalty to denominational tenets and practices, if those "tenets and practices" are purely Scriptural, divine and Christian; that is, if they are of the New Testament type. New Testament Loyalty should replace Denominational Loyalty; and Apostolic Memories and Inspirations should supersede "Denominational Memories and Inspirations"; and the Christian Spirit should over-rule the denom-

inational spirit. Give up all but the Bible ; then a Christian Union can be effected.

(11.) SUGGESTIONS FOR THE GOOD OF THE CHURCHES.

Experience and observation impel the writer to submit the following suggestions to the serious consideration of all the churches with a view of inducing them to strive for improvement in their worship and general church work.

Worldliness and Spirituality.

The churches are between two fires of mis-conceptions which devour their spiritual strength, and thereby disqualify them to succeed in their special mission in the world. On the one side there is the false cry that the churches are neglecting the laboring classes and the poor people because they do not devote their efforts to enhance their temporal welfare. There are agencies at work alienating the minds and hearts of the laboring classes from the churches ; this they do by infusing wrong ideas into the minds of the working men, engendering in them mis-conceptions as to what the churches are and should be. Most of the leading agitators who seem to influence the masses are men who know the Christian Churches only as they have seen them in operation as State Churches which are more worldly and political than Christian and Scriptural in their ways and aims. Others who have more infidelity than Christian faith, are seekers of worldly fame and temporal benefits, and care only for the body and the life that now is ; they will sacrifice all on the altar of ease, promotion, wealth, and carnal pleasure. They have no respect for the Bible, no reverence for God ; nor any thought of their souls. They blame the churches for all the tyranny and poverty which may befall the manual laboring classes, and for the disparity in the tem-

poral and social conditions of the people. Believing these delusions, many of the laboring classes are never seen in any church except in funerals, etc. On the other side, there are churches which have become devoted to worldly efforts of amusing or benefiting natural life only. They have yielded to the cry that the churches should look after the temporal interests of the people. Sinners and Saints of serious intentions find no rest of heart, refreshment of Spirit, and help of soul in what these churches call worship, even on the Sabbath: the world, the flesh, and money characterize all the exercises; and it is no wonder that people become indifferent and negligent of the churches and of religion. It is useless for churches to try to serve two masters—the world and God. The people do not consider what Christian Churches are for. A person told Christ, “Master, speak to my brother that he divide the inheritance with me.” Jesus replied, “Man, who made me a judge or a divider over you? Take heed, and beware of covetousness: for a man’s life consisteth not in the abundance of the things which he possesseth.”—Luke 12: 13-16. The Church and Christian minister should not meddle in worldly disputes regarding temporal affairs. The Church exists for the Salvation of sinners and for the worship of God. The preacher’s business is to teach the way to a better life and nobler character on earth, and to persuade his hearers to prepare themselves for a happy life in eternity. The true church is a true friend of man,—the best friend the laboring classes ever had or can have. It is Christianity, exerting its blessed influences through the labors of the loyal Christian Churches, that has made the laboring man what he is in privileges and conditions in Britain and America, superior to what he was before Christianity came and to what he is where Christianity is not known. This great cry for worldliness or care for the body, and for a religion that attends to man’s present needs and not for the future, is the cry of

man's most dangerous enemy. Those leaders of men who have no use for churches, for the Bible, for ministers, and for the Lord's Day only as far as they can be utilized to further their temporal interests, are laboring and exerting all their powers to influence the people to consider themselves only as animals, possessing only bodies, minds, and natural life, that have only to eat, drink, and be merry, as long as they can, and then die as animals do without any idea of an hereafter; or that the present life has nothing to do with any life that may be in the spirit world; or that God is not to be recognized as having any claims on man's time, talent, and service on earth. The cry declares man to be only a beast of burden,—to work, to play, and enjoy himself the best he can without any thought of honoring God, of keeping holy the Lord's Day, or of devoting any time and attention to any spiritual needs. Hence the followers of these leaders use the Sabbath as a day for recreation, for play, or for holding meetings to enhance their worldly interests; and they have no desire to attend worship in any church. But the Christian Churches exist to exert influences which remind men that they are more than mere animals, that their existence extends beyond the inevitable death of the body: that they are immortal souls as well as dying bodies; that they are sinners and in need of Salvation; that Jesus Christ, the Son of God, out of unfeigned love, died as a sacrifice for their sins, and that he rose from the dead to justify them before God; that to secure forgiveness of sins, peace with God, and eternal life in glory and bliss, they must love God, believe in Christ, obey the Gospel Commandments, and lead a worthy Christian life on earth in preparation for a glorified life in heaven; and these duties and privileges belong to all men irrespective of their worldly possessions—the poor and the rich alike. There are other societies and agencies which exist for merely worldly benefits,—to further the temporal welfare of

the people and to lighten the cares, and increase the pleasures of life; and some of them carry on their work without infringing on the rights and duties which pertain to God, his religion, and the welfare of the souls of the members and patrons. But some of these good societies seem to think that because they have the Bible opened in their sessions, their ceremonies and degrees illustrating some principles of sympathy, of charity, of brotherly love, of truth and of benevolence, based on historical records of the Bible, that they are equal, if not superior, to the churches; and that their members are saved spiritually, and go to heaven when they die. These are mistaken conceptions of Divine Religion. Christianity has its own principles, its own rites, its own ceremonies—its own initiation, degrees and duties. To have soul Salvation, the “ordinances,” rites, and duties,—and ceremonies of the Christian religion, as set forth in the examples recorded of the Apostolic Churches in the New Testament, must be honored by yielding obedience in conformity with the examples of the same. This truth must be impressed upon the minds of all people; so that none will be deluded with the false belief that philanthropy, patriotism or a membership in one or more of these leading brotherhoods,—which are doing much good in their temporal spheres,—means Salvation and eternal life of bliss in the hereafter. Let the Churches do all they can to convince the people that the church is the society of Salvation; and church members should refuse to affiliate with societies whose beliefs, rites and ceremonies seem to assume that membership in them secures eternal life, and thereby make church membership non-essential for Christian service and Salvation. On the other side, the churches should not try to do the work which belongs to these societies or associations. The motto of every church under all circumstances and in all meetings should be Spiritual Salvation, and the worship of God. The affairs of the world and the ways of the world should

not be allowed to disturb the minds and hearts of the people in God's house: the machinery should be Scriptural and the power Spiritual; and the direct benefit would be to the souls of men; and the indirect benefit would enhance the true interest of the human family. The true Churches aim to give to the people the Word of God in its purity and simplicity. The true minister, with Bible in mind, sows Divine Seed in the human ground before him every Sabbath. When this is done in good ground the natural crop appears in ideas, desires, and inclinations to do justice with one another as members of the human family. The harvest ripens in the congregations of the faithful Christian Churches in purity of morals, in honest industry, in fair dealings, and in Godly devotion. The Churches should labor first, last, and all the time, for the Salvation of souls; and saved souls will reform the habits of the bodies, and impel them to do what is right towards man and towards God: let the churches be faithful as soul saving and God worshiping institutions, and they will render service to the world superior to all other services.

The Bible and the Pulpit.

The house of God is a sanctuary; and worship is a devotion; mere external exercise of talent and skill is not worship. To be a worship of God, the exercise must be a devotion of the heart manifesting itself honestly, and free from all hypocrisy. For a man of high education and of fine oratorical deliverance to speak or teach or preach in the house of God without being a devout Christian in heart, spirit, and character, is mockery and hypocrisy, devoid of the most essential elements of worship. Education is a commendable acquirement which any person may worthily labor to possess; and a preacher should be a scholar and even a highly educated man in his special calling as preacher of the gospel and teacher of Christianity; that is, his education should make

him a master in knowledge of the teachings of the Bible. The Bible is his text and test book. The pulpit should be occupied by a Godly character, intelligent mind, good plain speaker of God's truth, explaining, to the people, the Holy Bible. This being done in all pulpits every Lord's Day, the need of extra Bible teachers to visit the churches, and of special Bible schools would soon disappear. In many a church, the pulpit has been for a long time a rostrum of oratory treating on popular topics with scant bearings on religious essentials for the spiritual and eternal salvation of sinners. The Bible was only a text book, to furnish a starting point, but was of no further use for the speaker. Quotations from the writings of Homer, Virgil, Shakespeare, Milton, Dante, Longfellow, Browning, Carlyle, Darwin, Huxley and other great authors, were made, as if what those men thought, said, or wrote were of vital importance to those assembled in the sanctuary for the purpose of worshipping God. Salvation comes not from man but from God; and the knowledge of salvation comes not from the writings of uninspired men, but from the Bible. Christianity is a religion of a Book; and that Book is the Bible, whose author is God, and whose writers were holy men of God who wrote as they were moved by the Holy Ghost; and he who tries to explain or prove Christian doctrines apart from this Divine Book errs, "not knowing the Scriptures." The cry for extra Bible schools, for courses in Sacred Literature—for special Bible teachers to visit the churches and Sabbath schools is a sad reflection on the pulpit during the last 20 or 30 years: the Bible has not been the Book of the pulpit; the preaching has not been of a character to enable the people to understand the Bible; and the result is the people do not know the Bible. There is now a cry for Biblical knowledge; let the pulpit give it in every sermon. The cry also calls for a devoted heart and a consecrated mind to teach religion in such a way as to make the people religious, in spirit

and in truth. He who is a teacher with the Bible as his text-book should be a consecrated Godly person, laboring more to make his pupils true Christians than mere experts in literary knowledge. The ministers who are the most successful laborers in bringing sinners to the Savior, and in building up solid Christian Churches are the men that explain the Bible to the people. Dr. Alexander Maclaren said, "A preacher who has steeped himself in the Bible will have a clearness of outlook which will illuminate many dark things, and a firmness of touch which will breed confidence in him among his hearers. He will have the secret of perpetual freshness, for he cannot exhaust the Bible."

Education and Religion.

The past furnishes solemn warning to the present which all Christians should heed. When the Greek Church had become devoted to what was, in the early centuries, the higher intellectual studies in dogmatics and Gnosticism to such extent that Gregory of Nazianzus had to say of his own city, what was equally true of other cities,—“This city is full of mechanics and slaves who are all of them profound theologians, and preach in the shops and in the streets,”—that Church had lost its spiritual power, and it was an easy task for Mohammedanism to overcome it and take its place as the religion of the people. “The letter of the law superseded the spirit; religion stiffened into formalism; piety consisted in strict observance of ceremonial rites; external holiness replaced sincere and heartfelt devotion.”—A. F. H., 8-9. It seems that there are agencies at work among Christians to-day with similar tendencies. The extraordinary display of zeal for higher education, for culture, for sacred literature, and for graded classes and scholarly teachers in the Sabbath school indicates a spirit of unrest which may cause disastrous results to the churches unless it is checked in time, or guided to exert itself for spiritual as well as for men-

tal advancement. Among the promoters of these reforms are men who seem to be impelled by motives antagonistic to the Bible and to evangelical and spiritual religion; and the almighty dollar may be considered as a powerful motor in the whole movement. Many of the promoters seek to infuse into the minds of the people such ideas as will really reduce the Holy Scriptures, in their belief, to be a mere compilation of writings, partly inspired and partly uninspired; and they aim to do away with the belief in the Divine Revelation by cutting off piece after piece of the Bible, and thus making it a human composition according to their man-made rules and their hypothetical theories. They also plan to replace the labor of love of devoted Sabbath school teachers by making Sabbath school teaching a profession of worldly employment for educated heads rather than for consecrated hearts; and to further the cause of mental supremacy and the worldly interests of the promoters, the new literature—Sabbath school helps—weeklies, monthlies, and quarterlies,—prepared by those self-appointed masters of Sabbath school reform, must be used. Graded classes, of their ideas would require graduated teachers; and these could be secured only by paying them salaries; and thereby add to the financial burdens of people who are already too heavily laden in trying to carry on the cause of religion. It would be wise in Christians to consider present circumstances and the nature of Christian service. There are public schools where the children are taught and trained in all branches of secular knowledge,—where their intellects receive proper care, and where their minds are fed to their utmost capacities. The Common or Public School teaches the children letters and figures, five days of the week; and there are books and papers which they can read and learn to their satisfaction in matters pertaining to general knowledge, literature, and the various professions and vocations of natural life. The Sabbath school is a religious school; a school in

which the pupils should be taught, not letters but religion; not for mere mental training but for spiritual growth. If there be graded classes, they should be graded according to the religious standing, comprehension, and experience of the teachers and scholars. The object of the Sabbath school teacher should be to lead the scholars to a saving knowledge of Christ. The Bible ought to be the only textbook of the Sabbath school, and it should be in the hand of the teacher and of the scholar; and nothing should be allowed to take its place. The Bible should be studied, not as a mere literary volume, but as means by which to learn principles of worthy conduct, and of doctrines which make wise unto salvation; and of duties, moral and spiritual, that all men owe one to the other and to God. If the preacher did his part well as expounder of the Bible in the pulpit and elsewhere, there would be sufficient number of properly trained and consecrated Christian men and women who would be delighted to teach classes in the Sabbath school,—teach Christianity, teach religion in spirit and in truth—as a labor of love, a service unto the Lord. But there are leaders who are belittling the efforts of all Sabbath school teachers except those who are trained according to their hobbies. The natural result, to an alarming extent, is already visible in the indolent indifference shown by many church members who seem to regard every service rendered in the church by officers—from janitor and usher, to the teacher in the Sabbath school, and organist and singer—as service to be hired and paid for; as if it were done only unto men and not unto God. An eminent minister said lately in a great gathering of Christian workers: “The increase in hired help in the churches is indicative of an inclination to do religious work by proxy. The Sunday school teachers, missionaries and assistant pastors must be hired to do that which the members once did as a labor of love. But the substitution of gifts of money for personal service is a long step in

the direction of that selfish indifference that will soon deny all responsibility." There is need of more love and less money,—more personal devotion and less proxy, in all the activities of the churches. The teachers in the Sabbath school should be consecrated, free will servants of the Lord performing labor of love in imparting ethical and spiritual instructions, rather than hirelings giving literary and mental training. There is a craze for "higher education," "advanced study" and "post-graduate course." But from a practical point of view, it can be asked, what good have these done to the human family? The men and women who have been, and still are, the leading factors in the moral, spiritual, and industrial improvements of the ages were not and are not the products of these proposed means of progress. The people need more religion: education is good, but true religion is better.

"The beginning of wisdom is the fear of the Lord;" for the heart to learn to fear God, is an education of the highest class; "Godliness is profitable unto all things," that is, piety is a literary attainment of the best kind, derived from the Holy Scriptures; Christians "are wise in Christ" who is the "wisdom of God." Hence to become a Christian means to become a scholar in that scholarship which "make wise unto salvation."

Singing and Worship.

One of the most useful features of public worship is singing; but even church music has been woefully worldlyfied by making it a display of talent and skill, instead of being a devotion of consecrated voices. Richter wrote: "Oh, music! thou bringest the receding waves of eternity nearer to the weary soul of man, as he stands upon the shore and longs to cross over! Art thou the evening of this life or the morning of the next?" But music has been made means of money making rather than a sacred art: singing is now work instead of natural exercise of a

musical nature. Musical compositions are produced by forced exercise of the mind instead of being outflows of the divine musical stream which is a natural current in the true musician. To render these artful compositions, according to the notes, require extra efforts of long-trained voices. The correct rendering, shows skill and talent which, in some, arouse admiration; but the performance is hard labor; the throat becomes sore, and the voice ruined in a short time, and the singer kills himself or herself by degrees. Parents would do well in giving their daughters more lessons in the kitchen and less in the parlor: in making them practical housekeepers rather than in paying money and wasting time in making them skilled, but unnatural, singers. There are too many men and women over-forcing and mis-using "singing," with voice and with fingers,—simply to save them from being forced to earn their living in some other way. In many churches, the singing has become the hard work of professionals as means of earning a living, instead of being the pleasurable exercise as God-giving praise of consecrated voices of devoted and religious amateurs. The singing has been monopolized by the few who have laid down special standards by which "good singing" must be judged,—ignoring the spiritual needs and the natural outbursts of the worshipping nature of the sinner and of the saint in the congregation. The books must be changed often, and new pieces introduced, and sung by experts. The result is the congregation is forced to be silent, because they do not know the words nor the music; and trained professionals must be secured to do the work. The singing is the work of the few, not the praise-giving of the many; it is not worship, but display of skill; it is not devotion, but worldly exercise of talent. There may be some in the audience who appreciate the fine singing; but the singing does not feed their spiritual nature, does not lead their minds and hearts to God, nor to feel the needs of their souls; they only admire the song

and the singer. The late Dr. Gordon wrote: "We should hardly know how to name any custom which has brought a sorer blight upon the life of the Church, or a heavier repression upon its spiritual energy, than the habit, now so general, of introducing unsanctified, unconverted, and even notoriously worldly persons into the choirs of the Churches."—A. J. 158-62. The Jewish Temple had abundant vocal and instrumental musical services, but with all that, the nation forgot God, and drifted into worldliness, idolatry, and wickedness to such extent that when the Messiah came, they rejected him. Let Christian Churches take warning from the history of the Jewish Temple worship. When Churches are making extra efforts to secure revival of spiritual religion and the conversion of sinners and the salvation of souls, they seek and use Evangelical and Scriptural preaching and the singing of well known spiritual songs and gospel hymns so as to enable all the congregation to understand and take part in the worship, and especially in the singing as means to lead them to God. It would be well for the Churches to make all their services on the Sabbaths partake more largely of these features. Prof. W. J. Kirkpatrick, of Philadelphia, said in the "Church Choir," for Sept. 1902: "Even a plain gospel song, well and expressively sung, is far more effective in reaching the hearts of the hearers than the average anthem one hears which is usually much too intricate for proper rendering by the singers, and sometimes entirely too elaborate for a service of worship in the sanctuary, and only suited for the concert room. The late W. A. Spencer, D. D., who was a great lover of gospel songs, often asked me if I knew of a soul being convicted or converted during the singing of an anthem. I always had to admit that, in years of work as choir master, I had not known one, but I have seen many hundreds start for the Better Land while singing gospel songs." Let the Churches use the means that promise to give success in their special vocation—

the winning of souls to Christ." Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God."—Col. 3: 16.—R. V. Every member of a church choir should be able to say, "I will sing with the spirit, and I will sing with the understanding also."—I Cor. 14: 15. All the exercises of the sanctuary should be manifestations of regenerated souls, thankful hearts, consecrated talents, and Christian devotions in the worship of God, with a view to enhance the spiritual interests of the audience and of themselves.

The Gain and Loss in Membership.

It is a shameful fact that churches admit persons into membership who become lost to the churches in a short time. The Baptist "Journal and Messenger," the Methodist "Christian Advocate," and the Presbyterian "Herald and Presbyter" discussed this feature of the churches in the early part of 1903; and they furnished statistics of their respective denominations showing the numerical gains and losses of the churches during a number of years just past. The editor of the Journal and Messenger said that more than one-third, even "about 40 per cent.," "of all baptized into Baptist Churches became separated from them otherwise than by death."—J. and M. Feb. 26; April 9, 16, 1903. The Baptist Year Book for 1903 shows matters in even worse light than that. The Churches reported for 1902:

Increase by baptisms.....	233,098
" " letters.....	109,881
Total increase.....	342,979
Decrease—by deaths.....	43,910
" " letters.....	106,170
More received than dismissed,.....	190,880
	191,899

But the net gain reported is only 61,399

Loss other than by deaths and letters, ... 130,500

This shows that more than fifty per cent. of those received by baptisms left the churches in some other way than by deaths or by letters. The statistics for 1901 show the loss to be greater even than in 1902. It is reasonable to ask, have the Baptists abandoned their old stand of believer's baptism? The Methodists during four years had 1,095,032 probationers, 81,025 of whom failed to turn up at the end of six months. Figures show that the Methodists report four times as many "converts" as become steadfast members in the churches; or of every 100 "received on probation," only 25 become life-members in the churches. During five years the Presbyterians lost 70,626 persons by ways other than by death or by letters. Many and various are the excuses and reasons given for these losses. Some blame the undue haste practiced in taking in new members; and the six months probation system of the Methodists is advocated as a preventive of the loss; but figures and facts prove that system to be ineffective. The Baptist editor, in discussing the question, said: "We do not believe it needful that the loss be half as great as it is, and it would not be, if the motives presented to the unconverted were those which ought to be presented, and if the proper tests were applied to those offering themselves for membership, whether on 'probation' or for baptism." A closer scrutiny of the case and a fuller exposure of facts would reveal the unpleasing truth that ministers, pastors and visiting evangelists, are too ready to accept persons as "converts" in order to make favorable reports of their work, to the Association, the Conference, the Presbytery, etc. This they are forced to do because their success is measured, in the public opinion, by the number of additions to the churches as results of their labors. The pastor who is able to make the greatest display, in newspapers, of a great work

going on, of a revival of religion, of converts, of probationers, or of baptisms—in his church—is the one who is most likely to receive calls to become pastor in other churches; and the evangelist who reports the greatest number of “converts” during his series of revival meetings is the one that will be invited elsewhere to bring about similar results: numbers count in public opinion, and in the churches, though 40 per cent. be mere counterfeits! Most of the “converts” are children, which are induced, by coaxing and human pressing, to “come forward”—“to go to the altar”—to be “baptized”; they yield, and become church members for a few years, or until they become adults and settled down in life and married: then the novelty and the social pleasure of “attending churches” fail to have any influence over them: they cease to be members, and very seldom are they seen in any church. The confessed loss of 40 per cent. to Baptist Churches prompted the writer to ask who are those “baptized” so as to try to ascertain from where the losses come. An inspection of the latest statistics of the only association whose report, on hand, gives the number of baptisms and the number of Sabbath School Scholars baptized during the Associational year 1902-3 reveals the fact that 69 per cent. of those “baptized” were Sabbath School Scholars—mostly young children of immature understanding, and of faint comprehension of what Christian baptism is; and this may be considered as a fair specimen of what is done in other Associations. There is a real need for some Tertullian to appear in the Baptist Churches to do what Tertullian of the second century did to the Baptists of his time,—impress them with the importance of leaving the children unbaptized until they are old enough—until they are converted—until they are properly instructed in Christianity—so as to feel for themselves the need of Salvation: and of their own accord, come to ask for baptism. Many of the Baptist Churches, in the beginning of the twentieth century, are too pedo-

baptistic: most of their "baptized" are children. Is not this a cause of joy? Should not Christians rejoice in the Salvation of the rising generation? Are not the children of to-day the men and the women of to-morrow? Yes; but are the children—the "young people"—really saved by the means and ways used and pursued by and in the churches of to-day? The facts already stated—the departure of so many from the churches—indicate a negative answer. Some young children are converted and saved very early in youth: and some sinners are converted and saved during special revival meetings: and both classes continue faithful church members for life; but many that are received into the churches leave them when they become adults or soon after the excitement has disappeared. The children should have due care and every effort should be put forth to implant religious truth in their minds and infuse religious influences into their hearts which will impel them to attend divine worship and in due time to induce them to give themselves willingly to the Savior and to the church. But there is much difference between bringing up children in the "nurture and admonition of the Lord," and of forcing them to become church members before they are old enough to comprehend and realize the importance of church membership. When young and weak persons are forced to do what only the mature and the strong are able to do, they soon become tired and disgusted. Religion and church membership and Christian faithfulness require personal love, personal faith, and personal possession of the Spirit of God; then "the yoke is easy and the burden is light"; but to force people into religious service before they receive the divine power into their minds, hearts, and spirits, is to put them to do work that is too hard for them, and they soon get tired of it. To be a faithful church member without being a new creature in Christ, and without the Holy Spirit as power within, is hard work; and when the novelty of it is over, it is very easy for

the tempter to lead the "tired" one out of the church. It is possible to "kill" religiously, the children, and even adults, by forcing them to go through religious formalities before they become possessed of the true power of spiritual religion : this accounts for the great losses which the churches suffer. Again, the loss comes to the Churches because the mental food given to the young people is not of a kind to increase their faith in the Holy Scriptures and in religion. The papers and books furnished by the religious press for families and for Sabbath Schools, teem with stories—delineating fancies and imaginations—fiction—to captivate the young readers. Most of the books in the Sabbath School libraries, are story books. The children and young people have no time to read and study the Bible : the story books and papers take all their reading time. Fiction undermines confidence in facts, even in the Bible. When the young people begin to realize that what they have been reading in the nice story books from the Sabbath School Library, and in the religious papers received in the Sabbath Schools and the homes is only imagination,—fiction,—and not actual truth, then they begin to think and believe that what is in the Bible is of the same character. The stories read in the Sunday School papers and books—the fictions and fancies of novels are the first real causes of the attacks of the "Higher Critics" on the Bible. These men began when young to read story-books, and as they exercised their thoughts, they were led gradually to where they are now, on the boasting eminence of "Higher Criticism," menacing the evangelical Christian Churches in efforts to destroy the belief of the people in the inspired uniqueness of the Holy Bible ! The Churches lose many of their members, as the natural result of feeding them with fictitious mental food. Language can be learned just as well in reading history, as plain history, written in a way to explain and illustrate principles with actual facts

related in biographies and realities of life, as in reading the effusions and fancies of the imaginations of the "story tellers." It is well to talk face to face with the people, and try to persuade them by gospel truths to see and feel the need of Salvation; but to act the "pressgang" as is done in some so-called revival meetings,—to drag people to the "mourner's bench," or force them to stand up as "seekers of religion"—or to compel them to stay in the "after meeting" as probationers, or candidates for baptism and church membership, as some pastors, evangelists or missionaries, who go from church to church, are accustomed to do, is not Christian labor, but human efforts pursuing the wrong course and using the wrong means with a view to secure worthy results. In many neighborhoods, there are as many "backsliders" or "prodigals" who have left the churches as there are members in the churches. Those who were at one time members in some church are, as a rule, the hardest people for the Gospel to impress them savingly. Many of them will frankly confess that they have been in the church—been with religion; and boastingly declare that they have "been there" and know all about it." Others will say that the Church, Sabbath School, and religion may be alright for children, but not for them.

The Men and the Churches.

The census of 1900 shows that there were then in the United States more males than females; but how differently it is in the churches! Most of the churches are constituted of females and children, with comparatively few men. For some years, many churches seem to exist for the sake of the children and the women; and the men are neglected; or they absent themselves from the churches, for a cause. The exercises, called worship, are more for children than for sinners or saints. The churches have been seeking young ministers, pastors able to display enough human vivacity to draw the young to the

churches ; and the "dead line" in the ministry was set at 45 to 55 years old, so as to make room for young ministers. The flashes of youthful imaginations are dangerous, if not regulated by restraints set around them by experienced Christian warriors. Young men are very valuable helpers in the Christian ministry ; but equally valuable are the faithful workers who have attained efficiency by continued study of the Word of God, by constant sanctifying influences of the Word and the Spirit, by the ripening spiritual mellowness, and by the growing understanding of human nature, observation and study. The "dead line" fallacy accounts for much of the shallowness of the Christianity of many churches, and the sensational and entertaining features of church exercises, and the un-Biblical theories regarding worship and church life. When men by study, practice and experience have reached the age at which their services as lawyers, physicians, statesmen, jurists, and business managers are most in demand, the churches declare them too old for pastors. The churches call for young men ; and the middle aged ministers strive to emulate the young in order to be acceptable as long as they can to secure support for their families, because they have become disqualified to earn a living in any other way. The church services are for the young ; and the majority of those received into the churches are young—are mere children who, when they become adults, cease to attend the churches, especially the male members. There is need of a retrogression to the extent that the churches shall strive, as of old, to have men and women converted and saved. Save the men ; bring the men into the churches and to be church members, and the boys will follow, in order to be men-like. The lack of men in the churches accounts for the lack of funds to meet expenses. As a rule, the men earn the money that supports the children and the women ; convert and sanctify the men and hold them in the churches, and you will have their

contributions to pay all expenses. But allow the men to be unconverted and non-church goers, and they will squander their money foolishly and wickedly ; and their dependent children and women will not be able to contribute sufficient funds to enable the church to live on its revenues. If the churches desire to live, financially, independent of the world and of the devil, let them labor for the Salvation of souls, and for the conversion and sanctification of adults—men as well as women, and the old as well as the young.

The Mistakes of Some Churches.

There are churches which lay stress on the importance of social functions to such extent that one entering them would almost believe that they were recreation clubs or headquarters of amusements and exhilarations of a worldly nature. They expect the pastors to make the churches so popular and the services so attractive that a measure of their support shall come from the world that is opposed to the only purpose for which Christian Churches should exist—"the bringing of sinning souls in repentance to God."

The great change needed is a change in the means used to induce people to join the Churches. In the Apostolic age, when Christian workers were accused of turning "the world upside down," there was nothing used but the gospel, in its truths and spirit, to induce people to believe, to be baptized, and to attend divine service, and to join the Churches ; and "it pleased God by the foolishness of preaching to save them that believe."—I Cor. 1 : 21. But nowadays preaching the gospel is only a very insignificant part of Christian worship or of church services. The ways and means used to bring people "to church," and to increase attendance on the Sabbath service, and to secure new members, are mostly human and carnal and worldly. Few specimens of the worldly ways of the Churches will illustrate what

we mean. The New York Sun, for April 15, 1902, said: "On Easter Sunday the Washington Heights Baptist Church (New York) started the innovation of a vested choir of sixty voices, with cassock and cotta and the women wearing also mortar-board hats. That is, the vestments are the same as in Episcopal Churches. The introduction of such a choir into the Metropolitan Methodist Temple, a year ago, proved so successful, apparently, that the example has been followed by other Methodist Churches, one at Chicago having come into line recently and conspicuously."

The daily papers reported, November 13, 1902, that the pastor of the First Congregational Church of Jersey City had added a novelty to his pastoral duties, that of teaching athletics, especially boxing, to the youths of his congregation. They meet for that purpose every Tuesday evening! In July 1902, a Baptist Church in New York City employed a noted lady "whistler" to whistle the "Mocking Bird," "Flower of Song," and other songs in the Sabbath service. The congregation was delighted and the collection larger than usual; but how much of the gospel of Christ was infused into the minds, and of spiritual grace and of the love of God into the hearts of the people through the "whistling"? Judging from the reports of the experiment, the pastor must have felt that it did not pay, because he announced that the "whistling" would not be repeated in that church.—P. I., July 14, 1902. A Methodist pastor in Jersey Shore, Pa., induced people to attend church by advertising that he would give them money for being present in the service,—it was a kind of a fake, but it filled the church for once, at least. There is no religious benefit in having large audiences, or crowded houses, unless strictly religious means are used in all the exercises, and that with a direct view and positive effort to reach their minds, hearts, consciences, wills and souls, to bring them nearer to God.

The Supply and Demand in the Ministry.

Some of the leading denominations seem to fear a panic in the ministerial service of the Churches. According to the agents of the Educational Societies, the increase of students for the ministry does not keep up with the increase of students in the various professions. The committee of the General Assembly of the Presbyterian Church said in 1901, on this matter: "The state of affairs is alarming. Here is a problem which must be met and solved at once. The ministry is not overcrowded." The Baptists also report an actual decrease of 65 of theological students in the last five years: "every seminary but one had a decrease." There is heard the cry of alarm deploring the lack of candidates for the ministry, and especially of ministerial students in the colleges. Many and various are the reasons given for this reported alarm. But the real reasons may be discovered in the nature of the religious features of the Churches, in the work imposed on pastors and on the treatment they receive at the hands of the Churches. The church services are entertainments rather than Godly devotions; the gatherings are more social than religious; they are more for the natural, physical and temporal than for the supernatural, spiritual and eternal benefits of those present,—service for man and not for God—save in name. Hence young men do not see nor feel the divine element in the work of the Churches; and as to the other features—other professions offer more inducements to them than does the ministry. The multiform duties of the pastorate of the most popular churches are such as to tax the mind, heart and body to such extent that the thoughtful young man feels no desire to become a minister or student for such ministry because he sees that it is not the "ministry of the word," only in part. Observing intelligent young men see that the Churches are worldly in taste and tendency; and that the term of service in the ministry would only

last for a comparatively few years after their graduation in College and Seminary before they would reach the "dead line," and be forced to move out so as to make room for younger ones.

The large number of Godly Christian ministers who are left without pastoral charges, and the worldly ways of churches—the non-Episcopal Churches especially—in seeking, electing, choosing, and using pastors, must have a degenerating influence on Church life, and a tendency to discourage worthy young men to prepare for ministerial service. It is useless for agents of Colleges and Seminaries to present figures to show the great need of more ministers, because the fact remains that there are superabundance of candidates for every vacant pulpit that is able to pay even a very small salary; and there are in every non-Episcopal denomination large number of qualified ministers who are not hired. Let the Churches employ all the qualified Christian ministers they have until God, by sickness or death, relieves them, even up to 70 or 80 years of age, then there will be better Christianity in the Churches, and less need for begging money to help poor students, because about one-third less will be required to meet the actual need of the age; and the students could afford to give more years to study knowing that they would be preparing for the work of their entire life. A Christian young man, is a *man* with a man's needs and duties; the Christian Churches should do Christian work and treat the manhood of the minister—the pastor—in a Christian manner; then and not till then can the Churches expect God to call Christian young men to surrender themselves for Christian service in the ministry of the word.

The Evangelistic Movement.

There is to-day a very general feeling in the leading Christian denominations for more Evangelistic efforts in all the Churches. Every true minister is an evangelist, and his ministry should be evangel-

istic in all its features. Pastors of churches should carry on evangelistic work in their own fields; and there should not be any need of calling the professional evangelist to evangelize in Churches and in fields occupied by pastors. Enough for Churches to support their own pastors, and to help evangelists and missionaries to labor in fields where there are no pastors. Let the Churches relieve their pastors of the many worldly duties forced upon them so that they can give themselves "continually to prayer, and to the ministry of the word," as did the apostles. Let the minister be the evangelist—the preacher of the gospel—the proclaimer of the glad tidings—to his people. If he needs help, let it be by way of the church members using their various talents in the service of the Church, assisting the pastor in visiting the sick and the negligent; if extra help must be hired, let it be to do work other than what belongs to the pastor as minister of the word. Teach the Churches and the people in general to depend on home talent and on God for success. Steady, and constant Christian work all the year is far more profitable than periodical extra services to build up solid Christian Churches. If there were less worldly means used in the Churches to draw and catch the people, there would be less losses; and if Churches confined their efforts and the means and ways used to those taught and set forth in the examples of Christ and his apostles, the converts would be more numerous and the members would be life members in the Churches; some would slacken off and become tardy for a time, but would soon renew their Christian vivacity and faithfulness.

The Adieu.

Now, having set forth the history of the Churches from the time of Christ up to the present time, showing what they were, what they became, what they are, and what they should be, the author finishes his book, trusting that many will find it to be

what its name is,—“Eye Salve for Church Goers.” It is not perfect ; its literary features may not satisfy the high-toned reader ; but the words, the phrases, and the grammatical construction—all were selected, and formed so as to be in the language of the common reader, and it, a book for the masses. While the author has not tried to hide his denominational affiliation, yet his denominationalism has not been permitted to debar him from being an honest relator of facts in the history, doctrines, and practices of all denominations. While severity may appear in some passages, it is not enmity, but zeal for truth, in the author’s opinion, that is responsible for it. The labor has been great, but agreeable. May the Author of Christianity be pleased to make the book a blessing to his people. AMEN.



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ABBREVIATIONS AND REFERENCES EXPLAINED.

The following abbreviations found in the body of this book mean as follows :

- Date after name of book means the year of its publication.
- A.—History of the Baptists by Thomas Armitage, D. D., 1887.
- A. B. C. P.—The Book of Common Prayer, New York, 1886.
- A. C.—Notes on the Epistle to the Romans, by Albert Barnes, 1834.
- A. C. L. or Lit.—Alden's Cyclopaedia of Universal Literature, 1886-8.
- A. C. F.—The Augsburg Confession of Faith. Revised and Amended Edition, 1872.
- A. D.—The Year of Our Lord or Christian Era.
- A. E.—The Age of Elizabeth, by Mandell Creighton, A. M., 1891.
- A. F., A. F. H., A. F. P.—The Russian Church and Russian Dissent, by Albert F. Heard, 1887.
- A. H.—Ancient History, by Chas. Rollin, 1879.
- A. J.—The Ministry of the Spirit, by A. J. Gordon, D. D., 1896.
- A. J. M.—Yr Elfen Gynreig yn Hanes Bedyddwyr, Pennsylvania, Gan y Parch, A. J. Morton, 1873.
- Alliance.—The Story of the Christian and Missionary Alliance, 1900.
- A. M. C.—Alden's Manifold Cyclopaedia, 1888-93.
- Anec.—Luther's Anecdotes and Table Talk, 1882.
- Anti.—Antiquities of the Jews, by Flavius Josephus, Whiton's Edition.
- App.—Appendix in the Doctrine and Discipline of the M. E. Church, Edition 1900.
- At.—The shorter Catechism of Westminster Assembly, 1872.
- B. A.—The Baptist Argus, Louisville, Ky
- Bap.—The Baptist, London, England
- Bed.—The Venerable Bede's Ecclesiastical History of England, etc., by Dr J. A. Giles, 1892.
- Beyer.—History of the Church of the United Brethren in Christ, by Rev. Daniel Beyer, D. D., 1897.
- B. C. P.—Book of Common Prayer, Ruby, 32 mo., English and Welsh Edition
- B. F.—Babylon Fallen—Trumpet Family—Moundville, W. Va.
- B. H.—Baptist History Vindicated, by J. T. Christian, D. D., L. L. D., 1899.
- B. M.—Baptist Mission, by Rev. J. T. Griffiths, D. D., 1900.
- B. M. M.—Baptist Missionary Magazine.
- B. of M.—The Book of Mormon, translated by Joseph Smith, Jr.
- B. Q.—Baptist Quarterly—America.
- Br.—The Historic Note Book, by Rev. E. C. Brewster, L. L. D., 1896.
- B. Y. B.—American Baptist Year Book for 1903.
- C.—History of the Baptist, by J. M. Cramp, D. D.
- C. B. C.—The Christian Book of Concord, Edition 1854.
- C. C.—Canwyll Y Cymry, Rhys Pritchard, 1770.
- C. D.—Classical Dictionary, by Chas. Anthony, L. L. D., 1871.
- C. F.—Constitutions and Forms of the Reformed Church.
- C. a. P.—Cymru a'i Phobl—Y Drych, 1894.
- Can, Canon and Can. P.—The Canons of the First Four Councils, by Edwin Knox Mitchell, D. D., 1898.

- Cat.—A Catechism of Christian Doctrine, prepared and enjoined by order of the Third Plenary Council of Baltimore, 1900.
- Ch A.—The Christian Advocate, America.
- Char.—The Laws of Charles, the Great, Edited by Dana Carleton Munro, A. M., 1900.
- Cheeth.—A History of the Christian Church during the first six centuries, by S. Cheetham, D. D., F. S. A., Archdeacon and Canon of Rochester, London, 1894.
- Ch L C.—Chamber's Cyclopedia of English Literature, 1879.
- Cit.—The American Citizen, Boston, Mass.
- Com.—The Baptist Commonwealth, Philadelphia, Pa.
- Con.—The Congregational Hand Book, America, for 1903.
- Cr.—Creasy's Fifteen Decisive Battles of the World, 1882.
- C. T. S.—Cincinnati Times Star.
- Cyp.—The Writings or Epistles of S. Cyprian, Bishop of Carthage, Africa; translated by Rev. R. F. Wallis, Ph. D., Oxford, 1844.
- C. W.—The Constitution of the Presbyterian Church in the United States, 1892.
- D.—History of Protestant Theology, by P. A. Dormer, D. D., 1871.
- D. E.—Doom Eternal, by J. B. Reimensnyder, 1880.
- D. M.—The Reformed Mennonite Church, by Daniel Musser, Second Edition, 1878.
- Don.—New Greek and English Lexicon, by James Donnegan, M. D., Revised and Elargied, by R. B. Patton, 1869.
- D. S. W.—The Church of God, by D. S. Warner.
- D. W. J. M.—Rev J. W. Weddell, D. D., in Journal and Messenger, Nov. 15, 1900.
- E A.—The Evangelical Almanac of the United Evangelical Church, 1901.
- E. B.—The English Baptist, by J. Clifford, A. M. L. L. D., England, 1883.
- E C.—Eminent Christians, by J. Frost, D. D., L. L. D., 1885.
- E D.—Doctrines and Disciplines of the United Evangelical Church, 1895.
- E. Ch.—Six Old English Chronicles, by J. A. Giles, D. C. L., 1882.
- E. and M.—The Story of the Earth and Man, by Sir J. W. Dawson, L. L. D., F. R. S., F. G. S., 1887.
- Enc. B.—Encyclopedia Britannica, 1894.
- Eus.—Ecclesiastical History, by Eusebius, Bishop of Caesarea.
- E. S. R. Ch.—Acts and Proceedings of the Eastern Synod of the Reformed Church in the United States, 1901.
- G.—Green's Larger History of the English People, 1883.
- G C.—Geiriadur Ysgrythyrol, T. Charles, B. A., 1836-9.
- Gi.—Church History, by J. K. Giesler, Vol III, Page 379.
- Ger.—The Story of Germany, by S. Baring Gould, 1887.
- G. M.—Geiriadur Keiblaidd a Duwinyddol, J. Jones (Mathetes).
- G. R.—Gibbon's History of Rome.
- G. S.—The Gospel Messenger, Elgin, Ill.
- G. T.—The Gospel Trumpet, Moundsville, W. Va.
- G. W.—Notes on the Gospel of Matthew, by Rev. Geo. W. Clarke, 1873.
- H. A.—The Greek New Testament, by Henry Alford, D. D., 1859.
- Hay.—The Doctrinal Theology of the Evangelical Lutheran Church, by the late H. Schmid. Sec. Eng. Ed. of Hay and Jacobs, 1889.

- H. B.—The Congregational Hand Book for 1903.
H. C.—History of Civilization, M. Guizot.
H. a. C. (a)—Yr Hyfforddwr.
H. a. C. (b)—Hanes Y Cfansoddiad.
H. a. C. (c)—Y Gyffess Ffydd.
Haydn—Haydn's Dictionary of Dates and Universal Knowledge, 21st Edition, by Benjamin Vincent, 1895.
Heid.—Heidelberg Catechism. Text of Tercenary Ed. Cleveland, O., 1877.
H. H.—Heaven and Hell, by E. Swedenberg, 1874.
H. L. No. 1.—The Protest at Speier.
H. L. No. 2.—Tetzel's Theses on Indulgences.
H. L. No. 3.—The Decree of Worms.
H. L. No. 4.—Brief Reformation Documents; In Historical Leaflets, by Prof. H. C. Vedder.
Holl.—The Story of Holland, by Prof. J. W. Rogers, 1895.
Hunt—Outlines of Dogmatic Theology, by Rev. A. J. Hunter, (Roman Catholic), 1899.
Hurst.—Short History of the Modern Church in Europe, by J. F. Hurst, D. D., 1888.
H. W. B.—History of the Welsh Baptists from 63 to 1777, by J. Davies, Pittsburg, Pa., 1835.
I. A.—Inquiries Answered, Trumpet Family, Moundsville, W. Va.
Ir.—The Story of Ireland, by Hon. Emily Lawless, 1892.
Instit.—Institutes of the Christian Religion, by John Calvin, translated by John Allen. Sixth American Edition. Revised and corrected, Philadelphia, Pa.
J.—Y Weithred Fedyddio, Hugh Jones, D. D., 1882.
J. and M.—Journal and Messenger, Cincinnati, O.
J. T. G.—Rev. Morgan John Rhys, by J. T. Griffiths, D. D., 1899.
J. T. H. of B.—Hanes Y Bedyddwyr, Joshua Thomas, 1873.
J. W. G.—The Mormons, by Capt. J. W. Gunnison, 1860.
K. and K. P.—Text Book of Church History, by John Henry Kurtz, (Vol. I.), 1861.
Kop.—Kophausth's History of Germany.
L.—on pages 100-1, same as "Char."
L.—Life of the Popes, by Platina, Vol. II.
L. C.—Commentary on Galatians, Dr. M. Luther, and discussion, by S. S. Schmeckler, D. D., 1840.
L. E. D.—Latin, English Dictionary, by Freund and Bullion, 1870.
L. S. C.—Luther's Small Catechism.
L. S. G. E.—Liddell and Scott, Greek, English Lexicon, 1871.
Ling.—History of England, by John Lingard, D. D.
L. L. G.—Hanes Eglwys y Bedyddwyr yn Aberafon, Llewelyn Griffiths, 1883.
M.—Manual of the Protestant Episcopal Church, W. Va., for 1898.
M. B.—The Methodist Episcopal Church Year Book, for 1903.
M. D.—The Doctrine and the Discipline of the M. E. Church, 1884 and 1900.
M. & A. P.—Minutes of the General Assembly of the Presbyterian Church in the United States, 1900.
Mar.—Works of St. Justin, the Martyr, tr. by members of the English Church, 1861.
N. A.—The North American, Philadelphia, Pa.

- Nean --History of the Planting and Training of the Christian Church, etc , by Dr. Augustus Neander, 1888.
- O L T --Opera Luth Tom.
- P.--On page 369 means page of book named before
- P --The Puritan in Holland, England and America, by Douglas Campbell, A. M , L. L. D., Fourth Revised Edition, 1893.
- Pam --Pamphlets of Am Bapts Pub. So.
- P. E B --Evening Bulletin, Philadelphia, Pa
- P. H. B --The Presbyterian Year Book for 1903.
- P. I.--The Inquirer, Philadelphia, Pa.
- Phil --Report of a Visitation of the Philippine Islands, by Rev J. A. Brown, D. D , Secretary of the Presbyterian Board of Foreign Missions, 1902
- P. L.--The People's Library, by W. H. Puy, L. L. D , 1899.
- P P --The Press, Philadelphia, Pa
- P. R --The Record, Philadelphia, Pa
- Pet.--The Episcopal Church, Sermon, by Rev. Geo. W. Peterkin, D. D , L. L. D., Bishop of W. Va , 1899.
- Phys --The Great Physician and His Power to Heal, by E. E. Byrum, 1899
- Preg --Preger-Breitrag Z Gesch de Waldesier
- Psychic.--The New Psychic Studies, etc , by Franklin Johnson, D. D , 1887.
- Q. A.--Questions and Answers on the Church, by D. S. Warner, Trumpet Family
- R V.--The Revised Version of the Bible
- R L --Religious Liberty in the Sixteenth Century, by H. Burrage, D. D , 1892.
- R. of T --The Record of the Times, Wilkes Barre, Pa.
- Report --Minutes or Report of the General Synod of the Evangelical Lutheran Church in the United States of America, for 1901.
- Rob.--Robinson's History of Baptism.
- S. B., and S. H. B.--A Short History of the Baptists, by Prof Henry C. Vedder, D. D , Revised Edition, 1897.
- S --Hanes y Bedyddwyr yn Nghynru, Gan J. S. James, A. M., 1894.
- S. D.--The Standard Dictionary of the English Language. Funk and Wagnalls, 1895.
- S. H.--Science and Health, etc., by Mary B. G. Eddy, 1897.
- St. J. R --Hanes y Bedyddwyr, Gan W. Stokes, a'r Parch J. Rowlands, D. D., 1869.
- Sch---Schaff-Herzog Encyclopedia of Religious Knowledge, Funk and Wagnalls, 1883.
- Schil.--Schiller's History of Thirty Years of War, 1883
- Scot --The Story of Scotland, by J. McKinstosh, J. L. D , 1895.
- Swit --The Story of Switzerland, by Lina Hug and Richard Stead, 1890.
- Ter.--The Writings of Tertullian
- Tyl.--A History of American Literature, by Prof. Moses Coit Tyler of Cornell University, 1893.
- The Can --:Same as Can
- U. S --History of the United States, by George Bancroft, 1887.
- W.--Commentary on the New Testament, by John Wesley, A. M., (Welsh Edition), 1725.
- W. E.--Traethawd ar Hanes Plwyf Merthyr, Gan W. Edmunds (Gwilym Glan Daf), 1864.

W. J.—Hanes Cymanfaoedd y Bedyddwyr, Gan W. Jones a J. H. Miles, 1889.

W. U D.—Websters's Unabridged Dictionary, 1870.

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Weaver.—A Practical Comment on the Confession of Faith of the Church of the United Brethren in Christ, by Bishop J. Weaver, D. D., 1892.

Welsh.—Welshmen as Factors, by Rev. Ebenezer Edwards (William Penn), 1899.

Y. D.—Y Drych, Utica, N. Y.

Y. W.—Y Wawr, Cyhoeddiad Misol y Bedyddwyr yn America.

Z.—Selected Works of Huldreich Zwingli, Edited by S. M. Jackson, Professor of Church History in New York University, 1891.

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THE MASTER'S COLLEGE

280 T362e

MAIN

Thomas, David Samue/Eye salve for church



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